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Halal Tourism Development Strategy in Pontianak City: Potentials, Disparities, and Urban Islamic Tourism

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Abstract: Halal tourism studies in Indonesia have largely focused on Sharia-compliant services, such as halal food, worship facilities, and religious tourism, while the development of urban Islamic tourism remains relatively limited. This study analyzes the development of halal tourism through an urban Islamic tourism approach in Pontianak City. Using a qualitative interpretive design, data was collected through interviews, observations, and documentation involving eight informants from academic, government, and community backgrounds, including tourism-related institutions at the provincial and city levels. Data was analyzed using reflexive thematic analysis following Braun and Clarke. The findings show that Pontianak has substantial potential for urban Islamic tourism through the Kapuas River, Pontianak Sultanate Palace, historic mosques, the Equator Monument, and Malay-Islamic cultural heritage. However, further integration is needed across regulation, destination management, promotion, human resources, and public understanding of halal tourism. The study proposes urban Islamic tourism as a framework that extends halal tourism beyond Sharia-compliant services toward the integration of cultural identity, urban space, creative economy, and social cohesion in a multicultural city.

Keyword: Halal Tourism, Urban Islamic Tourism, Malay, Islam.

INTRODUCTION

The development of halal tourism through an urban Islamic tourism approach is a relevant issue to study along with the increasing trend of Islam-based tourism in the global tourism industry. This study is important to understand how the integration of city identity, Islamic culture, public sphere, and the sharia economy can shape a sustainable halal tourism ecosystem in urban areas. (Ahmad et al., 2021; Bahiej et al., 2021; Valeriani et al., 2020; Yusuf et al., 2021). In the context of Indonesia, with a majority Muslim population and local culture, the government continues to promote the strengthening of the halal tourism sector as part of the strategy for developing the creative economy and national halal industry (Hamzah et al., 2025; Nurcholifah & Nurlia, 2023; Santoso et al., 2022; Trishananto et al., 2024;

Wazin et al., 2024). In this regard, the city of Pontianak has the potential to be developed as an urban Islamic tourism destination in West Kalimantan. The presence of Malay culture, historic mosques, and the Pontianak Sultanate palace, as well as Muslim economic activities, serves as social and cultural capital that can support the development of urban halal tourism. This study is expected to contribute to the development of an urban-based halal tourism model, while also serving as a strategic recommendation for local governments and tourism actors in strengthening the competitiveness of halal tourism in Pontianak.

Halal tourism studies generally still focus on aspects of religious destinations, Muslim-friendly services, and the development of the halal industry (Absah et al., 2024; Qureshi et al., 2025; Rahman et al., 2022; Takhim et al., 2023), while the urban Islamic tourism approach in the context of urban tourism development is still relatively limited. Several previous studies have contributed to understanding strategies for developing halal tourism and strengthening Islamic cultural identity in tourist areas, but few have emphasized the integration between urban spaces, local culture, Sharia economy, and Muslim tourism experiences within a single urban tourism ecosystem. Hamzah et al.'s (2025), study shows that the application of halal tourism principles can provide a stronger legal foundation in the development of the halal tourism industry, improve regulatory certainty, and support the growth of the Islamic economy. Various studies on the development of halal tourism indicate that it still faces fundamental challenges, particularly in terms of infrastructure, regulatory fragmentation, and the lack of comprehensive integration of halal tourism implementation standards (Bamiro et al., 2025; Dalimunthe et al., 2026; Hanafi et al., 2024; Mustofa et al., 2026; Ohoiwutun et al., 2026; Shaleh et al., 2025). Differences in the needs of Muslim tourists as well as variations in the implementation of Sharia principles in different regions also become obstacles in the process of standardizing halal destinations (Muhamad et al., 2019). Limitations in human resource capacity and the complexity of halal certification also affect the optimization of sustainable halal tourism industry development (Dalimunthe et al., 2026; Putri et al., 2025; Rahmat et al., 2024; Yoshinta et al., 2024). The novelty of this research lies in the conceptual approach that integrates urban Islamic tourism for the development of halal tourism in Pontianak through the perspectives of urban areas, Malay-Islamic culture, and Sharia economy. This research is expected to provide new contributions to the development of urban halal tourism studies while also serving as strategic recommendations in strengthening the urban identity as a halal tourism destination in West Kalimantan.

