

# Trading Narratives: Oral Histories of the Binidayan Market Hub

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## Abstract

This study explores the Trading Narratives of the people of Binidayan. The researchers used oral historical methodology to capture the rich narratives and lived experiences of individuals who have witnessed the evolution and growth of the Binidayan Market Hub. By engaging with local residents, traders, and other relevant stakeholders, the study seeks to unearth valuable insights and personal accounts that might otherwise remain untold. This methodology provides a unique lens through which to explore the multifaceted nature of the market hub and its impact on the community. In addition, this study sheds light on the origins of the Padian in Binidayan, tracing its development and transformation over time. Through a historical analysis of the trading areas, it seeks to uncover the factors that contributed to the establishment of the market hub. By examining the economic and social contexts, the study aims to provide a comprehensive understanding of how the Padian emerged as a central hub for economic activities and social interactions in the province of Lanao del Sur.

Moreover, the research investigates the dynamics of local market system in the context of the Binidayan Market Hub. It explores the various stakeholders involved, including traders, farmers, artisans, and consumers, and examines their roles and interactions within the market system. The study analyzes the patterns of trade, commodities exchanged, and the mechanisms of pricing and exchange that governed the market transactions. By examining the social and economic relationships within the market system, the research elucidates the complex network of connections that sustained the Padian as a thriving economic center. Furthermore, this study highlights the multifaceted contributions of the Padian to the municipality and its

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people. It investigates the economic impact of the market hub, including its role in generating employment opportunities, supporting local entrepreneurship, and facilitating trade networks. Additionally, it explores the social significance of the Padian, such as its role in fostering cultural exchange, community cohesion, and social interactions. The research also examines the ways in which the market hub has contributed to the overall development and well-being of the municipality and its people.

**Keywords:** Market hub; Mranaw; Padian; Pakaradiyaan; P'ngampong.

## **1. Introduction**

The study of local history is essential for a comprehensive understanding of our national history. It is an ever-present aspect of our lives that must not be disregarded. In essence, we must examine the history of our own communities, as it plays a crucial role in shaping our personal development. It provides us with insights into our origins, identity, culture, and religion. To truly grasp the present and the questions we face today, we must acknowledge that the present is intricately linked to the past. The past offers us the answers and context we seek in our current circumstances.

This research delves into the historical significance of Binidayan, a municipality located in Lanao del Sur in the Southern Philippines, particularly focusing on the Trading Narratives of the people of Binidayan. By examining this aspect, the study aims to shed light on how Binidayan shaped economic activities and fostered social interactions within its community. In ancient times, Binidayan was known as *Bubonga Unayan* (West Unayan) and was among the oldest towns in the *P'ngampong a Unayan* (Principality of Unayan). However, after the establishment of the 15 original royal confederation sultanates of Lanao, the town underwent a name change to Binidayan. Binidayan is situated within Lanao del Sur, a province where the inhabitants share a common heritage and aspirations.

The name "Binidayan" derives from the term *Bindayan*, which means "ready to cultivate." The municipality itself was officially created through Executive Order No. 42, passed by the Philippine Congress on June 25, 1963 [1]. It is classified as a 4th class municipality and consists of 26 barangays within the second district of Lanao del Sur province, as stated in the Official Gazette of 1959. According to Madale's research in 1997, Binidayan is a lakeshore community situated in a landlocked topography. It is located in the southern part of the province, bordered by Lake Lanao to the north, the municipality of Tubaran to the south, the municipality of Bayang to the east, and the municipalities of Pagayawan and Ganassi to the west [2].

Moreover, the researchers conducted an investigation into the history of the *Padian* and its trade system, as well as the economic activities of the people associated with it. Additionally, the study aims to explore the relationship between the appearance of the newly constructed *Padian* and the disappearance of the old *Padian*. This endeavor presents a considerable challenge due to the limited availability of written accounts on the socio-economic history of Binidayan. Tracing the history of the old *Padian* requires extensive effort, as there are no published documents addressing this subject. However, the scarcity of information has inspired the researcher to take up this task and develop a written account of the *Padian* as the Market Hub.

