



Assessment of the Potentials in *Halal* Tourism in the Philippines: The Case of Municipality of Mulondo, Lanao del Sur

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Abstract. Mindanao is pre-dominantly inhabited by Malay Muslims. The Mëranao group is one the 13 Muslim ethno-linguistic groups in Mindanao, Philippines. The Mëranaos or Iranuns inhabit Lanao del Sur. Spanning out in diaspora, the Mëranaos are also dispersed in different areas in Luzon, Visayas and Mindanao in search of greener pasture. Lanao del Sur is the main region where the majority of the Mëranaos inhabit since time immemorial. Lanao del Sur has several municipalities. Mulondo is one of the municipalities of Lanao del Sur. Mulondo has 26 *barangays* (villages). The Mëranaos in Mulondo are not inclined to tourism industry since there are no foreign nationals and local tourists visiting it for tourism adventure and activities. Meanwhile, the Christian Filipinos from Luzon, Visayas and Mindanao do not visit the areas in Lanao del Sur due to the fact that Lanao del Sur do not promote its *halal* tourism. This paper assesses the *halal* tourism potentials in Mulondo, Lanao del Sur so that it could be used as a basis for enhancing the *halal* tourism potentials of this place. In the future, the various local government unit of the municipalities in Lanao del Sur may use this paper as a benchmark in identifying their *halal* tourism potentials geared towards the economic growth of the localities. Hopefully, this paper serves as a basis for policy making in improving the *halal* tourism in the Philippines, thus improving the quality of lives of the Filipinos particularly the Mëranaos.

Keywords: tourism · *halal* tourism · Mëranaos · Mulondo · Lanao del Sur · Mindanao · Muslims

1 Introduction

Tourism refers to the dynamics of the processes of social, cultural and economic activities and movement of people to different places outside their own usual environment, place or country of origin; such movement is for personal growth, professional purposes, economic gains and experiences. These people are called visitors or tourists. Tourism involves the activities, adventures, experiences and expenditures of a tourist outside his own place or country [1]. Tourism is also defined as the activities of “spending time away from home in pursuit of recreation, relaxation, and pleasure, while making use of

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D. B. Firmansyah et al. (Eds.): ABTR 2022, ASSEHR 738, pp. 45–76, 2023.

https://doi.org/10.2991/978-2-38476-028-2_5

the commercial provision of services. As such, tourism is a product of modern social arrangements” [2]. Meanwhile, local tourism involves local destination in which a tourist spends at least one overnight stay or several days in places where he/she visits. Local tourism includes buying of products, paying for services, foods, souvenirs, tickets, sites seeing, and visiting tourist attractions and destinations.

Halal tourism refers to *halal* travel or *halal*-friendly tourism. It is a subcategory of tourism which services are provided for Muslim families, groups or individuals, such services are abiding the rules of Islam. The accommodations in tourist destinations do not serve alcohol, have separate facilities for men and women, serve only *halal* foods, and provide prayer facilities. Travel agents, while designing travel packages for *halal* tourism follow guidelines of *halal* rules. Many countries offer facilities and services in accordance with the Islamic religious beliefs in order to attract more customers, visitors and clientele. *Halal* tourism industries provide flights, accommodations and services where no alcohol and pork products are served. Usually, the time for Islamic prescribed five daily prayers are announced and *qiblah* (the *direction* towards the Kaaba in the Sacred Mosque in Mecca) is provided. In *halal* tourism, accommodations in hotels, hostels, inns and homestays serve *halal* foods and meat that is slaughtered in accordance with the teachings of Islam.

The concept ‘*halal*’ has been defined by numerous Muslim scholars, researchers as well as various organizations like JAKIM of Malaysia. The literal meaning of *halal* can be expressed by its root words *halla*, *yahillu*, *hillan*, *wahalan* which indicates anything that is acceptable, clean, permissible, lawful, and not prohibited in Islam [3]. This definition is similar to the definition given by [4].

This permissibility and acceptability aspect of *halal* is applicable to every sphere of human lives i.e., clothing, food, social interaction, marriage, livelihood, and the like as Islam provides complete guidance of life of the Muslim devouts. *Halal* also includes following the Islamic teachings and guidelines on human consumption, worship, and social, environmental, economic, as well as political conducts [5].

The definition, given by [6] in Manual Procedure for Malaysia Halal Certification (third revision), aims for Muslim regarding the consumption of products and services in the *halal* industry. It also comprises several criteria that include-animal welfare particularly on slaughtering aspects, free from *najs* or impurity, free from any adulteration or intoxication, hygienic and not poisonous, not harmful to humans, healthy, and compliant to Shariah law (i.e., lawful and permissible) [6].

