

“EFFECTIVENESS OF THE REVITALIZED PHILIPPINE NATIONAL POLICE KASIMBAYANAN PROGRAM AT BISLIG CITY POLICE STATION ”

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ABSTRACT

Abstract

The KASIMBAYANAN (Kapulisan, Simbahan, at Pamayanan) Program of the Philippine National Police, as outlined in PNP Memorandum Circular No. 2022-037, seeks to promote moral recovery, enhance public trust, and foster active community participation through multi-sectoral collaboration. This study evaluates the implementation and effectiveness of the revitalized KASIMBAYANAN Program in Bislig City, particularly in the areas of police–community engagement, ecclesial partnerships, and crime prevention awareness and education. Employing a mixed-method research design, data were gathered from both program implementers and beneficiaries through surveys and interviews. Quantitative findings assessed overall implementation and identified differences across respondent groups, while qualitative results provided deeper insights into recurring challenges and contextual experiences. Results indicate that the program has generally been implemented effectively in Bislig City, with strong engagement from both the police force and faith-based sectors. Respondents reported improved community interaction and strengthened trust-building efforts. However, constraints such as limited resources, insufficient continuous training, and coordination gaps with local stakeholders were found to hinder optimal program performance. Despite these challenges, the program’s positive influence on local peacebuilding and moral development remains evident. Based on the findings, community-driven enhancements—including youth-focused initiatives, sustained values formation programs, and improved logistical support—are recommended to further strengthen program delivery.

Keywords: KASIMBAYANAN, Bislig City, program effectiveness, community engagement, police partnerships.

INTRODUCTION

1.1 Background of the Study

The Philippine National Police (PNP) has been striving to enhance its community policing initiatives, recognizing the importance of collaboration with various stakeholders in maintaining peace and order. On December 20, 2020, the Police Regional Office (PRO) 1, under the leadership of PBGEN Rodolfo S. Azurin Jr., conceptualized and implemented the KASIMBAYANAN program. This initiative aims to bring about holistic transformation within the PNP organization and effect change in the communities it serves, with the help of the religious sector. Grounded in the belief that humans are inherently good, KASIMBAYANAN seeks to remind PNP personnel of their good traits and foster a sense of community by promoting God-fearing and law-abiding citizens. As part of this effort, PRO 1 reinvigorated the Community and Service-Oriented Policing (CSOP) framework, anchored in the *Malasakit + Kaayusan + Kapayapaan = Kaunlaran (MKK=K)* Framework. This study aims to investigate the implementation and effectiveness of the KASIMBAYANAN program, exploring its impact on police-community relations and peace and order initiatives in the community (Azurin, 2020).

Law enforcement and the community's relationship is very important to public safety and ensures the establishment of order. Much of the world has encountered community policing as a strategic approach to narrowing the gap between police forces and the communities they serve. The core concept of community policing involves cooperation between the police and the community members in order to create mutual trust and shared responsibility. This collaboration is important in addressing safety concerns and creating an atmosphere to foster support for crime prevention.

Research has uncovered that there is an impact from community policing on crimes and public perception about their safety. While, Cummings (2019) did their research, they went ahead to express that community policing would be more effective for promoting legitimacy of police forces which may subsequently lead to cooperation from the public, heightened by reduced crime rates. However, there are still problems; specifically in the areas of resource planning and training officers.

One such notable project developed by the Philippine National Police in terms of policing improvement is The Renewed KASIMBAYANAN Program-the bulk of which is the attempt to restore a mutually responsible police-community interaction to maintain peace and order. Yet, the effectiveness of this policy program in local contexts, such as that within the Bislig Police Station, remains a far cry from being investigated. This research study attempts to bridge that gap by analyzing the implementation and effectiveness of the KASIMBAYANAN Program in developing police-community relations and community safety in Bislig.

Such a study is essential because it explores the implementation and impact of the Revitalized KASIMBAYANAN Program on the actual local terrain of Bislig City. Community policing has been accepted worldwide as a means of improving relations between police and the community. However, it is one of the least studied concepts in Philippine practice. This will be able to inform lessons for both challenges and successes in community policing at the local level by evaluating the KASIMBAYANAN Program. The study could inform future policy decisions and training programs for law enforcement that would not only impact Bislig but would mean improvements for effectiveness of community-oriented policing strategies in places such as Bislig.

Literature Review

Ekici et. al. (2022) described whether there is a role of community policing in reducing crimes and also improving police-public relationship. The study considered capital cities in the United States and Europe that closer interaction with members of society increases mutual confidence and cooperation. This led them to identify that open communication and transparency in communities significantly reduced violent crimes and increased public confidence in law enforcement. However the study found the most important elements toward making a community policing approach successful as: officer training, resources, and consistent effort to engage the community.

Felix and Hilgers (2020) undertook a review of community policing programs in Africa, Latin America, and Asia. Their studies had actually focused on those programs' impacts on reducing crime and on building good relations between police and the public. They learned that community-led activities, which include public consultation, problem-solving partnership, and neighborhood patrols, greatly contributed to the lessening of petty crimes and community involvement in safety issues within their community. Furthermore, the authors emphasized that commitment to and training about the program even in its long-term implementation is very essential in keeping the sustainability of such programs.

Badiora and Ntamark (2019) researched the effects of community policing in addressing public safety issues across various countries. Their findings indicated that in both high-crime and low-crime areas, proper application of community policing reduced crime significantly. The authors opine that there is a need for adjustment to local practices to be effective, and they suggested that police officers engage with the community through various means, depending on the demographics and the crime trends in a particular area. Their findings also showed that a lack of continuous support by local governments and insufficient resources may jeopardize these programs.

Samuel et. al (2024) believed that community policing is effective if it falls within a broader program operating towards diminishing crimes and if other players like local business people, civic organizations, and learning institutions are involved in the process. In essence, the study, therefore, highlighted the relevance of transparency, open channels of communication between the police and community members and, therefore further enhances crime reporting and cooperation in the solution-finding process.

Albrecht reported in (2024) that high-intensity police community engagement increased cohesion in the community and decreased the perceived insecurity despite modest declines in crime. These studies indicate the potential of community policing for police-community relations but feature mixed results with respect to the outcome on the reduction of crime in terms of local context.

Malone et. al (2019) this paper focused on the effectiveness of community policing in Brazil. Though such approaches improve public trust towards police, minimal results were seen in relation to impacts on crime rates. More importantly,

though community engagement seemed to promote positive interactions, sustainability long-term and crime reduction remained an issue.

Abbas (2021) found that local leaders in community policing had their most powerful impacts on the trust of police among citizens in the most rural part of Pakistan. However, crime rates were seemingly unaffected. It is a reminder for building trust through other arrangements and then strengthening the enforcement efforts.

Khan et. al (2019) demonstrated that increased visibility and contact by the police in highly crime-infested areas brought about increased cooperation and confidence in such areas. However, they add that such initiatives require long-term and sustained effort to be sustained over time to be effective.

Nam et. al (2023) on South Korea examined community policing; increased public perceptions of safety had been observed, coupled with little actual changes in the crime statistics. The study found that what would hardly contribute to meaningful crime decline is increasing police presence without proper integration with community-based strategies.

The study, Butcher and Barry (2019), deployed community policing at levels in the UK. There was drastic improvement concerning trusting the police where such programs were actively conducted. However, the reductions in crime only happened for petty crime; levels of violent crime did not change.

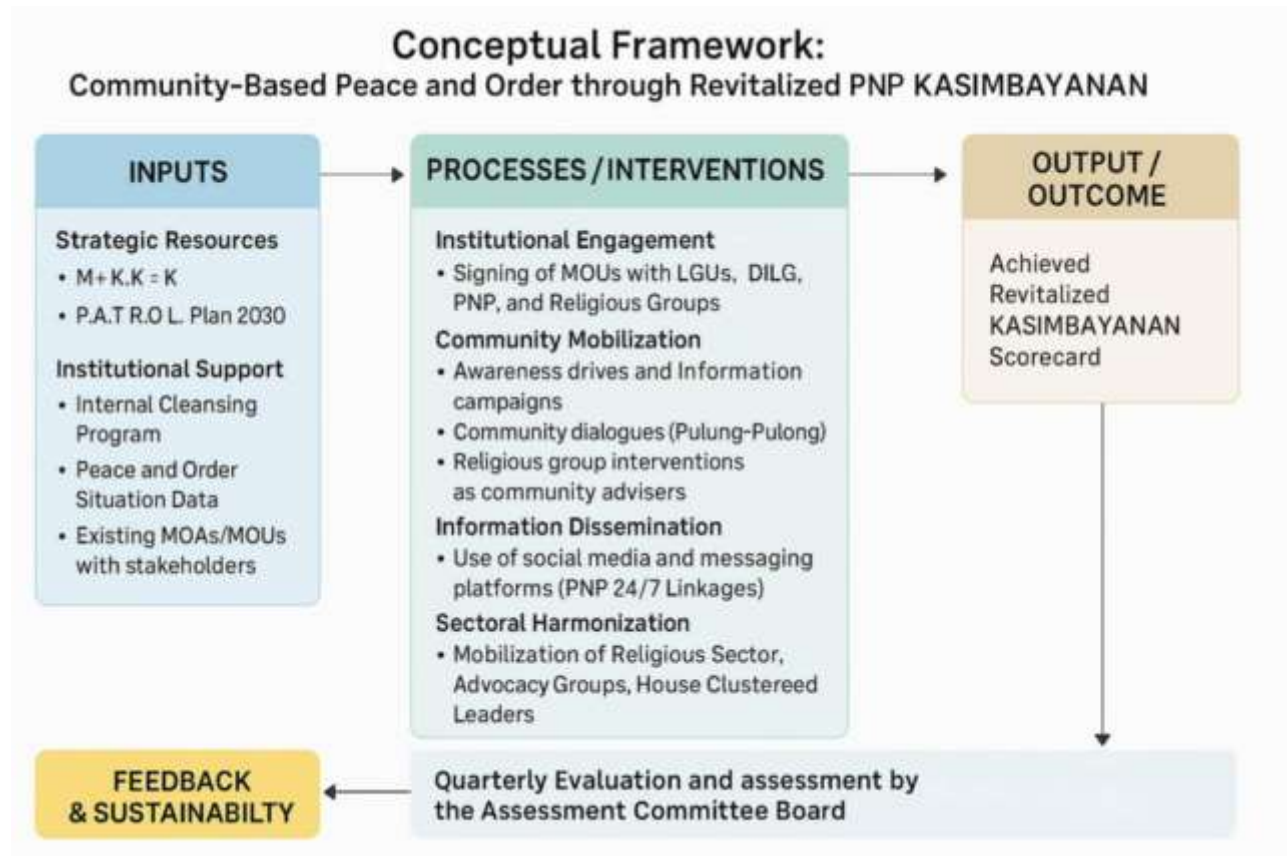
Davis (2024) demonstrated how community policing was working in an immigrant community where, by definition, culture, from the start, undermined police-citizen relations. The program worked well through language support and community liaison officers which improved communication. Crime rates were not reduced; however, feelings of safety improved. It recommended continual cultural sensitivity training for police officers. In conclusion, it found that understanding the culture was the key to keeping community-police partnerships intact.

