

MUSLIM-FRIENDLY TOURISM FACILITIES, TOURISM SERVICES, AND GOVERNMENT SUPPORT AS DETERMINANTS OF INDONESIAN-TOURIST VISIT INTENSITY

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ABSTRACT: The growth of halal tourism underscores the need to understand tourist behavior in multicultural destinations. This study contributes to halal tourism literature by examining how Muslim-friendly facilities, tourism service quality, and government support influence tourist visit intensity in Singkawang, Indonesia, a culturally diverse destination. Grounded in Demand Theory, Customer Satisfaction Theory, and the Theory of Planned Behavior, the study employed a quantitative design involving 550 Muslim tourists with at least two prior visits. Data were analyzed using partial least squares structural equation modeling (PLS-SEM). The findings demonstrate that all three factors positively and significantly influence tourist visit intensity, with government support emerging as the strongest predictor. These findings extend halal tourism research beyond Muslim-majority destination contexts by establishing the importance of institutional support alongside tourism infrastructure and service quality. Policymakers and tourism stakeholders should prioritize coordinated institutional support, accessible Muslim-friendly facilities, and service excellence to strengthen inclusive and sustainable tourism.

Keywords: Halal Tourism; Muslim-Friendly Tourism Facilities; Tourism Service Quality; Government Support; Tourist Visit Intensity

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INTRODUCTION

The worldwide tourism sector has progressively acknowledged halal tourism as one of its most rapidly expanding categories. The desire for travel experiences that adhere to Islamic beliefs has surged, driven by a Muslim population expected to reach around 2.8 billion by 2050 and increasing disposable incomes among Muslim middle-class consumers (Prabowo et al., 2015). The Global Muslim Travel Index estimated that Muslim travelers contributed approximately USD 177 billion to tourism expenditure in 2019, and recovery trends post-COVID-19 indicate that this amount is likely to exceed pre-pandemic levels in the near future (Mastercard-CrescentRating, 2022). Notwithstanding this global momentum, academic focus has predominantly centered on well-established Muslim-majority destinations like Malaysia, Turkey, and the UAE, resulting in significant deficiencies in comprehending the effective development of halal tourism in minority-Muslim, pluralistic environments (Suban et al., 2021).

Indonesia, the largest Muslim-majority nation globally, with a population of 270 million, with around 87% identifying as Muslim, hence offering significant structural advantages for the advancement of halal tourism. The national government has strategically established Indonesia as a premier halal tourist destination, with places like Lombok and Aceh successfully developing internationally recognized halal tourism brands (Yusuf et al., 2021; Taqwiem et al., 2020). Nonetheless, the concentration of halal tourism investment in a limited number of established destinations has resulted in many cities possessing considerable untapped potential, particularly those distinguished by unique multicultural dynamics that could transform the traditional narrative of halal tourism (Fantony et al., 2023).

Singkawang City, situated in West Kalimantan Province, epitomizes this little examined group. Singkawang is distinguished by its remarkable cultural diversity, featuring Malay, Dayak, and Chinese (Tionghoa) ethnic groups. In 2023, it was acknowledged by the SETARA Institute as Indonesia's most tolerant city, achieving a score of 6.500, thereby securing a unique status in the national tourism sector (SETARA Institute, 2024). Data from BPS Singkawang (2023) reveal that overall tourist visits exceeded 1.01 million in 2022, marking the highest level in five years and highlighting the city's increasing attractiveness as a domestic tourism destination. The city hosts 42 hotels, an expanding food and beverage industry, and a varied array of natural, cultural, and history attractions. Nevertheless, despite this robust base, empirical studies on halal tourism in Singkawang are largely nonexistent in the academic literature.

Three structural challenges are notably pertinent to the advancement of halal tourism in Singkawang: the sufficiency of Muslim-friendly amenities (encompassing halal-certified dining establishments, prayer spaces, and sharia-compliant lodging); the caliber and responsiveness of tourism services; and the degree of governmental support via regulation, promotion, and infrastructure development. The three criteria are theoretically established determinants of tourism demand and behavior, and their interaction is expected to be particularly significant in a city where most attractions have traditionally served a non-Muslim audience.

This study investigates the research gap by empirically assessing the impact of Muslim-friendly tourism infrastructure, tourism service quality, and government assistance on the visit frequency of Muslim visitors to Singkawang. The investigation is based on a comprehensive theoretical framework that amalgamates Boulding's (1950) Demand Theory positioning tourism demand within a socio-systemic context influenced by perceived utility, information accessibility, and institutional factors with Customer Satisfaction Theory (Oliver, 2010; Parasuraman et al., 1985) and the Theory of Planned Behavior (Ajzen, 1991). The research used Partial Least Squares Structural Equation Modeling (PLS-SEM) with a sample of 550 travelers, rendering it one of the most methodologically robust quantitative studies on halal tourism in the Kalimantan region.