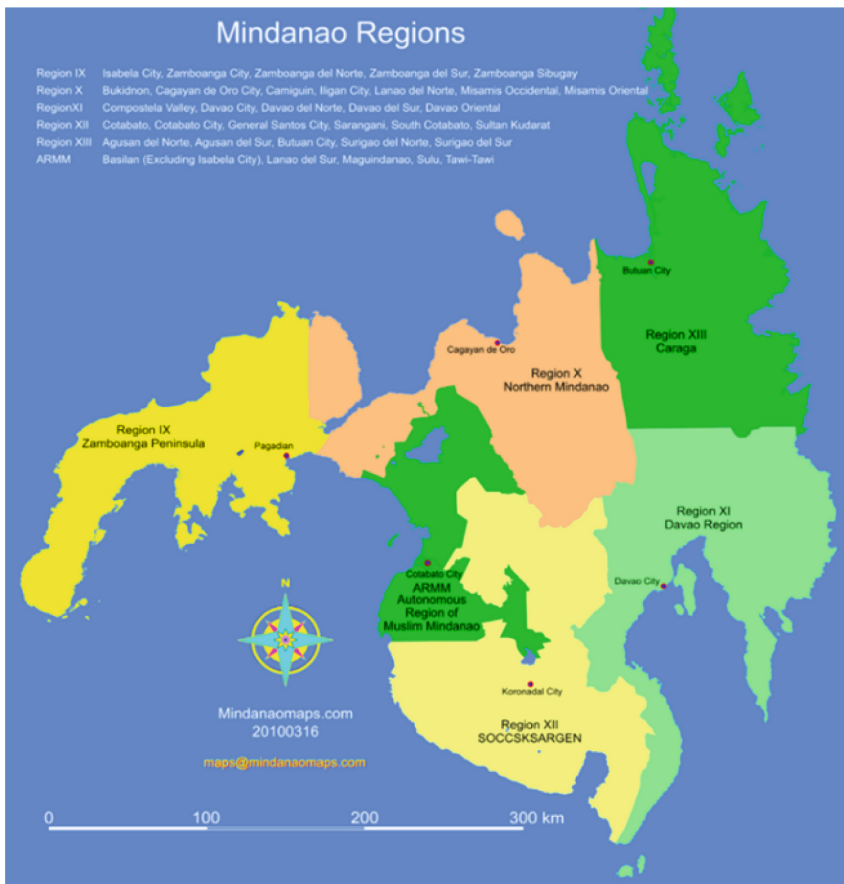
Halal tourism also adopts Trade Description Order 2011 and 2012 Order of Malaysia which indicates it also abides by the country’s law. At the same time, similar guidelines were given at global level on using the term ‘*Halal*’ based on its definition by [7] and [8]. Moreover, the definition in Brunei Darussalam and Indonesia also support the aspects mentioned earlier although it differs in certain points of practices because of different Mazhabs (The Four Islamic Schools of Thoughts) [9].

1.1 Mindanao

According to Eric S. Casiño, Mindanao is the second largest island in the Philippines. It consists of the southernmost territory of the Philippines, and the chain of numerous islets and islands in the Sulu archipelago. The Island of Mindanao is inhabited approximately

by one-fourth of the total population of the Philippines [10]. Today, the whole area of the island of Mindanao is divided into six administrative regions: (1) the Zamboanga Peninsula, Region IX, (2) Northern Mindanao, Region X, (3) Davao, Region XI, (4) South Cotabato, Cotabato, Sultan Kudarat, Sarangani, and General Santos City, collectively called (SOCCSKSARGEN) which is Region XII, (5) Caraga Region, and (6) the Autonomous Region in Muslim Mindanao [11]. See the map below.

1.2 Map of Mindanao



Map of Mindanao

1.3 Lanao del Sur

Lanao del Sur is one of the provinces in Mindanao, Philippines. It is situated in the Bangsamoro Autonomous Region in Muslim Mindanao (BARMM). The BARMM territories also include the Sulu Archipelago and Magindanao in central Mindanao. Marawi

City is the capital of Lanao del Sur. The province has a land area of 13,494.37 square kilometers or 5,210.21 square miles. Its population as determined by the 2015 Census was 1,045,429. This represented 27.65% of the total population of the Bangsamoro Autonomous Region in Muslim Mindanao, 4.33% of the overall population of the Mindanao island group, or 1.04% of the entire population of the Philippines. Based on these figures, the population density is computed at 77 inhabitants per square kilometer or 201 inhabitants per square mile [12].