Ronoh and Hamasi (2021) researched a model of community policing in Indian cities. This study reveals that police involvement most times increased public trust in communities but decreased some petty crime. However, high levels of significant crime remain at the same level. The study that was conducted showed that a broader collaboration between police and community organizations should be implemented. There was also an emphasis on the consistency of the police at the site. Resources are going to be spread, and hence, results are going to take long to be known.

Theoretical/Conceptual Framework

Albert Bandura introduced the Social Learning Theory in 1977. It is one of the theories asserting that individuals learn behavior and attitudes through observation, imitation, and modeling. What this theory highlights concerning social interaction and environment is vital to a person's behavior. This theory has gained acceptance since learning is not only derived from first-hand experience but also from observing the experiences of others. Bandura identified other crucial social learning key processes that include attention, retention, reproduction, and motivation, which enable the learning of new behaviors, according to McLeod (2024). This theory will, therefore, form a basis in understanding how police officers might learn the right community engagement methodology by imitating their colleagues, who will be able to positively interact with the Revitalized PNP Kasimbayanan Program.

The Social Learning Theory would really apply to the study on the implementation and effectiveness of the Revitalized PNP Kasimbayanan Program since it would really establish influence coming from similar peers as well as shared experiences by police officers. It then emerges that it will deal with community relations and positive policing behaviors, and knowing how the officers will learn from each other opens great avenues towards gaining insights into the outcome of the program. The way officers who partake in the program set the norm among their colleagues is something which this study identifies as critical factors which are contributing towards the successes or challenges within the program. This can further inform the evaluation of the effectiveness of the program by taking into consideration how deeply officers learn and internalize the practices that they observe, which in turn will influence their community engagement and job performance.



This study employed an Explanatory Sequential Design to investigate the implementation and effectiveness of the Revitalized PNP KASIMBAYANAN Program in Bislig Police Station. Guided by a theoretical framework, it examined how police officer training and community engagement shape perceptions and satisfaction levels among officers and civilians. Using a mixed-methods approach, the study collected quantitative data via surveys to assess measurable outcomes, such as crime rates and community satisfaction, and qualitative data through interviews and focus group discussions to explore personal experiences and challenges in program implementation. This design enabled the identification of key factors influencing the program's success and informed recommendations for enhancing police-community relations. Notably, this initiative aligns with the PNP's broader framework, as seen in PRO 1's reinvigoration of Community and Service-Oriented Policing (CSOP) under the Malasakit + Kaayusan + Kapayapaan = Kaunlaran (MKK=K) Framework, which emphasizes a God-centered approach to peace and order, exemplified in the "KASIMBAYANAN ng Panginoon" initiative, fostering hope and unity amidst societal challenges.

1.6 Significance of the Study

The beneficiaries of this research include:

Police Officers. This chapter can learn the impact of the KASIMBAYANAN Program, enabling them in their own functions and if issues occur during its implementation they can act fast on this one aspect. This will enhance job performance and job satisfaction.

Civilians/Community Members. The research shall impact civilians interacting with the police as it shall provide an avenue through which the public can express their experiences and satisfaction with police services. Their participation is intended to ensure that the voices of the community are heard for better trust and collaboration between law enforcement and the community members.

PNP Leadership and Policy Makers. This research will provide valuable insights into the KASIMBAYANAN Program's successes and challenges, informing PNP leadership and policy makers about necessary improvements or adjustments to enhance the program's implementation and effectiveness nationwide.

Local Government Units (LGUs). Results will enable local governments to assess the impact and effectiveness of the program in guiding policy decisions and resource allocations toward fortifying community policing programs as well as strategies designed for improved public safety.

Academics. It will benefit researchers since the totality of analysis regarding the program will be given, hence to become a reference in understanding the dynamics of police-community relations and community policing strategies.

Researchers. The findings from this study will be the foundation of other research studies on community policing and other related ventures. From the information gathered in this study, researchers might be able to explore new dimensions or conduct replicated studies within other settings which will broaden knowledge about the subject matter.

Future Researchers. These studies shall serve as resource points for future scholars who might execute similar programmes or community policing endeavors. It will provide the context and methodological framework to create further studies, thus making easy for the future researchers to build on what this study has already established through its findings and insights.

Statement of the Problem

1. How do the respondents assess the implementation of PNP KaSimBayanan Program at Bislig City Police Station in terms of:
 - 1.1 A conduct of police community engagement/activities:
 - 1.2 Conduct of Ecclesial community engagement; and
 - 1.3 conduct of crime prevention, awareness and Education
2. Is there a significant difference in the implementation of PNP KaSimBayanan Program at Bislig City Police Station in terms of the aforesated variables, according to implementers and beneficiaries?
3. How do the respondents assess the effectiveness of PNP KaSimBayanan Program at Bislig City Police Station in terms of:
 - 1.1 A conduct of police community engagement/activities:
 - 1.2 Conduct of Ecclesial community engagement; and
 - 1.3 conduct of crime prevention, awareness and Education
4. Is there a significant difference in the effectiveness of PNP KaSimBayanan Program at Bislig City Police Station in terms of the aforesated variables, according to implementers and beneficiaries?
5. What challenges do implementers encounter in the implementation of the Revitalized PNP KASIMBAYANAN Program, and how do these issues impact their performance and community engagement?
6. Based on the findings, what programs may be proposed?

METHODOLOGY

Research Design

A mixed-method sequential explanatory design was employed in this study to assess the impact of the Revitalized PNP KASIMBAYANAN Program on police officers' community engagement efforts in Bislig City. This research design consisted of two distinct phases: a quantitative phase followed by a qualitative phase (Creswell & Plano Clark, 2011).

In the quantitative phase, data were collected to measure and compare variables such as public trust, community participation, perceptions of police visibility, and program effectiveness among officers with varying levels of exposure to the KASIMBAYANAN Program. This phase identified patterns, group differences, and associations relevant to the program's implementation.

The subsequent qualitative phase involved interviews and open-ended surveys with selected police officers and ministers and community stakeholders in Bislig City. This phase provided deeper insights into the quantitative results by capturing personal experiences, contextual factors, and practical challenges encountered in the delivery of the program.

The integration of both quantitative and qualitative findings offered a comprehensive understanding of how the KASIMBAYANAN Program influenced policing practices and strengthened police–community relationships in Bislig City.

Research Method

The study adopted a mixed-methods approach, in which quantitative and qualitative methods were integrated to comprehensively determine the level of implementation and the effectiveness of the Revitalized PNP KASIMBAYANAN Program at the Bislig Police Station.

Quantitative data were gathered through structured surveys and questionnaires to evaluate indicators such as crime rate reduction, community involvement, and the level of satisfaction of officers participating in the program. On the other hand, qualitative data were obtained from interviews and focus group discussions that explored the personal experiences, challenges, and perceptions of police officers and ministers regarding the program.

This mixed-methods design allowed the study to provide a more holistic perspective on the program’s effectiveness—addressing not only the measurable outcomes (“what”) but also the implementation experiences and underlying factors (“how” and “why”).

Population of the Study

The participants tapped in this study are presented in Table 1 below.

Participants	Number of respondent
Police Officers	31
Ministers	12
Civilians	108
Total	151

Table 1. Selected Police officers and Civilians

The study carefully defined its inclusion and exclusion criteria to ensure that the data gathered were relevant, accurate, and reflective of the true implementation and impact of the Revitalized PNP KASIMBAYANAN Program. The inclusion criteria focused on participants who had direct involvement or engagement with the program, either as implementers or as beneficiaries. Included in the study were twelve (12) ministers and thirty-one (31) police officers from the Bislig Police Station who had actively facilitated and implemented the KASIMBAYANAN Program. These implementers, representing various ranks and years of service, were selected because their participation provided valuable insights into how the program was managed, coordinated, and sustained within the police force. Likewise, one hundred eight (108) civilians from the surrounding community were included. They were chosen because they had transacted with the Bislig Police Station and had either participated in or benefited from the activities of the KASIMBAYANAN Program. Only individuals aged eighteen years old and above, who willingly provided informed consent, were considered eligible to ensure voluntary and ethical participation.

On the other hand, the exclusion criteria ruled out individuals who did not meet the qualifications stated above. Police officers who were not directly involved in the facilitation or implementation of the KASIMBAYANAN Program were excluded, as they could not provide accurate or relevant information about the program’s operations. Civilians who had no prior engagement, interaction, or participation in the program’s activities were also excluded, since their responses would not reflect firsthand experiences or perceptions of the initiative. In addition, individuals below eighteen years of age, those who were unwilling or unavailable to participate, and those affiliated with other similar community programs that might introduce bias or conflict of interest were not included in the study. These inclusion and exclusion parameters

were established to maintain the validity, reliability, and ethical integrity of the research, ensuring that only qualified participants with direct experience contributed to a well-rounded assessment of the program's effectiveness and community impact.