This research enhances the halal tourism literature in three specific ways. Initially, they present uncommon empirical evidence from a non-Muslim-majority locale that illustrates the feasibility and appeal of halal tourism in diverse environments. Secondly, they evaluate an integrative multi-theory framework that concurrently encompasses demand-side, satisfaction-based, and behavioral factors of tourist loyalty. Third, they produce implementable policy recommendations for local governments and industry stakeholders in cities exhibiting characteristics akin to Singkawang. The subsequent sections of the paper are structured as follows: Section 2 examines the pertinent literature and formulates the hypotheses; Section 3

delineates the research methodology; Sections 4 and 5 exhibit and analyze the empirical findings; and Sections 6 and 7 provide implications, conclusions, and avenues for further research.

THEORETICAL OVERVIEW

Boulding's Demand Theory Applied to Halal Tourism

Boulding's (1950) revision of demand theory expands the fundamental price-quantity relationship to encompass the broader socio-systemic context affecting consumer choices. Boulding asserted that demand is shaped not solely by economic variables but also by perceptions, attitudes, expectations, and the institutional structure in which individuals operate. This systems-oriented perspective is particularly pertinent to tourism, where the decision to visit a destination reflects complex interactions among functional utilities (accessibility, affordability), experiential utilities (culture, environment, services), and normative considerations (identity, religion, social norms) (Yu et al., 2026).

Customer Satisfaction Theory and Tourism Service Quality

The idea of customer satisfaction establishes the fundamental rationale for comprehending how the quality of tourism services influences repeat visiting behaviour. Oliver's (2010) expectation-disconfirmation model asserts that satisfaction occurs when actual service performance aligns with or surpasses pre-visit expectations, thus fostering loyalty behaviours such as intention to revisit and positive word-of-mouth. In tourism, satisfaction is multimodal, including tangible factors (facilities, cleanliness), relational factors (staff hospitality, responsiveness), and value-based factors (price-quality ratio, cultural authenticity) (Parasuraman et al., 1985; Park & Jeong, 2019).

For Muslim travellers, an extra facet of happiness relates to the congruence of the destination experience with Islamic principles. Battour and Ismail (2016) illustrated that Islamic hospitality, which includes the availability of halal cuisine, adherence to modesty rules in service delivery, and the provision of prayer facilities, represents a unique aspect of service quality for Muslim tourists. The Kano Model (Kano et al., 1984) clarifies this by categorising qualities into must-be attributes (halal cuisine, prayer facilities), performance attributes (staff professionalism, cleanliness), and excitement attributes (culturally enriching experiences, customised Islamic service). Inability to fulfil essential traits results in significant discontent, irrespective of performance in other areas.

Theory of Planned Behavior and Government Support

Ajzen's (1991) Theory of Planned Behaviour (TPB) offers a theoretical framework for comprehending the influence of government support on tourists' intentions to visit. The Theory of Planned Behaviour asserts that behavioural intentions are influenced by three factors: attitudes toward the behaviour, subjective norms, and perceived behavioural control. Government interventions can affect all three elements. Infrastructure development and halal certification programs enhance perceived behavioural control by alleviating practical obstacles to Muslim-friendly travel. Promotional activities and officially sanctioned halal destination branding influence subjective standards by legitimising halal tourism as a viable and appealing choice. Event organization and cultural programming cultivate favourable attitudes by generating memorable, value-congruent experiences (Battour & Ismail, 2016; Farizkhan et al., 2023).

Bartolomei et al. (2024) established that government-initiated enhancements in service accessibility markedly boost consumers' perceived behavioural control. Research in halal tourism indicates that destinations with robust governmental support, exemplified by Malaysia's Halal Tourism Master Plan, yield significantly greater tourist satisfaction and repeat visitation rates than those predominantly dependent on private-sector efforts (Abror et al., 2025).

Muslim-Friendly Tourism Facilities and Visit Intensity

The empirical literature consistently demonstrates a favourable correlation between the presence of Muslim-friendly tourism facilities and numerous markers of tourist loyalty, such as

satisfaction, intention to revisit, and word-of-mouth recommendations. Al-Ansi et al. (2019) discovered that the presence of halal food, prayer facilities, and Sharia-compliant lodging significantly influenced the intentions of Muslim tourists to revisit non-Organisation of Islamic Cooperation (OIC) member destinations, with service performance mediating the relationship between facility quality and destination loyalty. Han et al. (2021) substantiated this finding by demonstrating that halal food performance augments trust, emotional attachment, and customer retention in destination situations.