The purpose of this study is to analyze the development of halal tourism through an urban Islamic tourism approach in Pontianak. Specifically, this study aims to explain strategies for developing halal tourism based on urban areas by integrating Malay-Islamic cultural identity, the public sphere, and halal culinary experiences, as well as the economic activities of the people of Pontianak City. Through this approach, it is expected that Pontianak City will be able to build a more inclusive, competitive, and sustainable halal tourism ecosystem. This study also explores the potential for developing city branding based on Islamic values to enhance the competitiveness of Pontianak City's tourism. In addition, this study aims to understand the challenges faced in developing halal tourism, ranging from low public awareness, limited infrastructure, and transportation to tourist destinations; tourism governance; and the suboptimal regulation specifically regarding halal tourism. However, the community's readiness for the concept of halal tourism is considered quite high, especially in terms of providing halal culinary options, worship facilities, and the development of religious tourism based on local culture. This indicates that the development of halal tourism in Pontianak requires a more integrative approach through the concept of urban Islamic tourism, which aims to create a sustainable halal tourism ecosystem.

The main argument built in this study is that the development of halal tourism through an urban Islamic tourism approach not only serves as an alternative in regional tourism development but also as a strategic necessity in enhancing the competitiveness of Pontianak City's tourism amid the growth of the global halal industry. Through analysis of the Malay-Islamic cultural potential, urban public sphere, halal cuisine, and local community support, this study attempts to demonstrate that integrating Islamic values into urban tourism development can construct a strategic, competitive, and sustainable halal tourism destination identity. Various findings indicate that Pontianak has the social and cultural capital to be developed as an urban halal tourism destination; however, its implementation still faces challenges in terms of infrastructure, promotion, and tourism governance. Furthermore, the limited understanding among some members of the public and business players regarding the concept of integrated halal tourism acts as a barrier to optimizing the sector's development. The results of this study are expected to serve as a conceptual reference as well as strategic recommendations for local governments, tourism industry actors, and the community in developing an inclusive, competitive, and sustainable urban Islamic tourism ecosystem in Pontianak.

METHOD

This study employed qualitative research with a phenomenological approach to examine the development of halal tourism through an urban Islamic tourism perspective in Pontianak City, West Kalimantan Province. The phenomenological approach was used to explore the social experiences and perspectives of academics, government officials, and community members regarding the integration of Islamic values into urban tourism spaces. Research data were obtained through in-depth interviews, observations, and documentation of various tourism activities, cultural sites, and halal tourism facilities in Pontianak. The study involved eight informants comprising academics, government officials from institutions responsible for tourism affairs at the provincial and city levels, and members of the local community. The informants were selected purposively based on their knowledge, experience, and relevance to the development of halal and urban Islamic tourism in Pontianak.

The data analysis steps in this study used a thematic approach referring to the stages developed by Braun & Clarke (2019) namely, *first*, familiarization was conducted through listening, reading, and reviewing the interview results as well as transcribing the interview recordings into written form. *Second*, conducting a coding process to identify parts of the data that are relevant to the research focus on developing halal tourism through an urban Islamic tourism approach in Pontianak. *Third*, searching for themes by grouping codes that are related in meaning, thereby forming a certain pattern according to the research objectives. *Fourth*, the themes developed in the previous phase are reviewed and re-examined against the overall code system, code segments, and documents. *Fifth*, giving more specific names to the themes so that each theme represents data patterns relevant to the research focus. *Sixth*, compiling the research report in a descriptive-analytical manner to produce arguments to explain the phenomenon of halal tourism development based on urban Islamic tourism comprehensively (Braun & Clark, 2019). The credibility of the data was ensured through source triangulation, technique triangulation, and rechecking relevant interview findings with informants, which were conducted to strengthen the credibility and trustworthiness of the research findings.