However, although this study provides valuable insights regarding the market hub's significance and its influence on the community, there are certain gaps and challenges that could be considered. Firstly, the study primarily focuses on collecting oral histories due to unavailability of documents or accounts regarding the topic, which may introduce potential biases and inconsistencies in memories. To strengthen the research findings, it could be beneficial to combine oral histories with other data sources or employ triangulation methods. Secondly, conducting a comparative analysis with similar market hubs in the region would provide a broader understanding of the unique characteristics and contributions of the Binidayan Market Hub. Lastly, to offer a comprehensive assessment of the market hub's impact on the municipality and its people, further exploration into the long-term effects on local culture, social structures, and environmental sustainability is recommended. By addressing these gaps and challenges, the study's overall contribution to understanding the Binidayan Market Hub would be significantly enhanced.

The researcher's work is expected to make a valuable contribution to the growing body of economic history literature in the Bangsamoro Region (BARMM) and Mindanao in general. Furthermore, this study offers valuable insights into the underlying questions surrounding local economic history, which in turn can assist in addressing present-day issues and challenges of the region.

## **2. Methodology**

This study employs a historical research methodology to investigate the trading narratives of the people of Binidayan. The research methodology incorporates a combination of oral history interviews and textual analysis to comprehensively explore the multifaceted dynamics of the market. Oral history interviews were conducted with key informants who have first-hand knowledge or experiences related to *Padian* as a market hub in Binidayan. These informants included traders, farmers, fisher folks, political leaders, community members, or individuals who have witnessed or participated in market activities. A structured interview guide was developed to ensure consistency across interviews and to cover relevant topics such as origin of Binidayan, the evolution of *Padian* as market hub, economic activities, trading system, and the contribution of this market to the people and the community. The researchers used audio-recorder during the interview with the participants and asked their consent. This will be used to transcribe the data for analysis.

Secondary sources, such as articles, books, and government reports, were also used for the analysis to gain a broader understanding of the historical context of this study. The textual analysis will involve critically examining and interpreting the secondary sources to extract relevant information and insights regarding the market's significance. The collected data from oral interviews and textual analysis was qualitatively analyzed. Thematic analysis will be employed to identify common themes, patterns, and trends related to the market hub. The findings were synthesized and organized to provide a comprehensive understanding of the historical significance of the market hub in Binidayan during the 20th century. The research methodology outlined above ensures a comprehensive exploration of the historical dynamics of the trading narratives of the people of Binidayan.

### **3. Conceptual Framework**

While this study used oral narratives that serves as valuable primary sources that offer unique insights into the evolution, growth, and transformation of the market hub over time. The first component of this study examines the dynamics of the Binidayan Market Hub. It delves into the historical overview, economic, social, and cultural aspects of the market system within the hub. This includes analyzing evolution of the market hub, patterns of trade, commodities exchanged, pricing mechanisms, and the roles and interactions of various stakeholders such as traders, farmers, artisans, and consumers. By exploring these market dynamics, the framework seeks to provide a comprehensive understanding of how the market hub operates and how it has become a central hub for economic activities and social interactions in the province.

The second component of this conceptual framework focuses on the impact of the Binidayan Market Hub on the community. It investigates the multifaceted contributions of the market hub to the municipality and its people. This includes assessing the economic impact, such as employment generation, local entrepreneurship support, and trade network facilitation. Additionally, it explores the social significance of the market hub, including its role in fostering cultural exchange, community cohesion, and social interactions. By examining the market hub's contributions, the framework aims to shed light on its broader effects on the overall development and well-being of the municipality and its residents. Through the use of oral histories and integration of market hub's historical evolution and contribution to the community, the conceptual framework for this study provides a comprehensive and structured approach to understanding the significance of the market hub and its implications for the community. It allows for a holistic exploration of the historical, economic, social, and cultural dimensions of the Binidayan Market Hub and its role in shaping the community's narratives and experiences.

Furthermore, while it is true that this is absolutely a qualitative study, the Market Integration Theory (MIT) was also considered to be its theoretical ground. According to this theory, it focuses on the concept of market integration and its implications for economic development and social interactions [3]. This suggests that understanding the market's development like Binidayan can be achieved by analyzing it through the lens of market integration theory. This theory highlights the significance of factors such as transportation infrastructure, trade networks, and governmental policies in facilitating the integration of local markets into larger regional or national economies.

By applying this theory, this study aims to examine how Binidayan's role as a market hub influenced economic activities. It explores how the town's market attracted traders and facilitated trade relationships, which in turn contributed to the overall development of the area.