2 History

Lanao del Sur has a long and vibrant history. The *Darangen* Epic of the Mëranaos relates about their events and people, and it defines the old towns during pre-colonial period. Lanao is the home of Mëranao Sultanate system now known as the four principalities or *Pat a Pagampong sa Ranao* namely Masiu, Unayan, Baloi and Bayabao. The Sultanate governs independently yet it is still identified with the national community. Its political power and domain is equally recognized like those in Sulu and Magindanao [11].

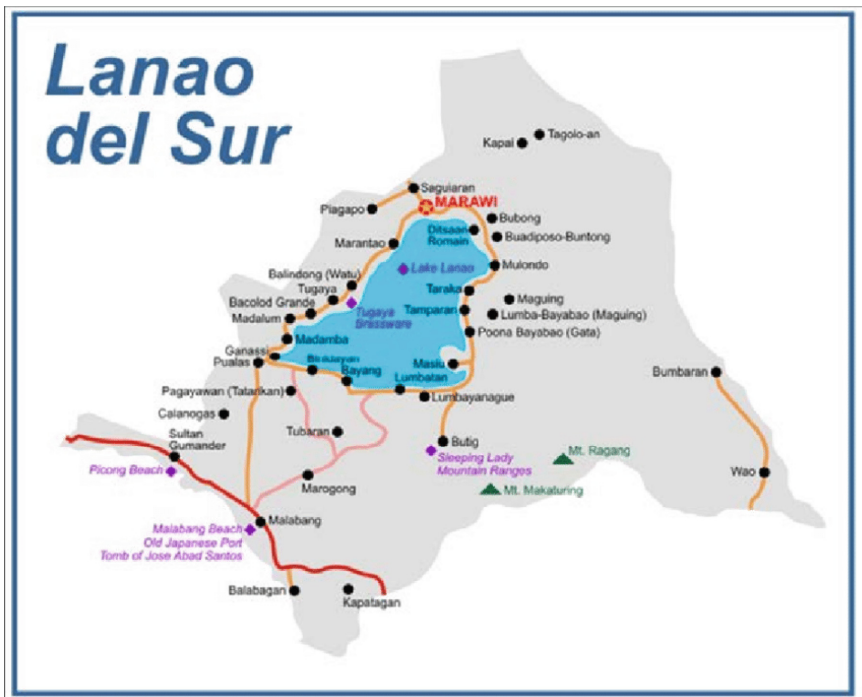
The Mëranaos in Lanao are proud to have resisted the succeeding colonial powers, the Spain, America and Japan. The saga of Mëranao heroes who fought bravely in the Moro Wars during the Spanish colonization along with their Tausug and Magindanao brothers are living proofs. The legendary battles of Bayang, Sultan Gumander, Ganassi and Tugaya records Mëranao fighters armed with kris, spear, bow and arrow faced the canons and rifles of the Americans, exhibiting Mëranao assertion for freedom and distinct political identity. The Japanese likewise failed following the fate of its predecessors (ibid.).

The creation of Lanao del Sur was during the height of the Commonwealth government campaign for settlement in Mindanao. The undivided Lanao was administratively part and a political unit of the Moro province by virtue of Philippine Commission Act No. 787. Thereafter, in May 27, 1959 by virtue of Republic Act No. 2228, the unified Lanao was divided into two distinct provinces, namely Lanao del Sur and Lanao del Norte. Lanao del Sur was officially chartered on July 4, 1959.

Lanao del Sur went through phases of political changes. As a result of the negotiated settlement with the Moro National Liberation Front (MNLF) Tripoli Agreement during the Martial Law years. President Marcos issued P.D. No. 742 which included Lanao del Sur in the Autonomous Region in Muslim Mindanao (ARMM). The constituents of Lanao del Sur affirmed the province inclusion in ARMM during the plebiscite on February 19, 1989. Although Marawi City refused to join first, it reconsidered its position later in 2001. Today, the Autonomous Region in Muslim Mindanao (ARMM) has changed to Bangsamoro Autonomous Region in Muslim Mindanao (BARMM) which has a Prime minister and ministers with various functions. Lanao del Sur is composed of 39 municipalities and Marawi City. The Province is currently composed of 1,159 *barangays* and is divided into two congressional districts (ibid.). Mulondo is one of the municipalities of Lanao del Sur.

2.1 People

The Mèranaos predominantly inhabit Lanao del Sur and some parts of Lanao del Norte in Mindanao. The name Mèranao translates to mean “people of the lake”. The Mèranaos are also found in other parts of the Philippines Archipelago in the Islands of Luzon and Visayas. The Mèranaos’ primary source of subsistence consists of dry rice cultivation in hilly areas via contour farming; and in rice paddies. They also cultivate corn, sweet potato, coffee, cassava, peanuts and vegetables. To supplement their agricultural harvests, they also incorporate fishing in Lake Lanao (ibid.).