RESULT AND DISCUSSION

The Potential of Urban Islamic Tourism in the Development of Halal Tourism in Pontianak City

Pontianak, the capital of West Kalimantan province, has an area of approximately 10,782 hectares, which is divided into six districts and twenty-four urban villages. Geographically, Pontianak is located precisely on the equator and is crossed by the Kapuas River and the Landak River, with the characteristics of a lowland area at an elevation of around 1.10 to 1.50 meters above sea level. This geographical position gives Pontianak a strategic value, both at the regional and national levels. In addition, the presence of a major port that connects Pontianak with various cities in Indonesia further strengthens the role of this city as a center of regional economic growth. From the tourism sector, Pontianak has quite significant potential to be developed, especially because it is crossed by the equator line as one of the unique and internationally valuable geographical identities. This potential is represented through the Equator Monument, which not only has symbolic and historical value but also has the potential to be developed as an educational, cultural, and recreational tourist destination that supports the development of urban tourism in Pontianak.

The existence of the Kapuas River, which can be navigated by various types of ships and boats, is one of the strategic potentials for developing water tourism in Pontianak (Catherine et al., 2021). This condition opens up opportunities for the development of various river-based tourism activities, such as sightseeing cruises to certain destinations and floating culinary tourism through restaurants or dining boats, as well as organizing cultural attractions and water sports like rowing competitions. This river tourism potential has significant economic and cultural value in supporting the development of urban tourism. However, the sustainability of water tourism development greatly depends on the quality of the aquatic environment, so the management of river cleanliness and preservation becomes an important aspect that needs attention to support the success of sustainable river-based tourism development (Pérez-Matamoros et al., 2024; Pratama et al., 2025).

Tourist attractions in Pontianak can generally be classified into three main categories, namely nature tourism, cultural tourism, and special interest tourism. Nature tourism in Pontianak is still relatively limited due to the characteristics of the city area, which is more dominated by the potential of river areas, especially the Kapuas River, which is the main attraction in the development of nature- and water-based tourism. Meanwhile, cultural tourism develops through the existence of historical relics, community traditions, and various forms of local art that represent the Malay cultural identity in Pontianak (based on interviews with Z, head of the Tourism Department of Pontianak City). The cultural tourism attractions include the lifestyle patterns of traditional communities, traditional market activities, customary ceremonies, and the life of coastal communities and fishermen, as well as regional performing arts and handicrafts. In addition, the presence of historical sites such as monuments and historical buildings also plays an important role in the development of the city's cultural and historical tourism. Meanwhile, special interest tourism develops through more specific and thematic tourist attractions, such as culinary tourism, which has become one of the potential sectors in supporting the development of halal tourism and urban Islamic tourism in Pontianak.

The concept of urban Islamic tourism emphasizes the integration of Islamic values into urban spaces, especially in cities with a predominantly Muslim population and a strong Islamic cultural heritage. This approach not only focuses on the development of halal tourism destinations but also on the creation of urban environments that can represent Islamic identity through culture, public sphere, economic activities, and the social life of the community (H. Hassan et al., 2023; Rezaei et al., 2020). Urban Islamic tourism increases satisfaction by aligning urban spaces with the cultural and spiritual needs of Muslim tourists (Utami et al.,

2018). In the context of Pontianak, this concept is relevant because Pontianak has Malay-Islamic cultural characteristics and is an important part of the city's identity (Gunawan et al., 2023). The presence of historical mosques; the Pontianak Sultanate Palace; religious tourism; halal culinary offerings; riverside areas; and the cultural traditions of the Malay community serve as cultural capital in building an urban Islamic tourism ecosystem. The existence of these destinations indicates a fairly strong potential for cultural, religious, and water tourism to support the development of urban tourism. The management of several of these tourist attractions is carried out by various parties, ranging from heirs and local communities to the private sector, which also plays a role in supporting tourism activities and development in Pontianak.