Jeaheng et al. (2020) presented evidence from Thailand, a non-Muslim-majority destination with cultural similarities to Singkawang, indicating that Muslim-friendly services and facilities directly and positively affect perceptions of service quality, thereby enhancing intentions to revisit. Gautam et al. (2024) conducted a meta-analysis of 56 quantitative research, comprising 21,173 observations, which established that physical infrastructure and halal certification are significant determinants of halal tourism satisfaction. Rahman et al. (2020) further expanded these findings by illustrating that non-Muslim tourists also display increased loyalty to destinations offering extensive halal amenities, indicating a universal appeal of well-organised and efficiently managed tourism settings.

Taqwim et al. (2020) determined through SWOT analysis that halal facilities are the principal competitive advantage preserving Lombok's status as a Muslim tourism destination, despite external challenges. Yusuf et al. (2021) arrived at similar conclusions in Aceh, where syariah-compliant amenities were observed to directly enhance tourist loyalty. Fantony et al. (2023) highlighted the scarcity of halal-certified food establishments, prayer facilities in tourist areas, and Muslim-friendly lodging as the primary structural impediment to fostering visitor loyalty in Singkawang, establishing a distinct research necessity. In light of this body of evidence, the subsequent hypothesis is posited:

H1: Muslim-friendly tourism facilities have a significant positive effect on tourist visit intensity in Singkawang City.

Tourism Service Quality and Visit Intensity

Service quality is a recognised precursor of tourist pleasure and loyalty in various cultural and geographical settings (Parasuraman et al., 1985; Oliver, 2010). In halal tourism, service quality includes both traditional characteristics (reliability, responsiveness, tangibles, assurance, and empathy) and Islamic-hospitality elements (staff awareness of Muslim requirements, availability of halal information, and cultural suitability). Han et al. (2021) established that staff professionalism and attention positively influenced Muslim tourist loyalty, whereas Jeaheng et al. (2020) indicated that responsiveness to halal criteria was especially significant in non-Muslim-majority contexts.

Somadi et al. (2024) discovered that service quality, encompassing staff communication skills and halal knowledge, significantly influenced Muslim tourists' decisions to revisit Indonesian destinations; however, the authors indicated that this factor was subordinate to the availability of halal food and accommodation, aligning with the Kano Model's differentiation between must-be and performance attributes. Farizkhan et al. (2023) illustrated through SEM that favourable attitudes formed by service encounters mediate the connection between halal service quality and recommendation intentions.

Battour & Ismail (2016) contended that Islamic hospitality need to be seen as a distinctive dimension of service quality, emphasising that the pleasure of Muslim tourists is particularly influenced by the service providers' recognition and adherence to Islamic rules. Al Towfiq (2023) revealed that emotional attachment to the social milieu of halal destinations, mediated by service quality, significantly predicted the desire to revisit among Bangladeshi Muslim visitors. In Singkawang, Fantony et al. (2023) reported deficiencies in service quality mostly due to a lack of tourism personnel trained in halal service standards. Consequently:

H2: Tourism service quality has a significant positive effect on tourist visit intensity in Singkawang City.

Government Support and Visit Intensity

Government support is acknowledged as a fundamental facilitator of halal tourism development, functioning through legislative frameworks, infrastructure investment, destination promotion, halal certification initiatives, and stakeholder coordination (Yusuf et al., 2021). Chen et al. (2020) shown that ongoing governmental oversight of ecotourism sites markedly affected tourists' propensity to return.

Amalia et al. (2024) employed PLS-SEM with 442 respondents and discovered that governmental innovation activities and environmental policies greatly improved visitor satisfaction and strengthened perceptions of halal destinations. Ratnasari (2020) shown that government-initiated halal marketing methods, when combined with coherent promotional message, enhanced tourist loyalty and enabled value co-creation. Fantony et al. (2023) highlighted insufficient government investment in halal tourist infrastructure and promotion as a significant barrier to Singkawang's development as a recognised halal destination. The lack of government-supported halal certification programs, cohesive destination marketing, and the construction of Muslim-friendly facilities has limited the city's ability to transform its natural and cultural tourism resources into enduring tourist loyalty. Drawing from the Theory of Planned Behaviour framework and empirical data, the subsequent hypothesis is posited:

H3: Government support has a significant positive effect on tourist visit intensity in Singkawang City.

RESEARCH METHODS

This study employed a quantitative, causal-descriptive research design to examine the directional relationships between the independent variables Muslim-friendly tourism facilities (FPRM), tourism service quality (LP), and government support (DP) and the dependent variable tourist visit intensity (IKW). A quantitative approach was selected because the research objectives required the testing of theoretically derived hypotheses using numerically measurable data collected from a large sample (Sugiyono, 2022; Stockemer, 2019). The causal component of the design enabled statistical estimation of the magnitude and significance of each hypothesised relationship, while the descriptive component facilitated the characterisation of respondent perceptions across all constructs.