#### ***4.1. Origin Name of Binidayan***

In the historical context, the Mranaw society holds a cultural tradition of preserving origin stories associated with their respective locations. These narratives serve as a means for individuals to gain insights into the historical events and significance of specific occasions and places within the Lanao region. Due to the scarcity of written records, the knowledge of the past has been predominantly transmitted through oral traditions. As a

result, numerous intriguing accounts exist regarding the origin of the name 'Binidayan.' Exploring the etymology of Binidayan unveils a diverse range of opinions, which sometimes contradict and at other times complement one another.

Binidayan, situated in Lanao del Sur, stands as a tranquil municipality where its inhabitants share a common vision and heritage. The nomenclature of Binidayan traces its origins back to Datu Dimaporo, a revered leader of the *Unayan* principality and descendant of Sharief Kabungsuan, prior to the arrival of the American colonialists. [4] Shatta I. Raraco, a former Sultan a *Petiilan sa Unayan*, shed further light on the matter during an interview, stating that Binidayan derived from the Mranaw term "*Bindayan*," denoting a flat arable land ready for cultivation (S. Raraco, personal communication, March 13, 2023). This affirms that Binidayan is a variant of the word "*Bindayan*" and reflects a portion of land conducive to agricultural pursuits. Supporting this notion, Raraco presented historical evidence indicating that early settlers *Lawangu Puwalas* and *Buadi*, who were siblings and shared common grandparents, received distinct portions of land: *Puwalas*, signifying a cleared area of the forest, and *Bindayan*, representing land prepared for cultivation. Additionally, the discrepancy in spelling, specifically the insertion of the letter "I" between "N" and "D," bears no significant impact when the word is pronounced swiftly. Another substantiating factor is Binidayan's renown as the province's fruit capital, with the trade of fruits such as *lanzones*, *durian*, and *marang* reaching as far as Cotabato and Cagayan. This raises the question of why Binidayan exclusively held such prominence. The answer lies in the fact that *Bindayan* predates other municipalities in terms of agricultural advancement, implying that Binidayan had already transformed into a *Bindayan* (ready for cultivating crops and fruit trees) while neighboring areas remained forested [5].

Hence, the officially recognized version by the Municipality of Binidayan asserts that the name Binidayan originates from the Mranaw term "*Bindayan*." However, another perspective mentioned in Macadato's study, based on an interview with the late Sultan a *Gaus sa Timbangan*, H. Abdulgani Adiong, presents a different account. According to Adiong, the name Binidayan was bestowed by Sharief Kabungsuan during his arrival in Malabang. Assembling all the chieftains and esteemed leaders from across Lanao, he was informed that Binidayan symbolized peace. Kabunsuan then proposed a name by combining Arabic and Mranaw languages. Given Binidayan's tranquility, the name "*Bin*" meaning "a male child" in Arabic, was connected with the Mranaw term "*dayaan*," signifying "a child of prosperity." Thus, Binidayan was born [6].

Another interpretation regarding the origin of the municipality's name revolves around the concept of "*biday*" or exhibit. "*Biday*" has its corresponding adverb "*Biniday*," which means to showcase or present something to an interested audience [7]. (Esmail, 2015:05). Advocates of this view argue that this area of the province was once the venue for the grand festival of the principality of Unayan, where extraordinary talents, horse racing (*kaphaso*), and other entertaining activities were showcased. Dimaampao Kalinan, a prominent leader of Unayan, aptly named the place Binidayan, immortalizing the memory of that splendid event. According to this perspective, Binidayan signifies the location where various exhibitions (*biday*) were displayed. Further reinforcing this notion is the significance of certain places or barangays, indicating that such grand events or *Kalilang* (festival) took place in this part of Unayan. For instance, the name *Picalilangan* for a current barangay (village) suggests "the place where the *Kalilang* was conducted" [8].

In accordance with another historical account documented by Anisa Basir and Nadja, the origin of the Mranaw term Binidayan is believed to be derived from the word "*mibibida*," which signifies "different." This etymology reflects the unique cultural and customary practices of the inhabitants of Binidayan, specifically their adherence to the principles of *Kapamagawida* (mutual help), *Kapamagogopa* (cooperation), *Kaseselai* (solidarity), and *Kapagisa-isa* (unity). Binidayan is regarded as "*mibibida*" or distinct due to the close-knit relationships among its people [9]. For instance, during the harvest season, farmers would summon the residents living near the lake to join them in the harvesting area, allowing each individual to acquire what they required.