In addition, Pontianak also has a fairly developed culinary tourism potential, especially through signature dishes such as sour and spicy fish head and various seafood preparations that have become the culinary identity of the people of Pontianak. The presence of local cuisine not only becomes a tourist attraction but also represents the cultural and traditional richness of the Pontianak community (Based on an interview with Pontianak academic NH in Pontianak City). Moreover, the development of the tourism sector is also supported by the growth of the creative industry, which provides a space for the development of local products. This is evident from the presence of various sales centers, stalls, and distribution outlets that market creative economy products as part of strengthening urban tourism appeal in Pontianak.

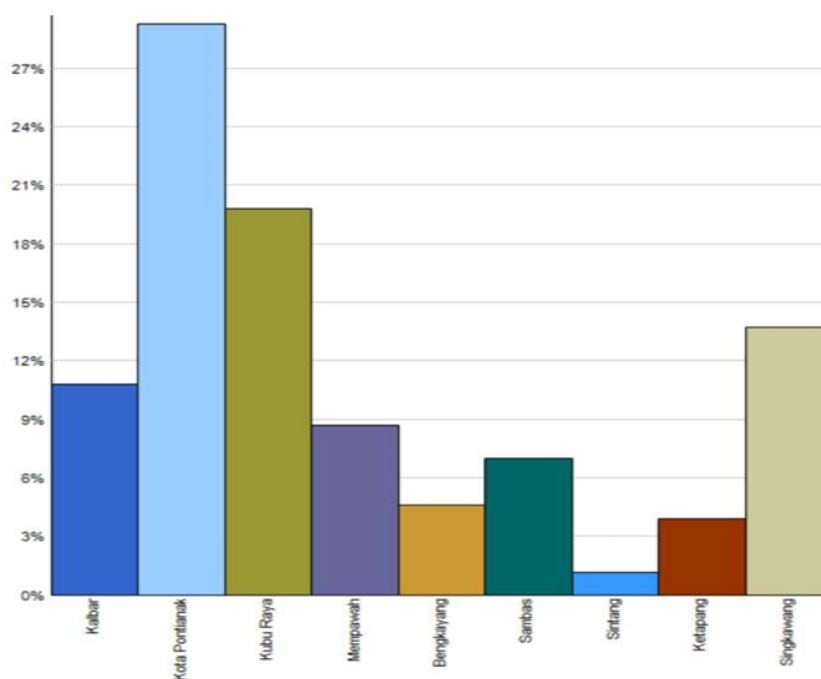


Figure 1. Percentage of Tourism Object Potential in Tourism Destination Areas in West Kalimantan

Based on the percentage data of regional tourism potential, Pontianak shows a relatively high level of tourism potential compared to several other regencies or cities in West Kalimantan. This high value is not only influenced by the fairly good management of tourist destinations but also by Pontianak's position as the provincial capital, which becomes the center of tourism, the creative economy, and the distribution of superior regional products. The city of Pontianak functions as the center for the development of various tourism products, culinary offerings, and creative industries from various regions in West Kalimantan. In addition, the existence of creative product sales centers also strengthens urban tourism appeal through the development of a locally based creative economy. This condition

indicates that Pontianak has a strategic role in supporting the development of halal tourism and urban Islamic tourism based on culture, culinary, and urban creative economy spaces.