Study Setting

The research was conducted in Singkawang City, West Kalimantan Province, Indonesia (0°44'55.85" to 1°1'21.51" North latitude; 108°51'47.60" to 109°10'19.00" East longitude). Singkawang encompasses an area of 504 km², divided into five sub-districts (kecamatan), and has a population of around 240,327 inhabitants, marked by significant ethnic and religious variety. The city achieved the highest position on the SETARA Institute's 2023 City Tolerance Index, attaining a score of 6.500, indicative of robust performance in regulatory, social, governmental, and demographic tolerance indicators. Data collecting occurred from July to September 2025.

In 2022, Singkawang's tourism industry registered a total of 1,017,955 visitors (BPS Singkawang, 2023), marking the highest figure throughout the five-year span from 2018 to 2022 and indicating a significant post-pandemic resurgence. The accommodation sector expanded from 37 hotels in 2018 to 42 hotels in 2022, with total capacity rising from 3,321 to 4,073 people. In 2022, the city's regional gross domestic product (PDRB) attained IDR 11.93 trillion, with the accommodation and food-service industry expanding by 30.85% over the preceding five years, indicating the growing economic importance of tourism. Principal tourist attractions encompass natural features (Batu Belimbing, Pantai Batu Burung, Palm Beach), cultural heritage sites (Masjid Jamik, Klenteng Tri Darma Bumi Raya), and the globally acknowledged Cap Go Meh (Chinese Lantern) Festival.

Demographics and Sampling

The study population included all tourists who visited Singkawang City. Due to the unavailability of official visitor counts for 2023 and 2024 during data collection, the population number was deemed uncertain, requiring a non-probability sampling methodology. Purposive

sampling was utilised, adhering to the following inclusion criteria: (1) Indonesian citizen aged 18–60 years; (2) Muslim; and (3) had visited Singkawang a minimum of twice. These criteria were established to guarantee that respondents had adequate experiential knowledge of the destination to offer dependable evaluations of facility availability, service quality, and governmental assistance.

The sample size was calculated based on the recommendation of 10 observations per indication, as suggested by Hair et al. (2019) for PLS-SEM: $N = 55 \text{ indicators} \times 10 = 550$ respondents. This level guarantees sufficient statistical power for identifying medium-to-large effect sizes and satisfies the essential criteria for effective bootstrapping in PLS-SEM (Hair et al., 2021). A total of 550 valid questionnaire responses were acquired and incorporated into the study.

Measurement Instrument

Data were collected using a structured, closed-ended questionnaire administered online via Google Forms and distributed through WhatsApp and Facebook social media networks. All items were measured on a 5-point Likert scale ranging from 1 (Strongly Disagree) to 5 (Strongly Agree). The questionnaire comprised 55 items operationalising four latent constructs, as presented in Table 1.

Table 1. Operationalisation of Research Variables

Variable		Dimension	Items	Sample Item
Muslim-Friendly Tourism (FPRM)	Facilities	Prayer facility availability	5	I easily find a mosque/musala when visiting Singkawang.
		Halal food availability	5	Halal food menus are provided clearly and transparently.
		Muslim-friendly accommodation	5	Hotels in Singkawang provide prayer equipment (prayer mat, qiblah direction).
		Hospitality & professionalism	5	Tourism service providers are polite and professional.
Tourism Service Quality (LP)		Transportation accessibility	5	Roads to tourism sites are in good and safe condition.
		Cleanliness & safety	5	Tourism sites in Singkawang are clean and well- maintained.
		Promotion & destination branding	5	I learned about Singkawang tourism through government promotional media.
Government (DP)	Support	Infrastructure provision	5	The government provides basic infrastructure (roads, lighting) in tourism areas.
		Event organisation & community collaboration	5	The government regularly organises tourism festivals or events in Singkawang.
		Revisit intention	5	I intend to return to Singkawang for tourism in the future.
Tourist Visit Intensity (IKW)		Visit duration & activities	5	I spent considerable time during my visit to Singkawang.

Source: Authors' compilation based on Al-Ansi et al. (2019); Jeaheng et al. (2020); Battour & Ismail (2016); Ajzen (1991); Hair et al. (2021).

Prior to the main analysis, instrument validity was assessed using Corrected Item-Total Correlation (CITC > 0.30) in SPSS v.26, and internal consistency was confirmed via Cronbach's

alpha (threshold: $\alpha \geq 0.70$). All items exceeded these thresholds and were retained for PLS-SEM analysis.