According to the oral tradition preserved in the *Salsila* (genealogy) of the principality of Unayan, Binidayan was originally inhabited by the descendants of three noble families from Maruhom: the Sayawa, Ampaso, and Pundag clans. These clans trace their lineage back to Buadi, who was the daughter of Datu Amilading and Potri Diasalong, the daughter of Angkaya and Kaisadan. Kaisadan, in turn, was the daughter of Aloyodan, who was the son of Sharief Kabungsuwan and Bae Masawad. Furthermore, Amilading was the son of Paskan, who was the son of Alugod, the son of Dima-ampao, who served as the ruler of Unayan during that era.

#### **4.2. Creation of Binidayan as a Municipality**

During the American regime, under the leadership of Governor F.W. Carpenter, the province of Lanao del Sur was under a unified administration. However, it was later divided into two congressional districts, with a total of 39 municipalities. The first district consisted of 18 municipalities, while the second district encompassed 21 municipalities. The city of Marawi served as the capital throughout this period.

In April 1917, the municipality of Binidayan was designated as a Municipal District, comprising five barrios. This status remained unchanged until June 1963 when, following a recommendation from the Government Survey and reorganization team, it was converted into a regular 5th class municipality. The conversion was made possible through the enactment of Republic Act No. 1516, signed into law by President Diosdado Macapagal. With the conversion, Binidayan now consisted of 26 barangays.

Over time, there were adjustments made to the barangay composition of Binidayan. Initially, it had 46 barangays, but this number was reduced to 26 by President Corazon Aquino. The reduction was implemented through the issuance of Executive Order No. 108 on December 24, 1986 [10]. The decision to abolish some barangays was motivated by economic and political considerations.

#### **5. Origin of Padian in Binidayan**

The Municipality of Binidayan, located in Lanao del Sur, may not be as industrialized as other municipalities, but it still possesses a market economy known as *Padian* in Binidayan. The Mranaws refer to this economic system as *Padian*. In a market economy, the economy is regulated by the forces of supply and demand rather than government intervention, as described by Kenton [11].

A market serves as a venue where buyers and sellers exchange goods and services. It signifies regular trading activities conducted according to established rules and with a certain level of competition. Alongside other

renowned markets in Lanao, such as Dansalan, Tamparan, Ganassi, and Malabang, Binidayan also boasts the well-known *Padian* market [12]. *Padian sa Binidayan* is recognized as one of the established market hub in the entire lake region.

The term "*Parian*" or "*Padian*" originates from old Malay words like "*Puntahan*," "*Pariyan*," or "*Padiyan*." In earlier times, it referred to a *liwasan* (plaza/town square), a flat open space located at the center of a town, typically near a river or sea. It served as a trading area that later developed into a *tanggi* (market) with numerous stalls, resembling present-day marketplaces or shopping malls, where various goods and services are offered to the public [13].

Based on the available information, it is known that there were three established *Padian* markets in Binidayan: *Padian sa Maindig*, *Padian sa Mapantao Tuca Basak*, and *Padian sa Basak*. However, prior to the establishment of these three *Padian* markets, there was an existing *Padian* in Binidayan known as *Padian sa Picalilangan*.

### 5.1. *Padian sa Picalilangan*

*Padian sa Picalilangan*, located in the barangay of *Picalilangan* within the municipality, holds the distinction of being the first market established in Binidayan. Its name, *Picalilangan*, is derived from the term "*kalilang*," which signifies a festival. According to a historical account, *Picalilangan* was once a venue for the grand Unayan festival. During this period, entertainment took center stage in the market, and only a few goods and products were available in the *Padian*. As recounted by Tantowa L. Amerol based on the narratives of their parents, the *Padian sa Picalilangan* served as a gathering place for a major social celebration, featuring events such as horse racing, small rattan ball games, and other forms of entertainment for the people. A significant number of residents and visitors would attend the festivities, as they were primarily held in the *Padian* itself. [14] Shatta I. Raraco shares a narrative that dates back to a bygone era when a grand festival took place in *Picalingan*, Binidayan, Lanao del Sur. This account provides evidence that the name "*Picalilangan*" originates from the term "*kalilang*," which means festival. It is believed that *Picalilangan* became the chosen location for the festival due to its comparatively advanced development compared to other barangays in the area. The festival featured various games such as horse riding, kick volleyball, basketball, and the traditional Mranaw *kambayok* (traditional songs) [15]. This market holds the distinction of being the first established market in the region. Interestingly, during that period, the people had yet to adopt the use of calendars to measure time.