Data Gathering Tools

A self-constructed survey questionnaire was utilized as the primary tool for data collection in the study. To enhance accessibility and convenience, the questionnaire was converted into a Google Form and distributed through Facebook Messenger. This online method allowed both the implementers and civilian respondents to provide their responses easily and efficiently, even without the need for face-to-face interaction.

The research tool consists of indicators based from The KASIMBAYANAN (Kapulisan, Simbahan, at Pamayanan) Program of the Philippine National Police, as outlined in PNP Memorandum Circular No. 2022-037

Before the tool was finalized, it was reviewed and validated by three key personalities: a police officer who was directly involved in implementing the PNP KASIMBAYANAN in Bislig City, a pastor representing the religious sector, and a faculty member from the Philippine College of Criminology Graduate School. Their insights offered legal, spiritual, and academic perspectives, which helped ensure the content was appropriate, relevant, and reliable.

After the validation process, the researcher conducted pilot testing with 13 implementers and 21 beneficiaries who already had prior knowledge about KASIMBAYANAN. They were not part of the actual population of the study. This step helped check whether the questions were clear, credible, and capable of producing consistent answers. Based on the results, the researcher is confident that the questionnaire was both valid and reliable for actual data collection.

The reliability analysis from the pilot test ($n = 34$) produced Cronbach's alpha values between 0.931 and 0.982, confirming robust internal consistency of the instrument.

Data Gathering Procedures

The main tool for data collection was a self-constructed survey questionnaire. To make it easier and more accessible, I turned it into a Google Form and shared it through Facebook Messenger so that both implementers and civilian respondents could answer it at their own convenience.

Before using the tool, I had it validated by three experts: a police officer directly involved in the implementation of the PNP KASIMBAYANAN in Bislig City, a pastor representing the religious sector, and a faculty member from the Philippine College of Criminology Graduate School. Their combined legal, spiritual, and academic perspectives helped ensure that the content of the questionnaire was clear, relevant, and reliable.

The questionnaire was then pilot-tested with 13 implementers and 21 beneficiaries who already had knowledge about KASIMBAYANAN. This step helped us check if the questions were easy to understand, credible, and able to produce consistent answers. The pilot test confirmed that the tool was both valid and reliable for the actual data collection.

Data Gathering Procedure. The questionnaires and interview forms were created in Google Forms and sent via Facebook Messenger to the police officers, ministers, and beneficiaries. Only the implementers were asked additional interview questions that focused on the program's implementation and the possible problems encountered. One of the main questions asked was: "What challenges do you encounter in the implementation of the Revitalized PNP KASIMBAYANAN Program?" All responses from both the questionnaires and interviews were automatically recorded and organized through the Google Form platform for systematic analysis.

Ethical Considerations

The protection of all participants in the study on the implementation and effectiveness of the Revitalized PNP KASIMBAYANAN Program at the Bislig Police Station was ensured through strict compliance with ethical principles.

Before the data collection began, informed consent was obtained from both police officers/ministers and civilian respondents. The purpose of the study, the procedures involved, and the right of participants to withdraw at any time without consequence were clearly explained. A written consent form was also provided to highlight the voluntary nature

of their participation and to ensure that no form of coercion was present. For the collection of basic personal information, an “Agree/I do not Agree” option was included in the survey to give participants the choice of whether or not they wanted to provide such details.

Confidentiality was strictly observed throughout the research process. No personal information was disclosed, and findings were presented only in aggregate form to protect individual identities. All collected data were stored securely, and access was limited to the researcher alone.

The study likewise took precautions to avoid any conflict of interest, particularly among police officers who might have felt obligated to respond in a certain way because of their position. To address this, they were reminded that participation was voluntary and that their professional role or standing would not be affected by their answers.

Civilian participants were treated with courtesy and cultural sensitivity, with full respect for their time, insights, and experiences as valuable contributions to the study.

Finally, ethical clearance was obtained from the appropriate institutional boards and authorities prior to the conduct of data collection to ensure that all ethical standards were strictly followed.

RESULTS AND DISCUSSION

3.1. Respondents’ Assessment on the Implementation of PNP KaSimBayanan Program at Bislig City Police Station

Table 1. Level of Implementation of PNP KaSimBayanan Program in terms of Conduct of Police Community Engagement/Activities (Median Scores)

Indicators	Beneficiaries	DE	Implementers	DE	Overall	DE
Police community engagement activities are regularly conducted in partnership with local stakeholders.	4	HI	4	HI	4	HI
Police officers are visible, approachable, and responsive to the expressed needs of community members.	4	HI	4	HI	4	HI
Police-community engagement efforts effectively foster mutual trust, cooperation, and shared responsibility.	4	HI	4	HI	4	HI
Community engagement activities are systematically planned, well-coordinated, and consistently executed.	4	HI	4	HI	4	HI
The activities directly address relevant and pressing concerns raised by members of the community.	4	HI	4	HI	4	HI
Overall	4	HI	4	HI	4	HI

Legends: 4=Highly Implemented; 3=Moderately Implemented; 2=Slightly Implemented; 1=Not Implemented.

Table 1 presents the median scores on the level of implementation of the PNP KaSimBayanan Program specifically in terms of the Conduct of Police Community Engagement/Activities, as assessed by both beneficiaries and implementers. Across all five indicators, the median score reported by both groups is uniformly 4, which corresponds to "Highly Implemented". This indicates a strong and consistent perception that the police are actively and visibly engaged with the community, maintain responsive and cooperative relations with stakeholders, and implement activities that are well-organized and relevant to the needs of the community. The overall median score of 4 reflects a high level of implementation and effectiveness in this key program dimension.

The uniformly high ratings across all indicators from both beneficiaries and implementers strongly suggest that the PNP has achieved a commendable level of success in implementing the KaSimBayanan Program, particularly in terms of fostering effective police-community engagement. The consistent score of "4" (Highly Implemented) reflects the active and sustained practice of key principles such as partnership-building, responsiveness to community needs, and community-oriented policing strategies. This suggests not only operational competence but also strategic alignment between police efforts and the expectations of the communities they serve. The concurrence of perspectives between implementers and beneficiaries indicates that these initiatives are not only being executed but are also perceived as valuable and impactful by the communities themselves. This level of alignment is crucial, as it reinforces mutual trust and enhances the legitimacy of police actions. Furthermore, such consistency may signal the institutionalization of collaborative practices within local police units, encouraging more inclusive and participatory approaches to peacekeeping and public safety. The shared recognition of police visibility and responsiveness contributes to greater public confidence in law enforcement and may encourage more active civic involvement in maintaining social order.

These findings are consistent with existing literature on community policing and multi-sectoral collaboration. According to Modise (2023), successful police-community engagement is characterized by regular interaction, mutual respect, and shared problem-solving—elements clearly reflected in the high ratings in this study. Similarly, a study by Yesberg et al. (2023) emphasizes the importance of visible and approachable law enforcement in building legitimacy and trust, particularly in grassroots communities. In the Philippine context, Ludovica (2023) suggests that programs like KaSimBayanan that actively involve religious and community stakeholders tend to yield better compliance and support from local populations. Therefore, the results not only affirm the program's effectiveness but also echo broader scholarly assertions on the importance of structured, inclusive, and context-sensitive engagement strategies in modern policing.

This is further highlighted by a response from a police officer stating "The KaSimBayanan Program is being implemented actively in our station, especially through our regular barangay visits and dialogues with community members. We conduct 'Pulong-pulong' sessions, youth awareness seminars, and clean-up drives together with local officials" which is further supported by a community informant saying "*sa obserbasyon ko, ang KaSimBayanan ay nakikita sa aming barangay. Ang mga pulis ay laging bumobisita at dumadalo sa meeting at insan tumutulong sa mga outreach programs*" (From what I've observed, the KaSimBayanan Program is visible in our barangay. The police regularly visit, attend our meetings, and even help in community outreach activities)

Table 2. *Level of Implementation of PNP KaSimBayanan Program in terms of Conduct of Ecclesial Community Engagement (Median Scores)*

Indicators	Beneficiaries	DE	Implementers	DE	Overall	DE
The police and faith-based (ecclesial) communities engage in sustained and meaningful collaboration.	4	HI	4	HI	4	HI
Joint initiatives between the PNP and ecclesial partners actively contribute to peace, order, and moral development.	4	HI	4	HI	4	HI

Church leaders are regularly involved in the planning and implementation of community outreach and values formation programs.	4	HI	4	HI	4	HI
Faith-based organizations consistently support and participate in PNP-led community safety and development activities.	4	HI	4	HI	4	HI
The partnership between the PNP and ecclesial communities enhances the spiritual well-being, unity, and security of the community.	4	HI	4	HI	4	HI
Overall	4	HI	4	HI	4	HI

Legends: 4=Highly Implemented; 3=Moderately Implemented; 2=Slightly Implemented; 1=Not Implemented.

Table 2 presents the median scores assessing the level of implementation of the PNP KaSimBayanan Program with regard to Ecclesial (Faith-Based) Community Engagement, as evaluated by both beneficiaries and implementers. Across all five indicators, both groups reported a median score of 4, interpreted as “Highly Implemented.” This reflects a shared perception that the collaboration between the PNP and faith-based communities is not only consistent but also impactful in promoting peace, values formation, and community development. The uniformity in scores across all indicators signifies that ecclesial partners are seen as actively engaged, integrated, and effective in their roles within the program.

The consistently high median scores across the indicators reflect the effective functioning of the ecclesial dimension of the KaSimBayanan Program and underscore its significant contribution to strengthening police-community relations. This outcome suggests that the program has successfully integrated the participation of religious institutions and leaders into its community engagement strategies. The collaboration between the PNP and religious figures likely fosters not only a moral and spiritual upliftment among community members but also promotes shared ethical values that underpin peaceful and cooperative coexistence. Such partnerships serve as a moral compass, reinforcing social norms and trust within communities. Moreover, the active involvement of church leaders in various outreach initiatives and public safety programs indicates that multisectoral engagement—one of the core objectives of the KaSimBayanan framework—has been effectively institutionalized. This dynamic redefines the traditional role of the police, presenting the PNP not solely as an enforcer of laws but as an essential stakeholder in community-building and transformation. Through this collaboration, the PNP is perceived as a catalyst for peace, unity, and moral development, helping bridge the gap between security enforcement and grassroots spiritual guidance. Additionally, these findings highlight the program’s ability to strategically mobilize respected moral authorities and existing community networks, thereby expanding its influence and ensuring deeper and more sustainable community impact. The successful integration of ecclesial partnerships enhances the credibility of the program and strengthens the foundation for long-term peace and order initiatives grounded in mutual respect, inclusivity, and shared responsibility.