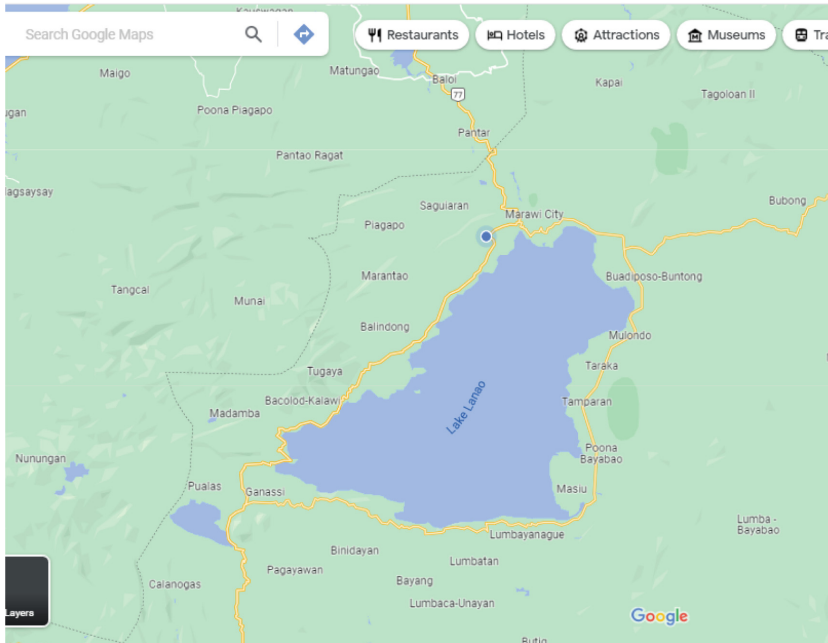
Map of Lanao del Sur

2.2 Mulondo, Lanao del Sur

Mulondo is a landlocked municipality in the coastal province of Lanao del Sur. This municipality has a land area of 458.67 square kilometers or 177.09 square miles which constitutes 3.05% of Lanao del Sur’s total area [13]. Based on the great-circle distance (the shortest distance between two points over the surface of the Earth), the cities closest to Mulondo are Marawi City, Lanao del Sur, Iligan City, Ozamiz City, Misamis Occidental, Tangub, Misamis Occidental, Cagayan de Oro City, and El Salvador, Misamis Oriental. The nearest municipalities in Mulondo are Buadiposo-Buntong, Lanao del Sur, Maguing, Lanao del Sur, Taraka, Lanao del Sur, Tamparan, Lanao del Sur,

Lumba-Bayabao, Lanao del Sur, and Ditsaan-Ramain, Lanao del Sur. Its distance from the national capital is 824.78 km (512.49 miles) (ibid.).

2.3 Map of Mulondo, Lanao del Sur



Map of Mulondo

3 Statement of the Problem

1. What are the potentials in *halal* tourism in Mulondo, Lanao del Sur, Mindanao?

4 Objectives of the Study

1. To assess the potentials in *halal* tourism in Mulondo, Lanao del Sur, Mindanao.

5 Methods of the Study

The sources used in this research were primary sources gathered according to actual observations of the researcher on the current *halal* local tourism in Mulondo, Lanao del Sur, Mindanao. This research uses ethnography. Ethnography describes the culture of an ethnic group or people. The ethnographer does fieldwork which includes participant observation, interviewing and observing the customs and practices of the people including their lifeways [12].

6 Results and Discussion

6.1 The Assessment of the Potentials in *Halal* Tourism in Mulondo, Lanao del Sur

Discover the diverse facets of Lanao del Sur as we explore the municipality of Mulondo. This municipality, with its vibrant culture, royal pageantry, mosques, beadworks, customs and traditions, traditional dances, Islamic practices, historic sites, ancient Lake Lanao, Mëranao museum, beaches, business stalls, homestays, local products, markets, greeneries, and rice paddies cater to all local and international tourists.

6.2 Royal Pageantry

Mulondo has a unique style of monarchy. Mulondo is part of the *Pat a Pangampong sa Ranao* (The Four States of Lanao Sultanate or Four Lake-Based Emirates) which was founded in 1616. The Mëranaos' monarchy still exists today. The crowning ceremonies of the royalties in Mulondo adds festive attraction to the people of Mulondo and to the local tourists coming from Mindanao and other cities in the Philippines.



The enthronement of royalties in Mulondo. Photo source: mine.