Given the scarcity of resources and the absence of living witnesses to the establishment of *Padian sa Picalilangan*, the researchers relied on secondary sources and the testimonies of respondents, which were based on the accounts passed down by their parents. Based on these estimations, it is believed that the *Padian* was established around 1723, a time when the native inhabitants were unfamiliar with calendar usage. It was conceived as a venue for festive gatherings where people could come together to enjoy various forms of entertainment.

## 5.2. *Padian sa Maindig*

During the American period in 1899, district presidents were appointed to oversee the political affairs of municipal districts. In Binidayan, Sultan Dimaporo Manguntara Maruhom served as the second municipal mayor, succeeding Datu Tarawi of Kialilidan, who was the father of renowned Governor Mohammad Ali Dimaporo. Sultan Dimaporo held the position until the Japanese invasion in the 1940s. It was during his tenure that the *Padian sa Maindig*, situated in the lowland portion of Binidayan where Sultan Dimaporo Manguntara Maruhom resided, was established.

According to H. Samad Domaot, the establishment of *Padian* occurred during Sultan Dimaporo's rule. There was a princess quarter called *Lamin* (Princess Chamber) in the area, which belonged to the younger sister of Ali Dimaporo, the daughter of Sultan Dimaporo. People would gather there to court the princess, especially young men. Eventually, entertainment activities, known as *pakaradiyaan* (Entertainment), were introduced in the area alongside the *Padian*, attracting a large number of people [16].

Another respondent, Muliya Amin mentioned that there used to be a *Padian* in Maindig, headed by Sultan Dimaporo. The purpose of the *Padian* was not primarily focused on merchandise but on entertainment. However, some goods could still be found in the market [17].

Tantowa L. Amerol recalled the existence of *Padian*, where people gathered for grand social festivities organized by the Sultan, such as horse racing, kicking ball, and other games. The *Padian* in Maindig attracted numerous residents, as the festivities were held there [18].

Historically, *Padian sa Maindig* was established in 1935 by Sultan Dimaporo M. Maruhom. The inspiration came from his daughter, *Minangwaw*, popularly known as *Potre Maamor*, who temporarily resided in the *lamin* or princess quarter in Maindig. People congregated in that area, particularly young men who sought to please the princess. This led Sultan Dimaporo to organize programs, taking advantage of the large gathering of people in Binidayan. *Padian sa Maindig* was created for entertainment purposes, serving as a venue for athletic competitions and socialization, rather than a traditional marketplace. However, due to the popularity and increased attendance, small vendors emerged, offering various goods such as food, fish, and clothing [19]. Thus, the people of Binidayan during that period defined *Padian* as a place where they gathered for amusement, even without engaging in transactions.

*Padian sa Maindig* was a small market with limited merchandise and fewer transactions, as its primary purpose was to provide entertainment. Nevertheless, due to the influx of audiences, individuals saw an opportunity to profit by selling food in the area. Unfortunately, in 1940, *Padian sa Maindig* vanished abruptly after the princess got married and moved out of the *lamin*. According to the respondents, Putri Maamor married Captain Samad Dimaampao from Lumba Bayabao, who was a captain in the Philippine Constabulary at the time. Their union was arranged by their parents, and Captain Samad was not one of the suitors or participants in the games [20].



### 5.3. *Padian sa Mapantao Tuca Basak*

During the Japanese invasion, Sultan Dimaporo was replaced by Sultan Petiilan Raraco, who was appointed by the Japanese government as the municipal district mayor. Sultan Petiilan held the position until the Japanese occupation ended in 1945. In conjunction with his appointment, Sultan Petiilan established the *Padian sa Mapantao Tuca Basak*. *Mapantao Tuca Basak* was one of the barangays under the second portion of Binidayan, where Sultan Petiilan resided. The villagers agreed and united to create a market in Mapantao since it had been a long time since the last *Padian* was established.