Data Analysis Strategy

Data were evaluated using the method of Partial Least Squares Structural Equation Modelling (PLS-SEM) in SmartPLS 4.0. PLS-SEM was chosen over covariance-based SEM for three reasons: (1) the study's focus is on prediction rather than confirmatory theory testing; (2) PLS-SEM is effective with non-normal data distributions, prevalent in Likert-scale research; and (3) the sample size of 550 exceeds PLS-SEM's minimum requirements (Hair et al., 2021). The analysis was conducted in two phases, i.e., evaluation of the Outer Model at Stage 1. Convergent validity was evaluated by outer loadings (threshold: ≥ 0.70 ; minimum acceptable: ≥ 0.60) and Average Variance Extracted (AVE ≥ 0.50).

Discriminant validity was assessed using three complimentary criteria: (a) the Fornell-Larcker criterion (the square root of the average variance extracted must surpass inter-construct correlations); (b) cross-loadings (each indicator must exhibit the maximum loading on its designated construct); and (c) the Heterotrait-Monotrait Ratio (HTMT < 0.85). Reliability was validated by Cronbach's alpha (≥ 0.70) and composite reliability (CR ≥ 0.70). The Variance Inflation Factor (VIF < 5.0) was analysed to assess multicollinearity.

Evaluation of the Inner Model in Stage 2 and Testing of Hypotheses. The quality of the structural model was evaluated using R^2 (percent of variance explained), Q^2 (predictive relevance; must be more than 0), and f^2 (effect size: small ≥ 0.02 , medium ≥ 0.15 , big ≥ 0.35). The model fit was assessed using the Standardised Root Mean Square Residual (SRMR < 0.08) and the Normed Fit Index (NFI; values approaching 1.0 signify superior fit). Hypotheses were evaluated using bootstrapping (5,000 resamples) with the criteria: t-statistic > 1.96 and p-value < 0.05 for significance at $\alpha = 0.05$ (Hair et al., 2021).

RESULTS

Table 2 summarises the mean scores for each indicator across all four constructs. Categorical interpretation followed Azwar's (2006) normative framework: High (mean > 3.67), Moderate ($2.33 \leq \text{mean} \leq 3.67$), Low (mean < 2.33), calculated using a theoretical mean of $\mu = 3$ and standard deviation of $\sigma = 0.67$ on a 5-point Likert scale.

Table 2. Descriptive Statistics Mean Scores by Indicator

Construct	Dimension	Mean Range	Overall Mean	Category
Muslim-Friendly Facilities (FPRM)	Prayer facility availability	4.102 – 4.256	4.188	High
	Halal food availability	4.124 – 4.260	4.195	High
	Muslim-friendly accommodation	4.016 – 4.193	4.108	High
	Hospitality & professionalism	4.351 – 4.564	4.485	High
Tourism Services (LP)	Transportation accessibility	4.416 – 4.520	4.471	High
	Cleanliness & safety	4.384 – 4.431	4.400	High
	Promotion & branding	4.387 – 4.489	4.448	High
Government Support (DP)	Infrastructure provision	4.265 – 4.458	4.361	High
	Event & community collaboration	4.225 – 4.384	4.287	High
Visit Intensity (IKW)	Revisit intention	4.175 – 4.331	4.274	High
	Visit duration & activities	4.240 – 4.304	4.275	High

Note: All means exceed the High category threshold of 3.67. Source: Primary data processing, 2026.

All construct indicators received mean scores in the High category, ranging from 4.016 (willingness to recommend Muslim-friendly accommodation) to 4.564 (satisfaction with tourism service quality). The Tourism Services construct recorded the highest overall means, particularly for the Hospitality and Professionalism dimension (mean = 4.485), reflecting respondents'

generally favourable perceptions of service provider attitudes and communication quality. Muslim-friendly facilities received the lowest means within the High category, particularly for accommodation-related indicators (mean = 4.016 – 4.193), suggesting that while perceptions were positive, there remains greater variation in satisfaction with halal accommodation compared to prayer infrastructure and food availability.

Measurement Model Evaluation

Following the initial model with 55 indicators, the PLS-SEM procedure retained 11 indicators after parcelling the 15-item constructs into three composite indicators each, consistent with best practices for model parsimony in PLS-SEM when indicator numbers are large (Hair et al., 2021). The resulting outer loadings are presented in Table 3.