6.3 Mosques

Mulondo is known for having numerous beautiful mosques. Worshippers and Muslim devouts offer their prayer inside this exquisite mosque. Mulondo has 47 mosques. Just like the mosques in Malaysia, tourists visiting Mulondo may enter mosques to see their interiors, designs and Arabic calligraphy on the mosques' wall.



One of the mosques in Mulondo. Photo source: mine.

6.4 Mulondo Museum

Mulondo has only one museum which is the SOHAYLE M. HADJI ABDUL RACMAN'S MARANAO MUSEUM. It is committed to contribute to the preservation of the Mëranao tangible and intangible culture and Mëranao archaic artefacts. It stores rare Mëranao archaic brasswares, metalwares, woodworks, textiles, and ceramic wares. This museum is at Hadja Sittie Omaimah and Hadji Abdul Racman Residence, Brgy. Cormatan, Mulondo, Lanao del Sur. This museum is registered in the Department of Trade and Industry (DTI) with Certificate No. 03576665. (PSIC) Line of business: 9232 Museum Activities, Preservation of Historical Sites and Building.



Mulondo museum artifacts. Photo source: mine.

6.5 Little Chinese Community

Mulondo has a Chinese house own by a Chinese woman who was married to a Mëranao man. Experience a Chinese ambience in Mulondo, Lanao del Sur.



Chinese house with pagoda architecture in Mulondo. Photo source: mine.

6.6 Beadworks

Some women in Mulondo are engaging in *kadakat* (beadworks). *Dakat* (beads) is applied on a ceremonial parasol, textiles, home ornaments and furnishings. *Kadakat* also provides income to women who are engaging in it.



A ceremonial parasol embellished with dakat (beads). Photo source: mine.

6.7 Jewelries Craft

Mulondo jewelers produce various types of jewelries that are sold to local and international markets. Semi-precious stones jewelries produced in Mulondo. These gemstones are imported and assembled into jewelries by the Mëranaos in Mulondo.



Some of the gemstones jewelries produced in Mulondo. Photo source: mine.

6.8 Mëranao Customs and Traditions

Like other Muslim group in the Philippines, the Mëranaos in Mulondo observe social rites and life cycle. Once a child is born, the father or an elder whispers the *adhan* (call to prayer) in the baby's ear. One of the cultural practices of the Mëranaos is *katuri* (circumcision). Circumcision is a surgical procedure of cutting the prepuce. Circumcision is performed by a trained individual i.e., nurse and medical doctor. Islam prescribes circumcision for hygiene reason. A male child may be circumcised while he is infant. Islamically, breastfeeding is encouraged to give nourishment to the infant. The Qur'an instructs Muslim women to breastfeed their children for two years weaning period. *Aqiqah* (the celebration of the birth) of a child is also observed by the Mëranaos. Islam recommends that a father slaughter one or two animals (sheep or goat). One-third of the meat is given away to the poor members of the community. The rest of the meat is cooked and shared by the family members. A family who does *aqiqah* invites their relatives, friends, and neighbors to organize the *aqiqah* ceremony. In general, *aqiqah* is done during the seventh day after the child's birth but it can be postponed for a certain reason. *Aqiqah* comes from the Arabic word '*aqq*, which means "to cut." Traditionally, this is also the time when the child's hair is cut or shaved. The shaving of baby's hair is part of the *aqiqah* ceremony. Cutting of the hair is rather traditional than required. According to traditional belief, the hair is weighed, and an equivalent amount of silver or gold is donated to the poor. Mëranao parents provide support, maternal care, and love for their children. Mëranao parents give their children a Muslim name. It is reported in Ḥadith that Abu Dawud that the Prophet (pbuh) said: "On the Day of Resurrection, you will be called by your names and by your fathers' names, so give your children good names." Muslim children are usually given name within seven days of their birth. In Mëranao societies, a mother who gave birth is visited by her in-laws and relatives. This shows the strong camaraderie and unity of the Mëranao families. The Mëranaos observe *rigo* (bathing of the deceased or *mayt*), and *ṣalāt al-Janāzah* (the Islamic funeral prayer). The prayer is performed in congregation to seek pardon for the deceased. The *ṣalāt al-Janāzah* is a collective obligation upon Muslims (*farḍ al-kifāya*). After *ṣalāt al-Janāzah* has been recited, the *mayt* is transported to the *lebenga* (cemetery) for interment. The grave is dug perpendicular to the *qiblah*, and the *mayt*'s body is placed in the grave on its right side, facing the *qiblah*. The people assisting the interment of *mayt* recite "*Bismillāh wa 'alā millati rasulillāh,*" meaning, "In the name of Allāh and in the faith of the Messenger of Allāh". Once the *mayt* is in the grave, a layer of concrete, wood or slab is placed perpendicular on top of the *mayt* to prevent direct contact between the *mayt* and the soil that will fill the grave. Once the grave has been filled, a small stone or marker is placed at the grave so that it is recognizable. The Mëranaos observe mourning. The relatives of the deceased mourn together the loss of a loved one for seven days which is sometimes extended to fourteen days. During this time, the immediate members of the deceased will stay together in the house and receive their relatives. The relatives of the deceased give *tabang* (support) to the immediate family of the deceased.