According to H. Arip P. Basher, a former barangay chairman of Basak, the majority of the people planned to establish the *Padian*, with acting mayor Sultan Pitiilan Raraco leading the efforts. It was located in Mapantao Tuca but is now known as Basak. At that time, Binidayan was not yet a municipality [21]. The market in Basak had irregular merchandise, primarily consisting of food items such as *tapay* (fermented cassava), coffee, fish, and ready-to-wear clothing purchased from another municipality. The customers mainly comprised the residents of Binidayan. Bobar Mamaki mentioned that fish from the abundant sources in Binidayan could also be found in the *Padian*. Additionally, raised animals such as cows, chickens, and even horses were sold there. Similar to *Padian sa Maindig*, *Padian sa Mapantao Tuca Basak* was primarily intended as a venue for entertainment rather than trade. However, it only lasted for two years and disappeared in 1947 [22].

### 5.4. *Padian sa Basak*

When the Philippines entered its third Republic, Sultan Raraco was replaced by Sultan Abdulmadid as the municipal district mayor from 1947 to 1951. However, after some years, Sultan Raraco was reappointed to the position and established the *Padian sa Basak* for the second time. In 1959, *Padian sa Basak* was reestablished once again.

*Padian sa Basak*, established in 1959, was located in Barangay Basak, the same location as the previous *Padian sa Mapantao Tuca Basak*, situated in the middle portion of the land. *Padian sa Basak* was conveniently located along the road, making it more accessible compared to *Padian sa Mapantao Tuca Basak*. The reestablishment of *Padian sa Basak* was under the leadership of Sultan Pitiilan Raraco. In the 1960s, many people visited Binidayan to purchase fruits. Buyers from neighboring municipalities such as Ganassi, Marawi, Lumabatan, and others would buy sacks of fruits in Basak. At that time, Binidayan was abundant with fruits, and the fruit trees were so plentiful that people became overwhelmed with the abundance [23].

In relation to the reestablishment of *Padian sa Basak*, according to Amin Muliya, in the early 1960s, Binidayan's economy began to flourish, and it became known as the fruit basket of Lanao because most of the fruits delivered to other municipalities in Lanao came from Binidayan. The fruits produced included *durian*, *lanzones*, *marang*, *rambutan*, and *bananas*. People from neighboring municipalities such as Ganassi, Marawi, Lumabatan, and others started visiting Binidayan to buy a significant amount of fruits. They personally went to the second portion in Barangay Basak, where fruit trees were planted. In 1964, *Padian sa Basak* ceased its operations. However, Binidayan continued to supply fruits to neighboring municipalities in Lanao and other

provinces in the southern Philippines until the supply slowly decreased in the first decade of the 21st century [24]. The researchers attempted to determine the reasons for the gradual decrease in fruit supply. According to the respondents during the focus group discussion, there were several factors. Firstly, the new generation lost interest in farming. Secondly, many people focused on business ventures and neglected the planting of fruit trees. Lastly, some landowners opted to rent out their land for other purposes, and some fruit trees were cut down to make way for housing construction.

Throughout history, the municipality of Binidayan has witnessed the establishment of four significant *Padians*. These include the *Padian sa Picalilangan*, which is believed to have been founded in 1723 and is situated in *Picalilangan*. The *Padian sa Maindig*, on the other hand, was established in 1945 and is located in Maindig, a lowland area of the municipality. This particular Padian was created under the guidance of municipal district mayor Sultan Dimaporo M. Maruhom. Additionally, the *Padian sa Mapantao Tuca Basak* was also established in 1945, marking its presence in the second part of Binidayan. Sultan Pitiilan Raraco was responsible for leading the establishment of this Padian. Lastly, the *Padian sa Basak* was reestablished in 1959, with Sultan Pitiilan Raraco continuing to lead its operations.

## 6. Local Market System

In the realm of economic exchange, a market system serves as the intricate web connecting buyers, sellers, and various participants involved in trading goods and services. These participants, including producers, buyers, and consumers, form the core drivers of economic activity within the market. Alderson recognized the pivotal role of the marketing function in facilitating the dynamic process of matching goods with needs and organizing institutions and processes to fulfill this ultimate purpose. In essence, a system encompasses a collection of interconnected elements that operate in accordance with a set of rules to create a unified whole [25].