The results are consistent with research highlighting the role of faith-based organizations in peacebuilding and community policing. According to Iyer (2025), religious institutions often serve as trusted intermediaries in communities and are effective in fostering civic engagement and moral renewal. Maswod (2021) noted that collaborative partnerships between police and religious leaders contribute significantly to crime prevention, social cohesion, and the legitimacy of public institutions. In the Philippine context, De Lana et al. (2025) emphasized the importance of multisectoral governance in achieving community safety and development, particularly in culturally diverse and religiously active communities. The KaSimBayanan Program, by integrating ecclesial engagement, reflects these best practices and underscores the importance of aligning law enforcement efforts with spiritual and community-based values.

A community member affirmed the finding saying “Dati, nakikita ko lang ang mga pulis kapag may problema o insidente sa aming barangay. Ngayon, dahil sa KaSimBayanan, sumasama na sila sa mga aktibidad ng simbahan tulad ng feeding programs at mga panalangin para sa kapayapaan. Nakakatuwang makita silang nagdarasal kasama namin at tumutulong kasama ang mga boluntaryo ng parokya. Nagbago ang pananaw namin sa kanila—hindi lang sila tagapagpatupad ng batas kundi mga tagapangalaga ng kapayapaan na may pananampalataya at malasakit. Maganda ang programang ito, pero sana mas maging regular ang kanilang presensya, hindi lang tuwing may espesyal na okasyon.” (Before, I only saw the police when there were problems or incidents in our barangay. Now, through KaSimBayanan, they join our church activities like feeding programs and peace prayer rallies. It’s nice to see them praying with us and serving side by side with parish volunteers. It changes how we look at them—as peacekeepers with faith and compassion. I think it’s a good program, but I hope they can make their presence more regular, not just during special occasions.”)

Table 3. *Level of Implementation of PNP KaSimBayanan Program in terms of Conduct of Crime Prevention, Awareness, and Education (Median Scores)*

Indicators	Beneficiaries	DE	Implementers	DE	Overall	DE
The police consistently provide timely, relevant, and practical information to the community on how to prevent crime.	4	HI	4	HI	4	HI
Crime prevention programs are accessible, inclusive, and open to active participation from all sectors of the community.	4	HI	4	HI	4	HI
Seminars, trainings, and campaigns on crime prevention and public safety are conducted regularly by the PNP.	4	HI	4	HI	4	HI
Crime prevention activities are tailored to address the specific risks, vulnerabilities, and concerns of the local community.	4	HI	4	HI	4	HI
The PNP effectively raises awareness and promotes responsible citizenship through sustained educational outreach.	4	HI	4	HI	4	HI
Overall	4	HI	4	HI	4	HI

Legends: 4=Highly Implemented; 3=Moderately Implemented; 2=Slightly Implemented; 1=Not Implemented.

Table 3 illustrates the level of implementation of the PNP KaSimBayanan Program with respect to Crime Prevention, Awareness, and Education, as assessed by both beneficiaries and implementers. All five indicators received a consistent median score of 4, interpreted as “Highly Implemented” across the two groups. These indicators include timely information dissemination, community accessibility, the conduct of trainings, relevance of crime prevention activities, and promotion of responsible citizenship. The uniformity in responses from both sectors reflects strong agreement on the effectiveness and consistency of the PNP's efforts in promoting public safety and crime prevention through education and outreach.

The findings reveal that the crime prevention and education component of the KaSimBayanan Program is being effectively executed and positively perceived by both implementers and beneficiaries. The consistently high median scores across relevant indicators reflect the PNP's capacity to deliver targeted, inclusive, and proactive strategies aimed at informing and empowering communities. These efforts suggest a deliberate shift from reactive policing to preventive, community-centered interventions that prioritize education as a tool for crime deterrence and civic engagement. Educational outreach initiatives under the program appear to be well-aligned with local safety concerns, risk factors, and community dynamics. This responsiveness enhances the relevance and impact of the campaigns, allowing residents to better understand their roles in promoting security and contributing to the broader goal of crime reduction. By equipping community members with knowledge and preventive tools, the program fosters a sense of shared responsibility and vigilance, essential components in building resilient and secure neighborhoods. Furthermore, these outcomes underscore the value of sustained and systematically structured educational programs in cultivating a culture of safety, lawfulness, and civic pride. The visible support from both implementers and beneficiaries suggests that the program has not only improved awareness but has also helped strengthen the social contract between the police and the public. In turn, this can enhance institutional trust, reduce incidents of criminal behavior, and create a more collaborative environment where both the PNP and the community actively participate in maintaining peace and order.

These results align with the body of literature emphasizing the importance of crime prevention through community education and involvement. Harkness (2020) noted that crime prevention programs grounded in local knowledge and participation are more effective in mitigating risks and reducing repeat offenses. According to Awoyemi et al. (2025), community-based police education programs not only inform but also empower citizens, leading to enhanced public trust and cooperation. Boller-Piol et al. (2024) highlighted that public safety campaigns led by the PNP are more successful when combined with localized and culturally sensitive educational approaches. The KaSimBayanan Program's approach to crime prevention mirrors these principles by embedding crime education within community engagement and fostering an environment of collective vigilance and civic awareness.

Evidently, one community member stated “*Dumalo kami sa ilang seminar na isinagawa ng mga pulis sa pamamagitan ng KaSimBayanan Program. Ipinapaliwanag nila kung paano maiwasang maging biktima ng krimen at kung paano maayos na mag-ulat ng mga insidente. Maganda ito dahil mas nagiging mulat kami sa aming mga karapatan at responsibilidad.*” (We attended several seminars conducted by the police through the KaSimBayanan Program. They talk about how to avoid becoming victims of crime and how to report incidents properly. It's good because we become more aware of our rights and responsibilities.)

3.2. Difference in the Implementation of PNP KaSimBayanan Program at Bislig City Police Station (Mann-Whitney U Test)

Table 4. *Difference in the Implementation of PNP KaSimBayanan Program at Bislig City Police Station (Mann-Whitney U Test)*

Indicators	Statistic	p value
Conduct of Police Community Engagement/Activities	2387	0.435
Conduct of Ecclesial Community Engagement	2304	.269
Conduct of Crime Prevention, Awareness, and Education	2447	0.634

Table 4 presents the results of the Mann-Whitney U Test used to determine whether there are significant differences in the perceived level of implementation of the PNP KaSimBayanan Program between the two independent groups of respondents—beneficiaries and implementers—at the Bislig City Police Station. The test results show p-values of 0.435, 0.269, and 0.634 for the three program components: Police Community Engagement, Ecclesial

Community Engagement, and Crime Prevention, Awareness, and Education, respectively. Since all p-values are greater than the conventional significance level of 0.05, this indicates that there is no statistically significant difference between the two groups' perceptions of program implementation across all components.

The absence of statistically significant differences in the perceptions of beneficiaries—comprising community members and religious partners—and implementers—represented by PNP personnel—suggests a remarkable degree of alignment in their experiences and evaluations of the KaSimBayanan Program. This convergence reflects the program's capacity to foster a transparent, participatory, and well-coordinated approach to community engagement, particularly in the context of Bislig City. The uniformity in perception implies that the mechanisms for communication, feedback, and involvement are functioning effectively, ensuring that stakeholders from various sectors are equally informed, consulted, and empowered throughout the program's implementation. Such alignment is a critical indicator of trust and mutual understanding, reinforcing the perception that the program's strategies, goals, and activities resonate with the shared values and aspirations of both the police and the communities they serve. When both implementers and beneficiaries perceive the initiative in similarly positive terms, it demonstrates that the KaSimBayanan Program has succeeded not only in delivering its intended services but also in building meaningful partnerships grounded in transparency and inclusivity. Moreover, this consensus supports the idea that the program has cultivated a sense of community ownership, which is essential for the long-term sustainability of peace and order initiatives. The strong multisectoral collaboration observed in this case suggests that the program enjoys both operational effectiveness and broad-based legitimacy—an ideal combination for replicating its success in other localities. Ultimately, these findings affirm the importance of integrated, community-driven policing models in advancing social cohesion and reinforcing the public's confidence in law enforcement institutions.

These findings are consistent with previous studies that emphasize the importance of shared perceptions and mutual understanding in the success of community-based policing programs. According to Imam (2022), alignment between police and community stakeholders is a critical element of effective community policing, as it facilitates trust-building, cooperation, and program sustainability. Alibašić (2022) argue that when both internal and external stakeholders perceive program efforts similarly, the likelihood of successful implementation and impact increases. In the Philippine context, Haim et al. (2018) found that multisectoral harmony in assessing program effectiveness leads to improved transparency and responsiveness in police-community initiatives. The data from Bislig City Police Station reinforces these insights, highlighting the value of cohesive and participatory implementation frameworks like those exemplified by the KaSimBayanan Program.

3.3. Respondents' Assessment on the Effectiveness of PNP KaSimBayanan Program at Bislig City Police Station

Table 5. *Level of Effectiveness of PNP KaSimBayanan Program in terms of Conduct of Police Community Engagement/Activities (Median Scores)*

Indicators	Beneficiaries	DE	Implementers	DE	Overall	DE
Police community engagement activities are regularly conducted in partnership with local stakeholders.	4	HI	4	HI	4	HI
Police officers are visible, approachable, and responsive to the expressed needs of community members.	4	HI	4	HI	4	HI
Police-community engagement efforts effectively foster mutual trust, cooperation, and shared responsibility.	4	HI	4	HI	4	HI
Community engagement activities are systematically planned, well-coordinated, and consistently executed.	4	HI	4	HI	4	HI

The activities directly address relevant and pressing concerns raised by members of the community.	4	HI	4	HI	4	HI
Overall	4	HI	4	HI	4	HI

Legends: 4=Highly Effective; 3=Moderately Effective; 2=Slightly Effective; 1=Not Effective.