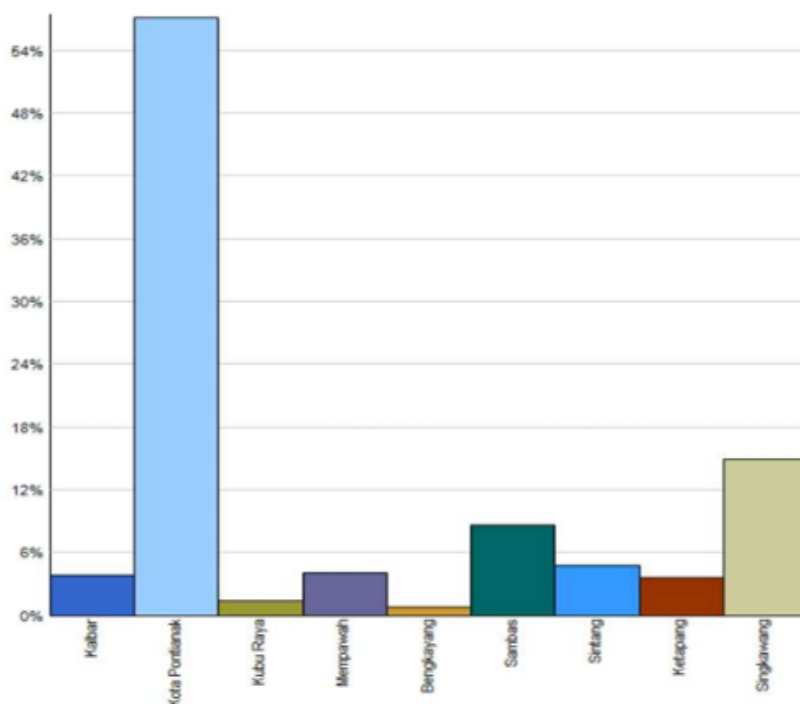


Figure 2. Percentage of Mapping the Readiness of Tourist Attraction Objects in West Kalimantan

Based on the data obtained, Pontianak shows a fairly significant level of development of tourist objects and attractions compared to the tourism potential it possesses. The percentage indicates that Pontianak has the highest number of tourist destinations in West Kalimantan and illustrates that the available tourism potential has been explored and optimized to support the development of the tourism sector. The high level of development indicates fairly intensive efforts from the government, the community, and business actors to improve the quality and attractiveness of urban tourist destinations. The city of Pontianak shows itself as an active city in developing tourism potential through the strengthening of cultural destinations, river tourism, culinary experiences, and the creative economy as part of regional tourism development.

Disparities in the Development of Urban Islamic Tourism

Halal tourism is an activity carried out in accordance with Islamic principles, such as providing halal food; prayer facilities; recreational areas that consider gender separation; as well as accommodations free from non-halal activities (Ahmad et al., 2021; Pamukcu & Tanrisever, 2021). In its development, halal tourism has become one of the segments of the tourism industry experiencing rapid growth alongside the increasing number of Muslim travelers. The concept of halal tourism also emphasizes the importance of providing Muslim-friendly facilities, such as certified halal food, clean and environmentally friendly toilets, prayer rooms, and tourism services based on cultural and religious values (Jia & Chaozhi, 2020; Sonjaya et al., 2024). In addition to having a religious dimension, halal tourism is also a potential economic sector for both Muslim-majority and non-Muslim countries because it can open market opportunities and increase tourism sector revenue (Akmaz & Ekiz, 2026). The concept of halal tourism is related to the principles of sustainable tourism, as it promotes cultural inclusivity, respect for the environment, and the strengthening of social cohesion in multicultural societies (Bosone et al., 2024; Timur et al., 2025).