A *tabang* may consists of a kilo of rice or two, or a sack, raw meat, spices, vegetables, oil, refreshment, sweets, pastries, raw fish, live chickens, and money to take care of the basic needs of the family and their relatives. If the deceased belongs to a huge family, a water buffalo is slaughtered to feed the members of the family. Recitation of the Qur'ān is observed during day and night-time. The *imām* (prayer leader) gives *wasyat* (sermon) on Islamic teachings and Islamic rituals for the dead [11]. Outsiders and anthropologists may observe these Mëranao customs in the municipality in Mulondo.

6.9 Traditional Dances

Mëranaos are fun of traditional dances, graceful movement, and rhythmic dancing. Hence, they have different dances, one of them is the *kapemalo-malong* or *malong* dance. It is showcasing the different ways of wearing the *malong* (a tubular dress). *Malong* dance is performed during the crowning of *datus* (royal chieftains) and *bais* (royal ladies), and during school activities and community programs.



Youth performing a malong dance. Photo source: mine.

6.10 Festivals

The residents of Mulondo are known for *kapakaradian* (festivals). One of the highlights of their festivals is the *kakolintang* which is playing of the *kolintang* musical ensembles. *Kakolintang* is performed during the crowning of the *datus* and *bais*, and during school activities and community programs.



Youth performing kakolintang exhibition. Photo source: mine.

6.11 War Dance

The local artists in Mulondo perform *sagayan* or war dance. They performed it during the crowning of *datus* and *bais*. The performers wear traditional costume as shown below accompanied with a shield and a sword which are carried in each hand, while performing, the *sagayan* dancers mimic the bravery and movements of the warriors while expressing their robust strength, agility, and speed. They shout as well as if they are fighting ferociously. Music accompanies the war dance, the beat of the gong, the sound of the drum and the *kolintang* orchestra all add up to the artistry, and drama of the performers. *Sagayan* dance depicts how the Mëranao warriors who fought bravely against the colonial powers, the Spaniards, Americans, and the Japanese.



Young men doing a war dance. Photo source: common.

6.12 Singkil

The Mëranaos in Mulondo are fun of traditional dances like *singkil*. *Singkil* artists perform *singkil*. *Singkil* is performed during the crowning of *datus* and *bais*, and during community programs. *Singkil* showcases dancing on air on a bamboo pole.



Group of youth performing a singkil. Photo source: mine.

6.13 Islamic Tradition

Reading of the Qur'ānic verses is part of the daily life of the Muslim around the world. The Muslim devoutly say their prayers in Arabic five times a day. Arabic education is an integral part of the lifeways of the Muslims. Muslim students in Mulondo learn how to read and write Arabic in *madrasah* (Arabic school). In *madrasah*, students are taught the proper way of reading the Qur'an.

On the *Eid-il-Fitri* or Feast of Fast-Breaking (Festival that marks the end of Ramadhan). The residents of Mulondo celebrate *Eid-il-Fitri*. During this celebration, men, women, and children wear their finest Islamic dress. They adorn their houses with colorful flaglets, greetings' streamers, colorful lights, and festive decorations. They prepare Mëranao traditional foods to be served to their visitors, neighbors, and relatives. The Muslims reckon the birth and passing of Prophet Muhammad (pbuh) during *Eid-il-Fitri*.

Eid-il-Adha (Festival of Sacrifice). The Mëranaos in Mulondo celebrate *Eid-il-Adha*. It is celebrated after the *Hajj* or pilgrimage to Mekkah. *Hajj* is one of the five pillars of Islam. When pilgrims return home, their relatives and family prepare traditional food and pastries which are served to their visitors. Both Muslim and non-Muslim tourists may experience the spirit of these Islamic festivals in Mulondo.



Family sharing a sumptuous meal during Muslim festivity. Photo source: common.

6.14 Katoton

Katoton is an Islamic tradition where it involves the serving of foods in the mosques or outside the mosques when breaking the fast during the holy month of Ramadhan. Several mosques observe *katoton* daily during Ramadhan. Sumptuous halal viands, pastries, dishes, and mouth-watering delicacies are served to people who are fasting to break their fast. Fasting is one of the five pillars of Islam. Whoever comes to the mosque during Ramadhan is given the food during *katoton* for free.