Table 5 presents the median scores on the effectiveness of the PNP KaSimBayanan Program as perceived by both beneficiaries and implementers, specifically in the area of Police Community Engagement/Activities. All five indicators, including visibility and responsiveness of police officers, planning and coordination of activities, and addressing community concerns, received a median score of 4 from both groups. This score corresponds to “Highly Effective”, indicating a consistent and positive assessment of the program’s impact in engaging the community. The overall median score of 4 reinforces the perception that the KaSimBayanan Program is functioning effectively in fostering strong, collaborative, and responsive relationships between the police and the communities they serve.

The uniformly high effectiveness ratings across both beneficiary and implementer groups strongly suggest that the community engagement strategies employed under the KaSimBayanan Program are not only executed with competence but are also yielding tangible and meaningful outcomes. The convergence of perspectives from both the community and the PNP highlights a shared recognition of the value and relevance of the program’s outreach initiatives. This alignment points to the program’s success in fostering well-coordinated, inclusive, and trust-oriented activities that resonate with local needs and expectations. Such consistency in perception is a vital indicator of the program’s legitimacy and impact. It reinforces the view that the PNP is actively working in partnership with the community, rather than operating as a detached enforcement body. As a result, the program appears to be strengthening essential pillars of community security: increased public trust, greater voluntary cooperation with law enforcement, and heightened civic participation in initiatives that promote peace and order. These outcomes reflect not only short-term gains in community engagement but also suggest the foundations for long-term societal transformation rooted in mutual accountability and shared responsibility. Moreover, the findings signal a significant paradigm shift in the PNP’s operational model—from a traditionally reactive, enforcement-centered approach to a proactive, preventive, and community-driven framework. This evolution aligns with the core objectives of the KaSimBayanan Program, which seeks to institutionalize participatory governance and holistic public safety through multisectoral collaboration. In this regard, the PNP’s initiatives under the program may serve as a model for other regions seeking to build more responsive, inclusive, and trust-based police-community relations.

These findings are supported by global and local research on the importance of community-oriented policing. According to Modise (2023), effective community engagement leads to stronger relationships between police and the public, improved service delivery, and reduced fear of crime. Blair et al. (2021) emphasized that police effectiveness is no longer measured solely by crime reduction, but also by how well the police engage communities to solve problems collaboratively. In the Philippine setting, Cimene et al. (2022) observed that community engagement efforts by the PNP under KaSimBayanan foster greater accountability, transparency, and public trust. The high effectiveness ratings in this study affirm that when the police are visible, approachable, and community-focused, the outcomes resonate positively with both implementers and the public.

The effectiveness of the Program is supported by the response of a community member saying, “*Para sa akin, epektibo ang KaSimBayanan Program dahil tunay nitong inilalapit ang mga pulis sa mga tao. Dati, pakiramdam namin ay malayo sila sa amin, pero ngayon ay regular na silang bumibisita sa aming barangay, sumasali sa mga paglilinis ng komunidad, at tumutulong pa sa mga outreach program.*” (For me, the KaSimBayanan Program is effective because it really brings the police closer to the people. Before, we used to feel distant from them, but now they regularly visit our barangay, join community clean-ups, and even help in outreach programs).

Table 6. *Level of Effectiveness of PNP KaSimBayanan Program in terms of Conduct of Ecclesial Community Engagement (Median Scores)*

Indicators	Beneficiaries	DE	Implementers	DE	Overall	DE
The police and faith-based (ecclesial) communities engage in sustained and meaningful collaboration.	4	HI	4	HI	4	HI

Joint initiatives between the PNP and ecclesial partners actively contribute to peace, order, and moral development.	4	HI	4	HI	4	HI
Church leaders are regularly involved in the planning and implementation of community outreach and values formation programs.	4	HI	4	HI	4	HI
Faith-based organizations consistently support and participate in PNP-led community safety and development activities.	4	HI	4	HI	4	HI
The partnership between the PNP and ecclesial communities enhances the spiritual well-being, unity, and security of the community.	4	HI	4	HI	4	HI
Overall	4	HI	4	HI	4	HI

Legends: 4=Highly Effective; 3=Moderately Effective; 2=Slightly Effective; 1=Not Effective.

Table 6 summarizes the median scores reflecting the level of effectiveness of the PNP KaSimBayanan Program in terms of Ecclesial (Faith-Based) Community Engagement, as evaluated by both beneficiaries and implementers. All five indicators yielded a median score of 4, indicating a “Highly Effective” rating across both respondent groups. These indicators cover collaborative engagement, the contribution of faith-based partnerships to peace and moral development, participation in community outreach, and enhancement of spiritual well-being. The overall median score of 4 signifies a strong, consistent perception that the partnership between the PNP and ecclesial communities is not only active but also highly impactful in promoting peace, unity, and values-based development.

The uniformly high effectiveness ratings pertaining to ecclesial engagement underscore its role as a vital and successful pillar of the KaSimBayanan Program. This outcome highlights the strategic integration of faith-based actors into the core of community policing efforts, affirming that the involvement of religious leaders is not merely ceremonial or peripheral, but deeply embedded in the planning, execution, and sustainability of program activities. The consistent participation of church leaders suggests the presence of a robust and institutionalized partnership between the PNP and religious sectors, one that leverages moral authority and societal influence to strengthen the program’s impact. This collaboration extends the program’s reach into communities through established networks of trust, shared values, and spiritual leadership. Religious institutions serve as credible messengers, especially in communities where faith plays a central role in daily life. By aligning law enforcement initiatives with the moral and ethical frameworks upheld by local religious communities, the program promotes not only behavioral compliance but also deeper cultural and spiritual engagement with public safety ideals. Moreover, the emphasis on values formation, ethical behavior, and spiritual well-being enriches the traditional scope of community policing by addressing root causes of social unrest—such as moral decay, apathy, and broken communal bonds. It facilitates a more holistic, preventive, and restorative approach to peace and order, where law enforcement becomes a partner in moral guidance and community transformation. These findings affirm that faith-based partnerships are not merely complementary but serve as force multipliers in advancing social development and sustaining public safety. The KaSimBayanan Program, through its ecclesial engagement component, demonstrates the potential of multisectoral collaboration to foster resilient, value-oriented communities anchored in trust, unity, and shared responsibility.

The findings are strongly supported by literature emphasizing the positive role of religious organizations in community building and public safety. Tarphe and Hustedde (2021) highlights the ability of faith-based groups to foster social capital and moral development, which are essential in high-trust, low-crime communities. Kendall (2022) argue that partnerships between police and religious leaders improve not only community trust but also program legitimacy and reach. The high effectiveness ratings in this table affirm that when properly engaged, ecclesial institutions serve as vital partners in policing and drivers of peace and moral restoration within communities.

Supporting further the findings, one community members said “*Masasabi kong epektibo ang KaSimBayanan Program dahil tunay naming nararamdaman ang presensya ng mga pulis sa aming mga aktibidad sa simbahan. Hindi lamang sila nagbibigay ng seguridad, nakikibahagi rin sila sa mga panalangin, gawaing kawanggawa, at mga relihiyosong pagtitipon.*” (“I can say that the KaSimBayanan Program is effective because we can really feel the presence of the police in our church activities. They don’t just provide security, they also participate in prayers, charity works, and religious events.)

Table 7. *Level of Effectiveness of PNP KaSimBayanan Program in terms of Conduct of Crime Prevention, Awareness, and Education (Median Scores)*

Indicators	Beneficiaries	DE	Implementers	DE	Overall	DE
The police consistently provide timely, relevant, and practical information to the community on how to prevent crime.	4	HI	4	HI	4	HI
Crime prevention programs are accessible, inclusive, and open to active participation from all sectors of the community.	4	HI	4	HI	4	HI
Seminars, trainings, and campaigns on crime prevention and public safety are conducted regularly by the PNP.	4	HI	4	HI	4	HI
Crime prevention activities are tailored to address the specific risks, vulnerabilities, and concerns of the local community.	4	HI	4	HI	4	HI
The PNP effectively raises awareness and promotes responsible citizenship through sustained educational outreach.	4		4		4	HI
Overall	4		4		4	HI

Legends: 4=Highly Effective; 3=Moderately Effective; 2=Slightly Effective; 1=Not Effective.

Table 7 presents the median scores assessing the effectiveness of the PNP KaSimBayanan Program in the area of Crime Prevention, Awareness, and Education, as rated by both beneficiaries and implementers. All five indicators received a median score of 4, which is interpreted as “Highly Effective.” These indicators reflect key elements such as the timeliness and relevance of crime prevention information, inclusiveness of programs, regularity of trainings and campaigns, relevance of localized interventions, and the promotion of responsible citizenship. The overall score of 4 across both groups highlights a unified and positive evaluation of the program’s ability to educate and empower communities in preventing crime and fostering public safety.

The consistently high scores across all indicators affirm that the crime prevention and education initiatives of the Philippine National Police (PNP) under the KaSimBayanan Program are both strategically designed and effectively implemented. These results indicate that the program is not only operationally sound but also contextually relevant, meeting the unique safety concerns of the communities it serves. The consistently positive perceptions from stakeholders suggest that the initiatives are delivering practical, timely, and accessible information that resonates with the local populace, thereby enhancing their capacity to prevent and respond to crime. The regular implementation of seminars, workshops, and outreach activities reflects the PNP’s sustained investment in public education and capacity-building. These efforts contribute to the development of proactive, well-informed, and security-conscious citizens—an essential element in the long-term sustainability of peace and order. Moreover, the participatory nature of these engagements, which often involve collaboration with various sectors including youth, schools, and barangay leaders, reinforces the sense of collective responsibility in addressing community safety. Importantly, the ability of these crime prevention and education efforts to address localized and specific concerns illustrates the program’s adaptive and

needs-based approach. This avoids the pitfalls of generic, top-down strategies and instead highlights the PNP's responsiveness to community voices and its commitment to evidence-based, situationally appropriate interventions. Such targeted and inclusive efforts significantly enhance the credibility of the police force, positioning the PNP not only as an enforcer of laws but also as a trusted community partner in building safer environments. Consequently, these initiatives foster stronger public cooperation, mutual accountability, and deeper civic engagement in the broader goal of crime prevention and community development.