In Pontianak, the development of halal tourism reveals disparities particularly in governance, regulation, institutional readiness, and destination integration. The city possesses diverse tourism assets associated with Malay-Islamic culture, religious tourism, halal cuisine, river tourism, and cultural attractions. However, these resources have not yet been fully integrated into a coherent urban Islamic tourism ecosystem. The findings indicate that basic accessibility and physical infrastructure are relatively adequate. As one government informant stated, “Destinations, visitors, access are already good, the infrastructure is already good, and the roads are already good.” (based on interviews with Z, head of the Tourism Department of Pontianak City). Thus, the primary gap does not lie in the absence of basic infrastructure, but rather in the integration of existing infrastructure and tourism resources into a comprehensive halal tourism framework.

The findings also indicate regulatory and institutional limitations. Halal tourism initiatives remain relatively partial and concentrate in areas such as halal culinary and religious tourism, while a comprehensive framework integrating halal tourism into urban planning, destination management, public facilities, and cultural development has not yet been fully established. This situation is also reflected in the implementation of halal tourism among business actors. Although socialization efforts have been conducted, one informant stated, “Socialization on halal tourism has been conducted, but ultimately, it depends on the tourism business actors themselves. They need to have the confidence to sell halal food and souvenirs.” (based on interviews with Z, head of the Tourism Department of Pontianak City). This suggests that awareness of halal tourism does not automatically translate into consistent implementation among tourism businesses.

These findings indicate that halal tourism in Pontianak should not be understood merely as the provision of halal food or religious destinations. Rather, an urban Islamic tourism approach requires the integration of Islamic values into urban spaces, cultural identity, tourism services, public facilities, and the creative economy. This is consistent with Syamsul Hidayat (2023), who shows that halal tourism development in Singkawang, West Kalimantan, remains strongly associated with halal culinary products and certification. The Pontianak case therefore highlights the need to move from sectoral halal tourism initiatives toward a more integrated urban tourism ecosystem that connects existing tourism assets, infrastructure, institutional arrangements, business participation, and Malay-Islamic cultural identity.

Table 1. Disparities in the Development of Halal Tourism Based on Urban Islamic Tourism in Pontianak City

No	Aspect of Disparity	Current Condition of Halal Tourism Development in Pontianak	Ideal Condition within the Concept of Urban Islamic Tourism
1.	Tourism Infrastructure	Halal tourism infrastructure has not been fully integrated and remains limited to certain destinations	Integrated tourism infrastructure with Muslim-friendly facilities, Islamic public sphere, accessibility, and tourist comfort
2.	Regulation	There are no specific regulations comprehensively governing the development of urban Islamic tourism	The existence of integrated policies and a roadmap for urban Islamic tourism
3.	Tourism Governance	Halal tourism management remains sectoral	Halal tourism governance is conducted collaboratively among government, communities, and business actors
4.	Tourism Promotion	Halal tourism promotion is not yet optimal and lacks a comprehensive Islamic city branding	Tourism promotion based on Malay-Islamic cultural identity and urban Islamic tourism
5.	Human Resources	The understanding of tourism human resources regarding halal tourism remains limited	Human resources possess halal tourism literacy and tourism services based on Islamic values

No	Aspect of Disparity	Current Condition of Halal Tourism Development in Pontianak	Ideal Condition within the Concept of Urban Islamic Tourism
6.	Public Understanding	Halal tourism is still understood merely as halal food and beverages	Halal tourism is understood as the integration of Islamic values into urban spaces, culture, services, and the tourism environment
7.	Creative Industry	The development of the halal creative economy has not been optimized	A creative economy based on culture and Islamic values becomes part of the halal ecosystem
8.	Islamic Public Spaces	Not all public spaces support the comfort of Muslim tourists	The availability of comfortable, inclusive, religious, and tourist-friendly public spaces
9.	Destination Integration	Cultural, religious, and culinary tourism destinations are not yet integrated across sectors	Tourism destinations are interconnected within a sustainable urban Islamic tourism ecosystem
10.	Halal Tourism Approach	The primary focus remains on culinary and religious tourism	The halal tourism approach encompasses urban culture, spatial planning, the creative economy, and Islamic urban identity