Group of women preparing food for katoton. Photo source: mine.

6.15 Historic Sites

6.15.1 Pani-ambaan sa Poreg

Is a historical site in Mulondo. It is located at Kitambegen, a place nearby the Lake Lanao. It is a burial site where a certain Sharīf (descendant of Prophet Muhammad) was buried. Legend has it, the water in the spring nearby the burial site can cure illnesses. This also indicates that Arabs came to the area in the old days. Archeologists may find this place interesting.



Spring near Pani-ambaan sa Poreg. Photo source: mine.

6.15.2 Pani-ambaan sa Dado

Is another historical site in Mulondo. It is located at Dado Poblacion. It is another burial site where a certain Sharīf (descendant of Prophet Muhammad) was buried. In the past, this enchanted place attracts devouts and well wishers who declared their *samaya* (pledge) to Paniambaan sa Dado in view of granting their wishes.



Natural spring in Mulondo. Photo source: mine.

6.16 Historic Burial Sites

This historical site is located on a hill nearby the Togar spring. It was a burial site of the martyrs who fought fiercely against the Japanese soldiers during World War II. These bamboos were used as graveyard markers when the martyrs were buried in this place.



A burial site with bamboo grave marker. Photo source: mine.

6.17 Mulondo's Biodiversity

6.18 Lake Lanao

Mulondo and the rest of the communities in Lanao del Sur engulf the ancient Lake Lanao. Enjoy riding a boat, fishing, bird watching, seeing the beautiful sceneries, and the sunset in the ancient Lake Lanao.



The ancient Lake Lanao. Photo source: mine.

6.19 Minanga Beach

Before reaching Minanga Beach, one must pass by these lush of green fields like those in Safari, Africa. Mulondo and the rest of the communities in Lanao del Sur engulf the ancient Lake Lanao. Enjoy boat riding, bird watching, the beautiful sceneries, and the sunset in the ancient Lake Lanao.



A vast field of lush green in Mulondo near Lake Lanao. Photo source: mine.

6.20 Togar Spring

Is another spring in Mulondo in Barangay Pindolonan. It provides cool and refreshing water which the Mulondonians enjoy. Togar Spring flows steadily. It is indeed that Mulondo is blessed with natural resources and fascinating biodiversity.



Togar spring. Photo source: mine.

6.21 Tilapia

There are plenty of fresh water fish species in Lake Lanao but tilapia stands out among the fresh water species in Lake Lanao due to its distinctive taste. Not known to many people in Lanao del Sur, the tilapias of Nilotikan species in Lake Lanao had originated from the Nile River, Africa. Nilotikan is cooked into different viands by the Mëranaos living nearby the ancient Lake Lanao.



Fresh tilapia caught from a fishpond in Mulondo. Photo source: mine.

6.22 Flora and Fauna

Kuala Lumpur, Malaysia has orchids garden. Similarly, flowers enthusiasts can smell, see, and touch the wide-ranging collections of imported bromeliads, white leaves bamboos, black bamboos, and varieties of rubber trees, philodendrons, monstera deliciosa, Thai constellation, and flowers at Hadja Sittie Omaimah Residence at Brgy. Cormatan Mulondo.



Flora and fauna in Mulondo. Photo source: mine.

6.23 Homestay

Experience the Maranao hospitality, homestay, and Mëranao food in Mulondo at Hadja Sittie Omaimah and Hadji Abdul Racman Residence and other hosts for homestay in Mulondo. Sumptuous Mëranao food is served to local and international visitors and tourists.



Halal food prepared for visitors. Photo source: mine.

6.24 Halal Local Products and Pastries

Mulondo has many bakeshops producing various pastries and bread. The people from the neighboring municipalities of Mulondo come to Mulondo to buy its wide-ranging bread and pastries.

6.25 Magango-a-odang

Magango-a-odang (dried-shrimp) are few of the Mulondo's bestselling products. Come and travel to Mulondo and savor these mouthwatering foods.



Packed dried shrimp. Photo source: mine.

6.26 Biansol-a-tilapia

Biansol-a-tilapia is a steamed tilapia mixed with *palapa* (a mixtures of ground ginger, chilies, *sakorab* (scallion) and salt sautéed in oil) then smoked, is another Mulondo's best seller product.



Packed a biansol a tilapia for sale in Mulondo. Photo source: mine.