These findings align with existing research on the value of educational outreach in crime prevention. Delpech et al. (2021) emphasized that targeted awareness campaigns and community education are central strategies in situational crime prevention, as they empower individuals to reduce their own vulnerabilities. Alehegn et al. (2024) also found that when law enforcement agencies provide consistent, practical, and community-tailored education, it not only reduces crime but also fosters trust and social cohesion. In the Philippine context, Barreda (2023) emphasized that collaborative public safety education led by the PNP significantly enhances public awareness and strengthens grassroots participation in crime deterrence. The high effectiveness ratings reflected in Table 7 affirm the success of the KaSimBayanan Program in integrating education as a cornerstone of preventive policing and community empowerment.

3.4. Difference in the Effectiveness of PNP KaSimBayanan Program at Bislig City Police Station (Mann-Whitney U Test)

Table 8. *Difference in the Effectiveness of PNP KaSimBayanan Program at Bislig City Police Station*

Indicators	Statistic	p value
Conduct of Police Community Engagement/Activities	2506	0.882
Conduct of Ecclesial Community Engagement	2412	0.547
Conduct of Crime Prevention, Awareness, and Education	2471	0.745

Table 8 presents the results of a Mann-Whitney U Test conducted to assess whether there are significant differences in the perceived effectiveness of the PNP KaSimBayanan Program between beneficiaries and implementers in Bislig City Police Station. The three program components—Police Community Engagement/Activities, Ecclesial Community Engagement, and Crime Prevention, Awareness, and Education—all yielded p-values greater than 0.05 (0.882, 0.547, and 0.745 respectively). These results indicate that there is no statistically significant difference in perceptions of effectiveness between the two groups for any of the program components.

The absence of significant differences in perception between implementers and beneficiaries points to a high degree of consensus regarding the effectiveness of the KaSimBayanan Program in Bislig City. This uniformity in assessment suggests that both the PNP and the various stakeholders within the community—including residents and ecclesial partners—perceive the program's objectives, strategies, and outcomes in a similar and consistently positive light. Such agreement is indicative of a program that is not only being implemented with transparency and inclusivity but also one whose impacts are clearly observable and valued across sectors. This level of perceptual alignment reinforces the foundation of mutual trust and shared ownership—two elements that are essential for the long-term success and sustainability of any community-based initiative. The fact that both implementers and beneficiaries recognize and affirm the benefits of the program validates the relevance of its interventions and suggests that the program is effectively addressing community needs and expectations. It also demonstrates that communication channels between the police and the public are functioning well, allowing for feedback, collaboration, and collective problem-solving. Furthermore, this shared perspective underscores the multifaceted impact of the KaSimBayanan Program—not only in improving community safety but also in promoting moral development, social cohesion, and civic participation. When both law enforcement and community members acknowledge the value of a program, it enhances legitimacy, encourages continued multisectoral cooperation, and paves the way for institutionalization of good practices. In this regard, the program in Bislig City serves as a compelling model of effective community policing driven by trust, engagement, and a common vision for peace and order.

These findings are supported by prior research emphasizing the importance of stakeholder alignment in evaluating public safety programs. According to Bush and Matthews (2024), shared perceptions of program success between police and community members reflect strong communication, transparency, and participatory implementation. Similarly, consistency in perceived outcomes across stakeholder groups increases program legitimacy and effectiveness. In the local context, multisectoral initiatives in Philippine governance perform best when both service providers and beneficiaries share a common understanding of goals and outcomes. The results in Table 8 confirm that the KaSimBayanan Program in Bislig City is achieving this balance, demonstrating a well-received and collaboratively executed approach to community policing.

3.5. Challenges Encountered by Implementers in the Implementation of the Revitalized PNP KaSimBayanan Program

Table 9: Thematic Table for Challenges Encountered in the Implementation of KASIMBAYANAN Program from the viewpoint of Implementers

Qualitative Question	Actual responses	Codes	Emerging Themes
What challenges do you encounter in the implementation of the Revitalized PNP KaSimBayanan Program?	P1: “Coordination and collaboration among different stakeholders can be a challenge.”	Coordination and Communication Gaps	Organizational and Structural Limitations
	P2: “Establishing clear communication channels is difficult, especially in remote areas.”		
	“Not all police personnel are trained in community engagement strategies.”	Training and Capacity-Building Deficiencies	
	“Inadequate training can make the approach transactional rather than relational.”		
	“Maintaining public trust is difficult due to issues like police corruption and abuse of power.”	Governance, Accountability, and Internal Issues	
	“The challenge is sustaining accountability and transparency.”		
	“Maintaining momentum and enthusiasm over time is difficult.” It seems difficult to make this a permanent part of the PNP's operations without a clear directive or policy		Program Sustainability and Continuity
“Some initiatives fade due to lack of follow-through.”			

	“When new officials come in, sometimes the program is no longer a priority. It’s a waste of what was started		
	“Addressing cultural and social differences requires sensitivity.”	Cultural and Religious Diversity Challenges	Socio-Cultural and Relational Barriers
	“Some religious leaders are reluctant to cooperate due to differing views on justice and peacekeeping.”		
	“There’s still limited trust in the police, which hinders collaboration.”	Limited Community Participation and Trust Issues	
	“Some community members are resistant due to previous issues of corruption and abuse.”		

Theme #1: Organizational and Structural Limitations

The responses reveal a central concern: while the KaSimBayanan Program has achieved notable success in the short term, its long-term sustainability is at risk without deliberate and structured support. This theme centers on the challenge of maintaining consistent engagement, motivation, and institutional integration amidst evolving community dynamics and administrative changes.

A major barrier identified is Coordination and Communication Gaps. The KaSimBayanan Program operates through a multi-sectoral approach, involving the police, religious sectors, and community organizations. However, many respondents noted that communication among these groups is often inconsistent or unclear. The lack of established coordination protocols leads to redundant efforts, delayed program activities, and fragmented implementation across barangays and parishes.

Some participants shared that information dissemination about scheduled activities or program objectives is sometimes limited to specific groups, causing uneven engagement and misunderstandings. P1 said “Coordination and collaboration among different stakeholders can be a challenge.” and P2 concurred that “Establishing clear communication channels is difficult, especially in remote areas.”

Another concern is the Training and Capacity-Building Deficiencies. Another critical factor is the insufficient training of police personnel and community partners on community engagement, faith-based collaboration, and participatory leadership. While many officers show enthusiasm in community work, their methods are often transactional rather than transformational, focusing on event-based participation rather than sustained relationship-building.

The absence of standardized training modules and continuing education in community partnership development limits the program’s depth and consistency. Consequently, the intended values of service, empathy, and collaboration sometimes remain theoretical rather than being fully internalized and practiced. P7 stressed that “Not all police personnel are trained in community engagement strategies.” while P3 said that “Inadequate training can make the approach transactional rather than relational.”

This theme underscores the importance of institutionalizing systemic reforms—such as clear communication channels, standardized training programs, defined accountability structures, and leadership continuity plans. By addressing these internal limitations, the PNP can ensure that KaSimBayanan evolves from a well-intentioned initiative into a sustained, community-driven movement for peace and moral transformation.

Theme #2: Program Sustainability and Continuity

Challenges also stem from governance structures within the PNP and local implementing bodies. Respondents cited concerns about overlapping roles, bureaucratic procedures, and limited accountability mechanisms, which result in slow decision-making and weak monitoring of program outcomes. In some cases, lack of clear delineation of responsibilities among units or officers leads to confusion about who should take the lead in coordination or reporting.

Moreover, internal issues such as resource constraints, inconsistent leadership support, and administrative turnover disrupt program continuity. These issues reflect broader systemic weaknesses in institutional management and leadership commitment to sustaining community-based programs.

When local leadership or PNP administration changes, priorities may shift, which can weaken support or disrupt continuity: P5 stated that *"When new officials come in, sometimes the program is no longer a priority. It's a waste of what was started."*

Additionally, the challenge of institutionalizing the program into routine PNP operations is highlighted. While initial momentum may be driven by passionate individuals or specific initiatives, without formal policy integration, there's a risk of stagnation P8 said *"It seems difficult to make this a permanent part of the PNP's operations without a clear directive or policy."*

These findings highlight a critical imperative: the sustainability of the KaSimBayanan Program hinges not merely on its initial success, but on its deliberate institutionalization within the PNP's operational framework. Without formal integration into the organization's standard procedures, the program remains vulnerable to disruption due to leadership changes, shifting administrative priorities, and volunteer fatigue. Therefore, establishing clear policies, dedicated budget allocations, and performance-based indicators is essential to embed the program within the regular functions of the PNP. These structural measures ensure continuity and reduce dependence on individual champions or temporary momentum.

Equally important is the promotion of genuine community ownership, wherein the responsibility for sustaining the program is shared across stakeholders—including religious institutions, civil society organizations, and local government units. By decentralizing implementation and engaging these sectors in co-management roles, the program becomes more resilient to administrative turnover and less reliant on the goodwill of overextended volunteers. This approach aligns with Putnam's concept of social capital, which emphasizes that strong networks of civic engagement, trust, and cooperation are essential to the longevity of community-based initiatives (Lindström, 2020). When communities actively participate in shaping and sustaining programs, they are more likely to defend and nurture them, regardless of political or institutional changes.