To gain insight into the functioning of different market trading mechanisms, researchers delved into their inner workings. It was discovered that each market lacks specific formal norms and regulations. Instead, they operate based on unwritten rules, where decisions are predominantly made by individuals rather than leaders. Consequently, certain strict guidelines must be adhered to. Although no explicit rules and regulations exist, the market operates based on "*taritib*" (customary rules) and "*ijma*" (consensus). Fundamental rules are contingent upon the agreement between buyers and sellers and the chosen form of payment, be it monetary or barter [26]. Moreover, in terms of pricing, sellers and buyers negotiate and settle on a mutually agreed-upon price for a particular product, prompting the transaction to take place. Payment can be made in the form of money or through the barter system. Additionally, the price of livestock animals is determined by their size. For example, if an animal measures sixty-three inches, the price is calculated based on the "*Rangkaw*" (the distance between the tip of a person's thumb and little finger when the hand is spread out, approximately 9 inches). Thus, if one *rangkaw* is equivalent to one peso or one kilo of rice, dividing sixty-three inches by nine inches results in a size of seven *rangkaw*, corresponding to either seven pesos or seven kilos of rice. This is merely an illustrative example; the actual price is subject to agreement between the seller and the buyer. Alongside rice, corn, coffee, and other staple foods can also be used in barter transactions.

Furthermore, within the markets, a form of taxation exists in the form of "*zakat*" or charity, which sellers are obliged to provide to the sultan as a tax payment. However, the donated funds are not utilized personally by the sultan; instead, they are preserved for future use, particularly during times of calamity and hardship within the area. The act of giving donations is not obligatory and depends solely on the voluntary willingness of individuals to contribute. There is no specified amount or measurement of products for donation; it is determined by individuals based on their own discretion.

These informal rules and regulations are applicable to *Padian sa Maindig* and *Padian sa Mapantao Tuca Basak*, and they hold particular relevance for *Padian sa Basak* following its reestablishment.

## **7. Seller, Buyer, and Product**

For a market to function effectively, it requires the presence of buyers, sellers, and goods available for sale. These three components are essential for the market to operate smoothly. Without buyers, sellers, and products, the market would cease to exist. As buyers utilize their income to obtain goods from sellers, both parties benefit from the market economy.

The old *Padians* in Binidayan resembled typical markets, consisting of buyers, sellers, and goods. Without these elements, they could not be considered true markets. Sellers played a crucial role in keeping the market operational by providing goods that met the buyers' needs. Simultaneously, buyers supported the sellers and contributed to their economic livelihoods. Sellers engaged in various businesses, selling products in the market at Maindig and Mapantao Tuca Basak, but many were not solely dependent on their businesses. They were also involved in agriculture and fishing.

Buyers played a vital role in the *Padian* system, as they utilized their wealth to purchase goods, enabling the continuous operation of the *Padian*. During the times of *Padian sa Maindig* and *Padian sa Mapantao Tuca Basak*, only the people of Binidayan acted as buyers for the local products. However, during the reestablishment of *Padian sa Basak*, most buyers came from nearby municipalities in Lanao, such as Ganassi, Tugaya, and Marawi. During the fruit harvesting season, Binidayan residents transported large quantities of fruits to Marawi, where they were further distributed to Cagayan de Oro City and Pagadian. The process of purchasing the fruit involved the buyer personally visiting the fruit owner's location, then arranging a date for the fruits to be transported to the port. The fruits were carried by horses and subsequently transferred to the buyer's boat during the journey to the port [27].

In the 20<sup>th</sup> and early 21<sup>st</sup> centuries, the primary means of accessing Binidayan was through a form of lake transportation called "*lansa*" (boats). When Ali Dimaporo became the governor of Lanao del Sur, he constructed a port known as *Dungkoay in Maindig*, Binidayan. This port served as the designated meeting place for buyers and sellers to conduct their transactions.

As Binidayan gained recognition as a fruit basket, people from neighboring municipalities in Lanao began visiting to purchase fruits. Since reliable roads to Binidayan were scarce at that time, transportation of the fruits was predominantly carried out using boats. Buyers and sellers would agree to meet at the Maindig port, and

once the agreement was reached, the seller would transport the fruits via horses and then transfer them to the boat upon reaching the port.