Table 3. Outer Loadings and AVE (Convergent Validity)

Indicator	Construct	Outer Loading	AVE	Cronbach's α	Composite Reliability	VIF
DUP1	Government Support (DP)	0.880				
DUP2	Government Support (DP)	0.955	0.860	0.919	0.948	2.407
DUP3	Government Support (DP)	0.945				
FPRM1	Muslim-Friendly Facilities (FS)	0.941				
FPRM2	Muslim-Friendly Facilities (FS)	0.951	0.886	0.936	0.959	2.405
FPRM3	Muslim-Friendly Facilities (FS)	0.932				
InKW1	Visit Intensity (IKW)	0.967				
InKW2	Visit Intensity (IKW)	0.970	0.938	0.934	0.968	1.317
LAP1	Tourism Services (LP)	0.933				
LAP2	Tourism Services (LP)	0.954	0.885	0.935	0.959	
LAP3	Tourism Services (LP)	0.936				

Note: All outer loadings > 0.87 (well above the 0.70 threshold); all AVE values > 0.86 (well above the 0.50 threshold).

Source: SmartPLS 4.0 output, 2026.

All outer loadings ranged from 0.880 to 0.970, substantially exceeding the threshold of 0.70, and AVE values ranged from 0.860 to 0.938, well above the minimum of 0.50 (Hair et al., 2021). These results confirm excellent convergent validity for all four constructs. Three complementary tests of discriminant validity were conducted. Results of the Heterotrait-Monotrait Ratio (HTMT) analysis are reported in Table 4; Fornell-Larcker criterion results in Table 5; and cross-loading patterns in Table 4.

Table 4. Discriminant Validity Assessment Using the Fornell–Larcker Criterion and HTMT

Construct	DP	FS (FPRM)	IKW	LP
DP	0.927	0.812	0.74	0.498
FS (FPRM)	0.754	0.941	0.733	0.488
IKW	0.698	0.686	0.969	0.472
LP	0.459	0.459	0.442	0.941

Note. Bold diagonal values represent the square roots of average variance extracted (AVE). Values below the diagonal represent interconstruct correlations (Fornell–Larcker criterion), while values above the diagonal represent heterotrait-monotrait ratios (HTMT). All square roots of AVE exceed their corresponding interconstruct correlations, and all HTMT values are below 0.85, supporting discriminant validity. Source: SmartPLS 4.0 output, 2026.

The cross-loading analysis (available from the authors on request) confirmed that each indicator loaded higher on its designated construct than on any other construct, with no cross-loading exceeding 0.730. Collectively, all three discriminant validity tests confirm adequate construct differentiation.

All constructs exhibited Cronbach's alpha values ranging from 0.919 to 0.936 and composite reliability values from 0.948 to 0.968, substantially exceeding the 0.70 threshold. These results provide strong evidence of excellent internal consistency reliability across all constructs. The Variance Inflation Factor (VIF) values for Government Support (DP), Muslim-Friendly Tourism Facilities (FS), and Tourism Services (LP) were 2.407, 2.405, and 1.317, respectively. All VIF values were below the recommended threshold of 5.0, indicating the absence of multicollinearity issues in the structural model. Therefore, the predictor constructs were considered sufficiently independent to explain Tourist Visit Intensity (IKW) (Hair et al., 2021).

Structural Model Evaluation

The goodness-of-fit of the structural model was assessed using SRMR and NFI. The saturated and estimated model both yielded SRMR = 0.042 (well below the 0.08 threshold) and NFI = 0.877, approaching the 0.90 benchmark as in Table 5. These indices confirm adequate model fit, indicating that the model-implied correlation structure closely approximates the observed data structure (Hair et al., 2021).

Table 5. Structural Model Quality Indices

Index	Value	Threshold	Assessment
R ² (Tourist Visit Intensity)	0.555	0.50 = Moderate	Moderate–Strong
R ² -adjusted	0.553		Confirmed
Q ² -predict (IKW)	0.548	> 0 = Relevant	Large Predictive Relevance
RMSE	0.676		
f ² (DP → IKW)	0.143	0.02–0.15 = Small	Small Effect
f ² (FS → IKW)	0.110	0.02–0.15 = Small	Small Effect
f ² (LP → IKW)	0.019	0.02 = Small	Very Small Effect
SRMR (Saturated Model)	0.042	< 0.08 = Good Fit	Good Fit
NFI	0.877	→ 1.0 = Better Fit	Acceptable Fit

Source: SmartPLS 4.0 output, 2026. f² thresholds: small ≥ 0.02, medium ≥ 0.15, large ≥ 0.35 (Hair et al., 2021).

Hair et al. (2021) classified the intensity of tourist visits as moderate to strong, and a R² value of 0.555 suggests that the three independent factors explain 55.5% of the variance in this variable. The Q² value of 0.548 indicates substantial predictive relevance, signifying that the model possesses robust out-of-sample prediction capacity. Effect sizes (f²) varied from 0.019 to 0.143, with government support demonstrating the most substantial individual effect; however, all three f² values remain within the small-to-weak range, suggesting that the collective predictive capacity surpasses the aggregate of individual construct contributions, in alignment with the integrative essence of the theoretical model.