Furthermore, the implementation of capacity-building interventions and recognition mechanisms—such as structured training programs, formal incentives, certificates, or awards—can serve as motivational tools to reduce burnout and reinforce commitment. As noted by Hudson (2022), sustainable community-based policing is supported by a well-resourced volunteer base that feels valued and equipped for long-term participation. Recognition not only validates the contributions of volunteers but also elevates the perceived legitimacy of the program within the broader community. Additionally, Despite being perceived as highly implemented, the KaSimBayanan Program faces a persistent challenge that may hinder its full potential: resource constraints. These limitations are multi-faceted, encompassing financial, human, and technological aspects. The responses reflect a shared concern among implementers that without sufficient resources, even the most well-structured and well-received initiatives may fail to achieve long-term impact and scalability P1 added *"Sometimes the budget falls short for basic needs like tarpaulins, food during outreach, or transportation."*

This statement emphasizes how even minor logistical needs, when unmet, can delay or diminish the quality of community engagement activities. The lack of consistent funding not only limits the frequency and reach of the program's activities but can also negatively affect morale and participation among volunteers and stakeholders. *"Sa mga liblib na lugar, hirap kaming makahanap ng sapat na tao, lalo na kapag may sabay-sabay na national duties."* ("In remote areas, we struggle to find enough personnel, especially when there are simultaneous national duties.")

This highlights the uneven distribution of manpower, where local units—particularly in geographically isolated and disadvantaged areas (GIDAs)—are often overstretched. This problem becomes more pronounced during periods of national deployment or disaster response when PNP personnel are reassigned, further thinning local capacities.

In addition, several responses point to inadequate digital infrastructure as a modern barrier: *"Wala kaming maayos na internet kaya hindi rin namin agad naipapasa ang mga reports o updates."* ("We don't have stable internet, so we can't send reports or updates on time.")

This digital gap restricts timely documentation, data management, and communication, which are essential for effective monitoring and evaluation of the program. In an age where public sector performance is increasingly reliant on digital platforms, the lack of infrastructure in certain localities undermines operational efficiency and accountability.

These findings underscore the critical need to address logistical and infrastructural deficiencies to promote equitable implementation of the KaSimBayanan Program, particularly in geographically isolated and disadvantaged areas.

Despite the program's strong conceptual foundation and community support, its effectiveness is significantly undermined when essential resources are lacking. Insufficient funding for materials, limited availability of personnel, and inadequate digital infrastructure can constrain outreach efforts, delay reporting and documentation, and ultimately reduce the overall impact of the initiative. These barriers not only threaten the program's sustainability but also create disparities in implementation quality across different localities, particularly in remote and underserved regions.

To respond effectively to these challenges, there is a clear need for institutional support mechanisms that can stabilize and strengthen program delivery. One such measure involves the allocation of dedicated budget lines for community engagement activities to ensure that local units are not left to rely solely on ad hoc or external sources of funding. Consistent financial support would enable local implementers to carry out activities with proper logistics, materials, and support services. These insights are aligned with the framework proposed by Brinkerhoff and Solomon (2020), who assert that good governance is not only about strategic direction but also about the availability of resources to execute initiatives effectively. Similarly, Igalla et al. (2020) emphasize that the performance of community-based programs is heavily influenced by the availability of financial, human, and technological resources, particularly in settings where decentralization transfers implementation responsibilities to the local level. Without these foundational supports, even the most well-intentioned programs risk stagnation or failure, highlighting the need for a systemic and well-resourced approach to community policing and engagement.

Theme #3: Socio-Cultural and Relational Barriers

The theme of Socio-Cultural and Relational Barriers underscores that the challenges of KaSimBayanan are not purely administrative but deeply human and contextual. Trust, cultural inclusivity, and relational equity are vital yet fragile components of effective community partnership. Without addressing these, even well-planned programs risk superficial compliance rather than authentic collaboration.

The findings suggest that relationship-building must precede program-building. Sustained community presence, inclusive planning that respects religious and cultural differences, and continuous feedback mechanisms can gradually transform public perception of the police from enforcers of order to partners in moral and communal development. Additionally, deploying community-based volunteers or civilian auxiliaries—especially in areas experiencing manpower shortages—can help maintain the program’s presence and responsiveness on the ground. By tapping into the local population, the PNP can foster shared responsibility while easing the operational burden on uniformed personnel. This approach not only builds local ownership but also ensures a more adaptive and community-anchored model of engagement.

One of the most persistent challenges is the lingering distrust toward the police institution. Many communities—especially those with prior negative encounters with law enforcement—remain hesitant to engage or collaborate closely with PNP personnel. Respondents described how previous incidents of corruption, abuse of authority, or unfulfilled promises have created skepticism, making it difficult for new programs like KaSimBayanan to gain immediate credibility.

This mistrust manifests as low participation in community events or passive engagement, where residents attend programs but remain distant or non-committal. Even though KaSimBayanan promotes moral and spiritual collaboration, some communities interpret it as a public relations effort rather than a genuine initiative for transformation. One Implementer stated that *“There’s still limited trust in the police, which hinders collaboration.”* and another said *“Some community members are resistant due to previous issues of corruption and abuse.”*

Table 10: Thematic Table for the Impact of the challenges on the performance and community engagement of the Implementers

Qualitative Question	Actual responses	Codes	Emerging Themes
<p>How do these issues impact your performance and community engagement?</p>	<p>“When challenges like lack of resources or unclear communication arise, it becomes harder to stay focused and productive. It’s frustrating when we can’t follow through with community concerns because we don’t have the tools or funding.”</p> <hr/> <p>Poor performance due to resource constraints and coordination issues reduces the program's effectiveness, hindering community engagement. This, in turn, makes it harder to secure resources and build strong partnerships, further impacting performance and creating a barrier to achieving the program's goals</p>		<p>Reduced Operational Efficiency and Morale</p>

	<p>“It’s challenging to us as public servants. Sometimes it’s demotivating when we try hard but still face the same problems.”</p>		
	<p>“Community members notice when services are inconsistent or when follow-through is lacking. This can lead to a decline in trust.”</p>	<p>Erosion of Public Trust and Confidence</p>	<p>Diminished Community- Police Relationship and Social Cohesion</p>
	<p>Some people join because they are invited, but most do not know what KaSimBayanan is really about. They think it’s only for the police and church leaders</p>	<p>Decreased Community Participation and Engagement</p>	
	<p>We need collaboration between police, local government, and community groups so everyone knows what’s happening. Sometimes LGUs are left out.”</p>	<p>Weakened Collaboration and Partnership Building</p>	

Theme #1: Reduced Operational Efficiency and Morale

The implementation of the KASIMBAYANAN (Kapulisan, Simbahan at Pamayanan) program, while designed to strengthen community-police partnerships through faith-based and civic engagement, has inadvertently presented operational challenges within the Philippine National Police (PNP). The program’s emphasis on frequent coordination with religious institutions and community stakeholders requires substantial time, manpower, and logistical resources. In stations already constrained by limited personnel and overlapping duties, such additional responsibilities may reduce the efficiency of core operations such as patrol, investigation, and case management. As PNP personnel allocate time to community forums, values formation activities, and ceremonial partnerships, their capacity to respond promptly to law enforcement tasks is sometimes diminished, reflecting a trade-off between community outreach and operational performance (Philippine National Police Training Service, 2023; Davao City Government, 2022).

Beyond the logistical and workload implications, the KASIMBAYANAN program also influences police morale. While the initiative aims to cultivate moral renewal and a “God-centered, service-oriented” culture within the police force, the additional community-based functions can create role ambiguity and job strain among officers unaccustomed to non-traditional policing roles (Pilar et al., 2007). When personnel perceive these new expectations as exceeding their training or stretching their resources without clear institutional support, feelings of frustration and disengagement may arise. Moreover, the absence of tangible incentives or recognition mechanisms for officers heavily involved in KASIMBAYANAN-related activities can further erode motivation, leading to emotional fatigue and diminished enthusiasm for program participation (De La Salle University Dasmariñas, 2025).

This interplay between increased workload, role ambiguity, and perceived undervaluation creates a feedback loop that weakens both morale and efficiency within the organization. Low morale reduces discretionary effort, impairs teamwork, and diminishes responsiveness—factors that directly affect operational performance and service quality. As

the PNP continues to institutionalize the KASIMBAYANAN program nationwide, it becomes crucial to ensure proper workload balancing, adequate training, and recognition systems that safeguard personnel welfare. Without these organizational supports, the program's noble intent to humanize policing and deepen community trust may paradoxically lead to decreased internal efficiency and morale among the very officers tasked with carrying out its objectives (Philippine News Agency, 2023; RSIS International, 2023). These were expressly said by informants, P3, P5 and P6:

“When challenges like lack of resources or unclear communication arise, it becomes harder to stay focused and productive. It's frustrating when we can't follow through with community concerns because we don't have the tools or funding.” and “It's challenging to us as public servants. Sometimes it's demotivating when we try hard but still face the same problems.”

Theme #2: Diminished Community- Police Relationship and Social Cohesion

The success of the Philippine National Police's (PNP) community-based initiatives, such as the KASIMBAYANAN (Kapulisan, Simbahan at Pamayanan) program, fundamentally depends on public trust and active participation. However, inconsistent implementation, perceived lack of transparency, and the persistence of misconduct among some police personnel have contributed to the erosion of public confidence in the institution. When community members view the police as disconnected from their needs or overly focused on ceremonial engagements rather than responsive service, skepticism grows. This erosion of trust undermines the program's credibility and weakens its intended message of moral and social renewal (Pilar et al., 2007; Philippine News Agency, 2023). As confidence diminishes, the willingness of citizens and local organizations to engage in joint peacekeeping and moral transformation activities correspondingly declines.