6.27 Biansol-a-kadorog

Kadorog is a species of freshwater fish. Biansol-a-kadorog is steamed with *palapa* then smoked. Savor this traditional food like no other.



Biansol-a-kadorog. Photo source: mine.

6.28 Patolakan

Patolakan is a ground gluten rice mixed with coconut milk and sugar then steamed. Patolakan has made Mulondo known to people from other municipalities in Lanao del Sur. It is one of the town's trademarks.



Patolakan wrapped in a banana leaf. Photo source: mine.

6.29 Coffee

Mulondo has a moderate to a cooler climate in the morning, hence, coffee drinking is part of the daily routine of the people of Mulondo. Mulondo local farmers produce and import coffee beans and processed it into coffee powder and sell it to the local markets. This is an indication that small-scale industry in Mulondo is highly sustainable. From coffee berries then roasted then powdered.



Processed coffee. Photo source: common.

6.30 Magango-a-katolong

Magango-a-katolong (dried *katolong*), draws people from other towns to Mulondo to buy it.



Dried katolong, a species of fresh water fish. Photo source: mine.

6.31 Turmeric Powder

The farmers in Mulondo cultivate turmeric and processed it into turmeric powder and distribute it to the local markets. Turmeric powder is an essential ingredient in most of the Mëranao traditional cookery.



Turmeric powder. Photo source: common.

6.32 Native Maranao Sweets and Pastries

Women in Mulondo produce various sweets and pastries to sell it locally. Sweets and pastries are included in *dialaga* (dowry ceremony) among Mëranaos. The common Mëranao pastries are *dudul*, *amik*, *browa*, *tiyateg* and *tamokonsi*.



Various Mëranao pastries. Photo source: common.

6.33 Stalls and Shops

Mulondo traders travel to Indonesia, Dubai, Thailand, Malaysia, and other countries to import merchandise commodities and trade goods. Hence, Mulondo has a numerous business stalls and shops selling imported items such as clothes, men's dress, and women's Islamic dress, utensils, appliances, etc. The rest of the stalls sell school supplies, shoes, sandals, furniture, construction materials, etc.

6.34 Open Night Markets

There are plenty of open markets in Mulondo which open until the night-time. They serve *tapay* (fermented sweetened rice), Mëranao traditional foods, halal foods, burger, pizza, French fries, etc.



Night food market. Photo source: common.

6.35 Sports

Inter-barangay basketball competition brings unity to the people of Mulondo and foster sportsmanship to the youth. People from the neighboring municipalities of Mulondo come to Mulondo to watch the Mulondo inter-barangay basketball competition. Hadji Abdul Racman's Basketball Court at Brgy. Cormatan, Mulondo, Lanao del Sur.



Youth basketball players. Photo source: mine.

6.36 Fishing and Rice Farming

Fishing is one of the major economic activities of the people of Mulondo. Lake Lanao provides freshwater fish such as tilapia, mud fish, catfish, shellfish, crayfish, among others. Fishponds are also common in Mulondo. Farming rice, corn, tubers, sweet potato, cassava, taro, potato, chili, scallion, chayote, peanuts, coffee, turmeric, and varieties of vegetables provide income to the farmers in Mulondo.

7 Challenges in the Halal Tourism in Mulondo

Currently, except for the Mulondo museum, the *halal* tourism businesses in Mulondo are not registered in the treasurer's office of the municipality of Mulondo. The *halal* tourism business owners in Mulondo do not have proper skills in promoting their *halal* businesses, products and services.

8 Conclusion

The municipality of Mulondo has a vibrant culture. Its *halal* tourism is limited to royal pageantry, mosques, beadworks, customs and traditions, traditional dances, Islamic practices, historic sites, ancient Lake Lanao, Mēranao museum, Lake Lanao beaches, business stalls, homestays, local products, markets, greeneries, rice paddies, and farming. All these are potentials for *halal* tourism which cater to local and international tourists. This paper did not dwell on the revenue which the *halal* tourism in Mulondo generates. The current *halal* tourism in Mulondo is not popular to local and international tourists. In addition, it is difficult to gauge the income of the people engaging in *halal* tourism. The businesses in Mulondo are not registered in the government, thus, the local government unit do not get taxes from the business owners and establishments in Mulondo.

9 Recommendations

The local government unit of Mulondo, Lanao del Sur must encourage the *halal* tourism business owners to have their business registered in the local government office.

The local government unit of Mulondo must conduct seminars on improving the *halal* tourism services and products in Mulondo so that the *halal* tourism in Mulondo would improve.

The local government unit of Mulondo must conduct nationwide campaigns on popularizing the local *halal* tourism in Mulondo so that Mulondo's *halal* tourism is sustained.

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