According to the respondents, the products sold in *Padian sa Maindig* mainly consisted of food items such as pancakes, Mranaw delicacies, coffee, and sugar, which were personally prepared by the people of Binidayan. Livestock such as chickens, cows, and goats were also sold in the market. Additionally, *Padian* served as a venue for entertainment or "*pakaradian*." In *Padian sa Mapantao Tuca Basak*, the focus was primarily on local fish, including *dhusa*, *balanak tumba*, *udang*, *arowan*, *kasili*, and other indigenous fish from the lake. Some clothing items were available for sale, which were sourced from other municipalities. Coffee and other merchandise such as ropes, house decorations (*mamandiang*), bedsheets, blankets, and dryers (*balakabak*) were also sold in the market. The reestablishment of *Padian sa Basak* saw the emergence of fruits as the most popular merchandise, leading to Binidayan being recognized as the Fruit Capital of the Province.

## 8. Contribution of *Padian*

The markets established in Binidayan may not have been large-scale, but they held significance as small markets. Despite their size, the involvement of both buyers and sellers distinguished them as markets. Undoubtedly, the establishment of *Padian* in Binidayan brought great benefits to the people of Binidayan and other municipalities in Lanao. Salimah Esmail emphasized the positive impact of the market on the locals, as vendors had the opportunity to earn money, and fishermen could showcase their fish (S. Esmail, personal communication, March 10, 2023). Another respondent, Abbas S. Pangandaman, noted that social interactions gradually shaped and simplified the lives of the people, eliminating the need to travel to other municipalities or cities for their necessities [28].

Based on the interviews conducted for this study, several contributions of *Padian* were identified. Firstly, it provided convenience to the residents of Binidayan, eliminating the need to travel to other municipalities by offering a market where they could fulfill their daily needs without incurring additional transportation costs. Secondly, it supported the sellers, as patrons used their own money to purchase essential goods, supporting the merchants in their livelihoods. Thirdly, *Padian* fostered strong bonds, socialization, and communication among the residents of Binidayan. It served as a gathering place, allowing families to reconnect with relatives they may not have seen for extended periods of time, as most people congregated in the market.

Consequently, the establishment of *Padian* brought numerous benefits to the residents of Binidayan, positioning it as a prominent commercial trading center in the Lanao region of Southern Philippines. Additionally, the presence of *Padians* elevated the municipality of Binidayan's reputation as a renowned market in central Unayan. The establishment of *Padian* in Binidayan made a significant contribution to the residents by providing opportunities to showcase their business skills and earn income. Specifically, it contributed to the economic and social development of the municipality. Therefore, not only the residents of Binidayan but also the surrounding municipalities in the Lanao region reaped the rewards of *Padian's* establishment.

## 9. Findings

In conclusion, this study shed light on the historical origins and significance of the *Padian*, or market hub, in Binidayan. Through data gathered by the researchers, four old *Padians* were identified, each playing a unique role in the development of the local economy and social fabric. These *Padians*, initially established for entertainment purposes, gradually transformed into bustling markets where buyers and sellers converged.

The establishment of the *Padians* had a profound impact on the residents of Binidayan and the surrounding municipalities of Lanao. It provided a convenient and accessible marketplace where essential goods could be obtained, eliminating the need for costly and time-consuming travel to other areas. Furthermore, the *Padian* offered a platform for local vendors to showcase their products and generate income. The presence of fishermen selling their catch further added to the economic dynamics of the market.

Importantly, the *Padians* served as more than just commercial centers. They fostered strong community bonds, socialization, and communication among the people of Binidayan. Families and relatives reunited, contributing to the overall sense of unity and togetherness within the community.

Historically, Binidayan has been known for its agricultural prowess, with upper and middle portions of the land producing staple crops and fruit-bearing trees. Aquatic resources in the lowland areas also played a crucial role in the livelihoods of the local population. While agriculture and aquatic activities remain important, the introduction of business and trading has become a significant source of income for the people of Binidayan.

The establishment of the new Padian, *Padian sa Pagalamatan or Padian sa Poblacion*, under the leadership of Sultan Muliloda Datumolok, further solidified Binidayan's status as a commercial trading center in the lake region. Its strategic location and role as a hub for economic activities have contributed to the social and economic development of the municipality.

Overall, this study highlights the historical significance and contributions of the *Padians* in Binidayan. It underscores the importance of markets in fostering economic growth, strengthening community ties, and providing livelihood opportunities for the local population. Understanding the origins and evolution of the *Padian* deepens our appreciation for Binidayan's rich history and the resilience of its people in adapting to changing economic landscapes.

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