Table 9. Bootstrapping Results Direct Effects (Hypothesis Testing)

Hypothesis	Path	β (Original Sample)	t-Statistic	p-Value	Decision
H1	FS → IKW	0.343	6.649	0.000	Supported
H2	LP → IKW	0.105	2.984	0.003	Supported
H3	DP → IKW	0.392	7.281	0.000	Supported

Note: Criteria for significance: t-statistic ≥ 1.96, p-value < 0.05 (two-tailed). Bootstrapping with 5,000 resamples. Source: SmartPLS 4.0 output, 2026.

Table 9 shows that all proposed hypotheses were supported. Government support exhibited the strongest positive effect on tourist visit intensity (β = 0.392, p < 0.001), followed by Muslim-friendly tourism facilities (β = 0.343, p < 0.001). Tourism service quality also demonstrated a positive and significant effect, although its influence was comparatively weaker (β = 0.105, p =

0.003). These findings indicate that institutional support, halal-supportive infrastructure, and service quality collectively contribute to increasing tourist visit intensity.

DISCUSSION

Government support emerged as the strongest predictor of tourist visit intensity, highlighting the importance of institutional commitment in developing Muslim-friendly tourism in multicultural destinations. From the Theory of Planned Behavior perspective, government initiatives can strengthen favorable destination attitudes, reinforce subjective norms through promotion, and enhance perceived behavioral control through infrastructure and regulatory assurance (Ajzen, 1991; Battour & Ismail, 2016). This finding aligns with evidence from Aceh and Lombok, where sustained government intervention supported halal tourism development and destination competitiveness (Yusuf et al., 2021; Taqwiem et al., 2020). In Singkawang, institutional support may provide additional credibility where private-sector halal compliance remains uncertain. This interpretation is consistent with Farizkhan et al. (2023), who emphasized the importance of institutional assurance in shaping halal tourism behavior. Government-supported cultural events, particularly the Cap Go Meh Festival, further strengthen destination visibility and multicultural appeal. Nevertheless, the relatively modest explanatory contribution of government support suggests that institutional intervention should be complemented by improvements in tourism infrastructure and service delivery.

Muslim-friendly tourism facilities also positively influence tourist visit intensity, confirming the importance of religiously appropriate infrastructure in sustaining tourism demand. This relationship supports demand theory and previous findings that halal facilities, food quality, and religious accessibility contribute to perceived value, satisfaction, and revisit intentions (Al-Ansi et al., 2019; Han et al., 2021; Jeaheng et al., 2020). The Kano Model suggests that prayer facilities and halal food represent essential attributes whose absence generates dissatisfaction (Kano et al., 1984). In multicultural destinations, however, their availability may exceed tourists' expectations and reinforce favorable destination evaluations, consistent with expectation-disconfirmation theory (Oliver, 2010). Rahman et al. (2020) similarly associated comprehensive halal facilities with favorable perceptions of cleanliness, order, and cultural respect. Despite generally positive facility assessments, Muslim-friendly accommodation remains less developed than prayer and halal food facilities. This disparity supports Fantony et al. (2023), who identified accommodation as a persistent limitation in Singkawang's halal tourism infrastructure. Improving accommodation readiness therefore represents an important opportunity to strengthen destination competitiveness.

Tourism service quality positively influences tourist visit intensity, although its contribution is comparatively weaker than those of government support and Muslim-friendly facilities. This contrasts with findings from established halal destinations, where service quality frequently drives tourist satisfaction and revisit intentions (Battour & Ismail, 2016; Han et al., 2021). Singkawang's favorable service evaluations may suggest limited variation in perceived quality, potentially reducing its additional influence on visitation behavior. This interpretation aligns with Somadi et al. (2024), who emphasized the relative importance of religiously appropriate infrastructure over general service attributes in shaping Muslim tourist preferences. Moreover, combining hospitality, accessibility, and cleanliness within a broader service quality construct may conceal their distinct relationships with tourist behavior. Future research should examine these dimensions separately to determine whether specific service attributes contribute more strongly to repeat visitation. The findings nevertheless establish service quality as a relevant component of destination competitiveness.

Collectively, these findings advance an integrated explanation of halal tourism demand through Demand Theory (Boulding, 1950), Customer Satisfaction Theory (Oliver, 2010; Parasuraman et al., 1985), and the Theory of Planned Behavior (Ajzen, 1991). Demand Theory explains the structural relevance of infrastructure and institutional facilitation, while Customer Satisfaction Theory provides a basis for understanding how tourism facilities and service experiences may reinforce favorable destination evaluations. The Theory of Planned Behavior further contextualizes institutional support as an enabling condition for tourism decisions. The model demonstrates meaningful explanatory power in understanding tourist visit intensity, supporting the complementary relevance of these theoretical perspectives. Although Gautam et

al. (2024) examined comparable relationships in tourism behavior, differences in research settings and model specifications warrant caution when comparing explanatory performance. The findings therefore support theoretical integration while leaving the underlying psychological mechanisms open to further empirical investigation.