Source: Processed from research data, 2025

However, Pontianak has opportunities in reducing various disparities for the development of urban Islamic tourism through strengthening the Malay-Islamic cultural identity and optimizing city spaces based on halal tourism. The presence of the equator monument, the Pontianak Sultanate palace area, river tourism, historic mosques, as well as the growth of the halal culinary sector and the creative economy, indicates potential social, cultural, and economic capital to be developed within a more integrated urban Islamic tourism ecosystem. Tourism development is not only about halal consumption and religious tourism aspects but is directed towards the integration of urban spatial planning, strengthening Islamic public spaces, developing the halal creative industry, and forming city branding based on the Malay-Islamic cultural identity. Therefore, a systematic collaboration is needed between local governments, tourism industry players, local communities, and society in strengthening regulations; infrastructure; destination management; tourism promotion; as well as halal tourism literacy to realize the development of inclusive, competitive, and sustainable urban Islamic tourism in Pontianak.

In addition, halal tourism is a dynamic and continuously evolving concept that combines Islamic principles with modern tourism practices. The concept provides significant economic, cultural, and sustainability benefits while meeting the needs of Muslim travelers. However, challenges such as standardization and infrastructure gaps need to be addressed to ensure long-term growth and global acceptance (Bamiro et al., 2025; Battour & Ismail, 2016; Muhamad et al., 2019). The urban Islamic tourism approach becomes relevant to be applied as a strategy for developing halal tourism in Pontianak to connect Islamic values with the dynamics of modern urban life. This approach not only functions to enhance the attractiveness of tourist destinations but also plays a role in building inclusive, religious, and sustainable city branding through the strengthening of Malay-Islamic culture; a Muslim-friendly public sphere; a halal creative economy; as well as tourism experiences that cater to the needs of both Muslim and non-Muslim tourists.

Formulation of Urban Islamic Tourism as an Approach to Halal Tourism

The concept of urban Islamic tourism is an alternative approach in the development of halal tourism that is not only oriented towards providing Sharia-based services but also towards the integration of Islamic values in urban spaces and life. The author's argument is that urban Islamic tourism emerges as a paradigm that connects urban modernity with Islamic

values through the strengthening of Islamic public sphere, local culture, Muslim-friendly services, and the development of an inclusive and sustainable tourism ecosystem.

In the global context, the Organization of Islamic Cooperation since 2013 has positioned Islamic tourism as a strategic part of economic development and city development based on Islamic values. The management of urban Islamic tourism is not only directed at increasing economic growth but also oriented towards the principle of *maslahah*, such as maintaining social harmony, social welfare, and the sustainability of local culture. The success of urban Islamic tourism is greatly influenced by the city's ability to integrate Islamic values with local traditions and culture (*al-'urf*). This approach emphasizes that the development of Islamic tourism needs to respect the social character and cultural identity of the local community as long as it does not conflict with Sharia principles. Urban Islamic tourism is not just the commercialization of tourism but also an effort to preserve the substance of Islamic values, social ethics, and the sensitivity of the Muslim community in urban life (Ruzulana et al., 2022).

Urban Islamic tourism strategy emphasizes the importance of providing infrastructure and services that comply with Sharia principles as a key part of urban tourism development. The availability of Muslim-friendly facilities such as halal-certified food, places of worship, and accommodations that align with Islamic values becomes an important factor in attracting Muslim tourists (Bekkin & Shnyrkova, 2022; Sánchez González, 2017). The integration of cultural heritage and religious identity is an important element in urban Islamic tourism. The development of urban Islamic tourism can utilize religious and cultural sites such as mosques, historic buildings, and Islamic cultural centers. Therefore, strengthening place branding or the Islamic city identity through strategy and marketing is very important in building the image of urban Islamic tourism (Elrawy, 2025; Radosavljević & Kuletin Čulafić, 2019). Nevertheless, halal tourism and urban Islamic tourism complement each other, where halal tourism emphasizes providing services and facilities that meet the needs of Muslim tourists, such as halal food, worship facilities, and Sharia-based accommodations (Nurcholifah & Listian, 2023). Meanwhile, urban Islamic tourism focuses on creating tourism experiences based on Islamic culture and urban spaces through the integration of Islamic values in city planning, cultural identity, public services, and the social life of the community.

In the context of Pontianak City, the urban Islamic tourism approach is very relevant because the city has a Malay-Islamic cultural character to support the potential of river tourism, religious tourism, halal culinary, and a creative economy based on local culture. The existence of the Equator Monument, the Pontianak Sultanate palace, and historical mosques, as well as social activities of the community in the Kapuas River area, shows that Pontianak has social and cultural capital in building the identity of urban Islamic tourism. The urban Islamic tourism approach is a new formulation that can be developed by the local government within the concept of halal tourism in Pontianak City. This is because urban Islamic tourism not only positions halal tourism as an economic sector but also as an instrument to strengthen cultural identity, social cohesion of multicultural communities, and sustainable tourism development.

This approach emphasizes the importance of integrating Malay-Islamic culture, public sphere, halal creative economy, and tourism governance in creating religious, inclusive, and adaptive tourist experiences to the dynamics of modern urban life. Recommendations for developing urban Islamic tourism can be carried out through several strategies, such as urban renewal through the revitalization of historic urban areas with Islamic architectural elements, thereby attracting tourists while preserving cultural heritage (Abouhassan, 2019; Rezaei et al., 2020). In addition, the involvement of the community is important in tourism planning to ensure cultural authenticity and support socio-economic development (Adie, 2019; Hammad, 2024). Finally, marketing and promotion can be conducted through targeted urban Islamic

tourism campaigns to raise awareness and attract global tourists (Bekkin & Shnyrkova, 2022; Davids, 2015).

CONCLUSIONS AND RECOMMENDATIONS

Conclusion

This study shows that Pontianak has significant potential to develop halal tourism through an urban Islamic tourism approach, supported by its Malay-Islamic culture, river and religious tourism, halal culinary sector, and urban creative economy. The findings indicate that these potentials can be further integrated through stronger coordination in regulation, destination management, tourism promotion, human resources, and public understanding of halal tourism. Urban Islamic tourism offers an alternative framework for connecting Malay-Islamic cultural identity, Muslim-friendly public spaces and services, halal creative industries, and urban spatial development. Through these interconnected dimensions, halal tourism can extend beyond culinary and religious tourism toward a broader urban tourism ecosystem that supports cultural identity, local economic development, and social cohesion in a multicultural society. This study therefore contributes to halal tourism scholarship by highlighting the relevance of urban Islamic tourism as a framework for integrating Islamic values, culture, urban space, and the creative economy.

Limitations and Recommendations

Nevertheless, this study has several limitations. The research focuses on Pontianak City and involves a limited range of stakeholders, without including cross-border tourists, particularly visitors from Malaysia and Brunei. Their perspectives could provide additional insights into Muslim-friendly tourism experiences and expectations. In addition, this study has not examined in depth the effectiveness of tourism policies or the role of digitalization and media in developing urban halal tourism city branding. Future research could therefore broaden the range of informants and examine urban Islamic tourism in other cities in Indonesia and Southeast Asia. Based on the findings, the Pontianak City Government could consider strengthening the policy framework for Muslim-friendly tourism, including the formulation of a Mayoral Regulation on Muslim-friendly tourism. Such a framework could support the integration of halal services, prayer facilities, cultural destinations, public spaces, and local tourism businesses. The revitalization of the Kapuas River waterfront corridor could also be considered through an Islamic urbanism approach by connecting cultural and religious attractions, Muslim-friendly facilities, public spaces, and halal culinary activities. These measures could support a more integrated and culturally distinctive urban tourism ecosystem in Pontianak.

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