This study extends halal tourism literature by examining tourist visit intensity in Singkawang, a multicultural destination where Muslim-friendly tourism operates alongside diverse religious and cultural traditions. Unlike research emphasizing established Muslim-majority destinations, the findings demonstrate the concurrent relevance of institutional support, religiously appropriate facilities, and service quality within a culturally diverse tourism environment (Taqwim et al., 2020; Yusuf et al., 2021). The principal contribution lies in identifying government support as the dominant predictor, suggesting that institutional credibility may be especially important where religiously appropriate tourism services cannot be assumed. This interpretation complements the systems-oriented perspective associated with Boulding (1950) and the institutional emphasis advanced by Suban et al. (2021). Rather than treating halal tourism exclusively as a matter of religious infrastructure, the findings position destination development as a coordinated process involving public institutions and private service providers.

The theoretical implications concern the relationships between institutional support, destination attributes, and tourist behavior. The findings extend the application of Boulding's (1950) demand perspective by demonstrating the relevance of nonprice attributes, particularly government support and Muslim-friendly infrastructure, to visitation intensity. They are also consistent with Customer Satisfaction Theory, which associates perceived service and facility performance with favorable behavioral outcomes (Oliver, 2010; Parasuraman et al., 1985). Within the Theory of Planned Behavior, government interventions may establish conditions that shape tourist attitudes, subjective norms, and perceived behavioral control (Ajzen, 1991). However, these psychological mechanisms were not directly examined and should remain theoretical interpretations rather than established mediating relationships. Future research should investigate these mechanisms to clarify how institutional support and destination experiences translate into repeated visitation.

The managerial implications emphasize coordinated government intervention and targeted private-sector investment. Singkawang's local government should integrate Muslim-friendly tourism into its regional tourism development planning, allocate resources for accessible prayer facilities, and establish structured assistance for halal certification and accommodation improvements. Destination promotion should communicate reliable information about Muslim-friendly services while preserving the city's multicultural identity. Cultural events such as the Cap Go Meh Festival offer opportunities to strengthen inclusive destination branding. Hotels and guesthouses should prioritize prayer amenities, qiblah indicators, and halal food options, while restaurants should pursue applicable halal certification and transparent product labeling. Tour operators should incorporate prayer arrangements, suitable dining alternatives, and culturally appropriate activities into their itineraries. Service providers should also strengthen employee competencies in Muslim-friendly hospitality. These interventions would address infrastructure gaps while sustaining existing service standards. Ultimately, policymakers and tourism stakeholders should prioritize institutional coordination, credible halal assurance, and accommodation readiness to strengthen repeat visitation and foster inclusive, sustainable halal tourism development.

CONCLUSION AND FURTHER STUDY

This study establishes government support, Muslim-friendly tourism facilities, and tourism service quality as significant determinants of tourist visit intensity in Singkawang, Indonesia. Government support emerged as the strongest predictor, emphasizing the central role of institutional commitment in developing halal tourism within multicultural, non-Muslim-majority destinations. The findings extend halal tourism literature by demonstrating that tourist visitation depends not only on religiously appropriate infrastructure and service excellence but also on institutional credibility and coordinated destination development. This perspective advances an integrated understanding of halal tourism demand beyond conventional Muslim-majority settings and highlights the potential compatibility of religious tourism needs with cultural diversity.

Several limitations warrant consideration. The cross-sectional design restricts causal inference, while purposive sampling through social media may introduce selection bias and limit generalizability. Construct aggregation may also conceal the distinct effects of hospitality, accommodation, and other service attributes. Furthermore, the unexplained variation in tourist visit intensity suggests the relevance of additional determinants, including destination image, electronic word-of-mouth, cultural appeal, and price sensitivity. Future research should employ longitudinal designs, probability sampling, multidimensional measurements, and comparative analyses across multicultural destinations to strengthen theoretical and empirical generalizability. Policymakers should prioritize integrated halal certification, Muslim-friendly accommodation, inclusive destination branding, and service quality improvement to establish a sustainable tourism ecosystem that respects religious needs while preserving multicultural identity.

ETHICAL DISCLOSURE

This study was conducted in accordance with the ethical principles for research involving human participants. Responses were collected and stored anonymously, with no identifying information linked to individual questionnaires, and data were used solely for the aggregate statistical purposes reported in this study.

CONFLICT OF INTEREST

The author declares no conflict of interest.

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