The decline in community participation further compounds the challenges faced by the KASIMBAYANAN program. Although it envisions a tri-sectoral partnership among the police, the church, and the community, sustained engagement requires continuous communication, feedback mechanisms, and tangible outcomes that citizens can observe and trust. When communities perceive minimal benefits or lack follow-through on initiatives, enthusiasm wanes, and the sense of shared responsibility weakens. Studies on community policing emphasize that meaningful citizen involvement hinges not only on consultation but also on genuine empowerment and transparency in police actions (De Guzman, 2022). Without such active collaboration, KASIMBAYANAN risks becoming symbolic rather than transformative—failing to create the intended environment of trust and mutual accountability between law enforcers and the public. As collaboration and partnership networks weaken, the broader social cohesion necessary for peace and order also deteriorates. Reduced community engagement limits the flow of grassroots intelligence, hampers preventive policing, and increases the likelihood of social alienation. The inability to sustain strong partnerships with local leaders, faith-based organizations, and civic groups diminishes the PNP's capacity to respond effectively to emerging security and social issues. Ultimately, the weakening of these collaborative bonds not only undermines the operational impact of KASIMBAYANAN but also challenges the institutional legitimacy of the PNP as a people-centered law enforcement agency. To restore public trust and rebuild partnerships, the PNP must prioritize transparent communication, accountability reforms, and inclusive participation that demonstrate genuine commitment to community welfare (RSIS International, 2023; De La Salle University Dasmariñas, 2025).

3.6. Output of the Study

The implementation of the KASIMBAYANAN (Kapulisan, Simbahan at Pamayanan) program of the Philippine National Police (PNP) has shown significant potential in fostering stronger relationships between law enforcement, the church, and the community. However, various challenges—such as limited community participation, resource constraints, coordination gaps, and issues of sustainability—have affected the program's overall effectiveness. These difficulties highlight the need for a more structured and responsive approach that strengthens the partnership among stakeholders and ensures that the program's objectives are fully realized.

In response, the KASIMBAYANAN+ Enhancement Program is proposed as a strategic framework aimed at addressing the identified gaps in the current implementation. It seeks to reinforce public trust, improve coordination and resource management, build the capacity of PNP personnel and partners, and promote inclusive and sustainable community engagement. The enhanced program emphasizes collaboration, accountability, and cultural sensitivity as key foundations for achieving peace, order, and moral transformation.

Through this initiative, the PNP, together with the church and community sectors, can work more effectively toward shared goals of social harmony and public safety. The enhancement program is not merely an operational adjustment but a reaffirmation of KASIMBAYANAN's core vision—to build a nation where faith, service, and partnership serve as the pillars of lasting peace and development.

Proposed Enhancement Program: Strengthening the Implementation of the KASIMBAYANAN Program of the PNP
Program Title:

KASIMBAYANAN+ (Enhanced Kapulisan, Simbahan at Pamayanan Program): A Framework for Sustainable Police–Community Partnership and Moral Transformation

Program Rationale:

The Philippine National Police’s (PNP) KASIMBAYANAN program aims to reinforce collaboration among the police, the church, and the community to promote peace, moral transformation, and public trust. However, its implementation has faced several challenges, including limited community participation, inadequate resources, coordination lapses, and sustainability issues. The KASIMBAYANAN+ Enhancement Program seeks to strengthen the institutional, operational, and community engagement aspects of the initiative by providing a structured, sustainable, and inclusive framework that responds to these identified gaps.

Program Goals and Objectives

General Objective:

To enhance the implementation of the KASIMBAYANAN program through strategic interventions that improve community participation, operational efficiency, partnership coordination, and institutional sustainability.

Specific Objectives:

To increase public participation and rebuild trust in police-community partnerships.

To improve resource allocation and logistical support for local KASIMBAYANAN activities.

To institutionalize effective communication and coordination mechanisms among stakeholders.

To strengthen the competencies of PNP personnel and community partners through capacity-building programs.

To ensure the program’s sustainability through policy integration and continuous evaluation.

To promote inclusivity and cultural sensitivity in all KASIMBAYANAN activities.

To reinforce governance, accountability, and transparency mechanisms in program management.

Program Components and Strategies

Identified Challenge	Enhancement Strategy / Intervention	Key Activities	Expected Output/ Outcome
Limited Community Participation and Trust Issues	Community Trust Rebuilding and Engagement Initiative (CTREI)	<ul style="list-style-type: none"> - Conduct barangay-based peace dialogues and moral renewal seminars with clergy and community leaders. - Launch “KASIMBAYANAN sa Barangay” to localize initiatives and promote citizen ownership. - Establish community feedback and grievance mechanisms through social media or hotline channels. 	Increased community involvement, higher levels of public trust, and strengthened sense of shared responsibility.
Resource and Logistical Constraints	Resource Optimization and Support Program (ROSP)	<ul style="list-style-type: none"> - Develop partnerships with LGUs and private sector sponsors for funding and materials. - Create a resource-pooling system across police stations and religious institutions. - Include KASIMBAYANAN activities in annual operational plans and budgets. 	Adequate logistical support, efficient use of resources, and sustained implementation.
Coordination and Communication Gaps	Intersectoral Coordination Framework (ICF)	<ul style="list-style-type: none"> - Establish local KASIMBAYANAN Councils composed of police, clergy, and community representatives. 	Improved coordination, clear role delineation, and synchronized program implementation.

		<ul style="list-style-type: none"> - Develop standardized communication protocols for planning and reporting. - Hold quarterly intersectoral coordination meetings. 	
Training and Capacity-Building Deficiencies	Capacity Enhancement and Development Program (CEDP)	<ul style="list-style-type: none"> - Conduct training workshops on community relations, conflict mediation, and cultural sensitivity. - Develop a training module for clergy and volunteers on peace advocacy and public safety. - Partner with academic institutions for continuous learning. 	Competent, values-oriented, and community-responsive personnel and partners.
Sustainability and Program Continuity	Institutionalization and Evaluation Framework (IEF)	<ul style="list-style-type: none"> - Integrate KASIMBAYANAN indicators into PNP's annual performance evaluation system. - Develop continuity plans for leadership transitions at the station and regional levels. - Establish periodic impact assessments. 	Institutionalized practices, long-term continuity, and evidence-based decision-making.
Cultural and Religious Diversity Challenges	Inclusive and Contextualized Engagement Program (ICEP)	<ul style="list-style-type: none"> - Develop culturally sensitive engagement tools reflecting diverse religious and local customs. - Engage interfaith councils in planning community outreach. - Include cultural orientation in all KASIMBAYANAN training sessions. 	Enhanced inclusivity, respect for diversity, and increased participation across communities.
Governance, Accountability, and Internal Issues	Transparency and Accountability Mechanism (TAM)	<ul style="list-style-type: none"> - Create a monitoring committee involving external stakeholders (LGUs, religious leaders). - Publish annual KASIMBAYANAN accomplishment reports. - Implement internal audits and recognition programs for best-performing units. 	Strengthened accountability, improved integrity, and public confidence in program governance

Program Implementation Framework

Phase 1: Planning and Consultation (Months 1–3)

Conduct consultative meetings with PNP units, LGUs, and religious/community partners.

Finalize program framework, resource plan, and partnership agreements.

Phase 2: Capacity Building and Pilot Implementation (Months 4–9)

Roll out training programs and pilot interventions in selected regions.

Establish local KASIMBAYANAN Councils and feedback mechanisms.

Phase 3: Evaluation and Scaling Up (Months 10–12 and beyond)

Conduct impact assessment and documentation of best practices.

Scale up successful interventions to other police regional offices.

Monitoring and Evaluation (M&E) Plan

Indicators: Community participation rate, public trust index, intersectoral coordination frequency, program sustainability rating, and personnel competency improvement.

Tools: Surveys, focus group discussions, feedback forms, and annual program scorecards.

Responsible Units: PNP Community Affairs and Development Group (CADG), local police stations, LGUs, and partner organizations.

The KASIMBAYANAN+ Enhancement Program provides a holistic, participatory, and sustainable framework for addressing the challenges identified in the current implementation of the PNP's KASIMBAYANAN initiative. Through its integrated strategies focusing on community engagement, resource optimization, intersectoral coordination, and institutional accountability, the program aims not only to improve operational efficiency but also to restore public trust and ensure that the spirit of service, faith, and partnership envisioned by KASIMBAYANAN continues to thrive.

Theme #1: Organizational and Structural Limitations

3.6. Output of the Study

Based on the qualitative findings, the study produced a comprehensive output that highlights the major themes, challenges, and corresponding insights relevant to the implementation of the Revitalized PNP KaSimBayanan Program. The results reveal that the program, while highly implemented, continues to face sustainability, coordination, and resource-related challenges that must be addressed through strategic and institutional reforms. The following discussion presents the key outputs of the study derived from the participants' narratives and thematic analysis.

The first significant output of the study centers on Sustaining Momentum Through Institutionalization and Community Ownership. The findings indicate that the KaSimBayanan Program's long-term success depends on its formal integration into the operational framework of the Philippine National Police (PNP). Respondents emphasized that without clear policy directives, structured support, and institutional embedding, the program remains vulnerable to leadership changes, volunteer fatigue, and inconsistent implementation. To address these issues, the study highlights the need for the issuance of a national memorandum circular that would officially institutionalize the KaSimBayanan Program as a flagship community policing initiative. This institutionalization would ensure program continuity despite administrative transitions and reinforce accountability through dedicated performance indicators and budgetary support. Furthermore, the study underscores the importance of promoting community ownership by involving religious leaders, local government units, civic organizations, and youth groups as co-implementers. This shared ownership approach decentralizes responsibility, strengthens local participation, and fosters resilience against political or structural disruptions. Additionally, the output includes the recommendation for structured recognition and capacity-building mechanisms, such as volunteer awards and regular training sessions, to reduce burnout and enhance motivation among community partners.

The second major output concerns Resource Limitations as Barriers to Program Scalability and Operational Efficiency. Despite the program's high level of implementation, the study found that inadequate financial, human, and technological resources severely constrain its reach and impact. Participants cited insufficient funds for logistics, such as materials, transportation, and outreach supplies, as well as a shortage of personnel in remote or geographically isolated areas. These limitations contribute to uneven program implementation and reduced morale among both police officers and volunteers. The study also revealed gaps in digital infrastructure, with poor internet connectivity and limited access to technology hindering timely communication, documentation, and monitoring. Consequently, the output emphasizes the need for institutional support in the form of dedicated budget allocations, local resource mobilization, and technology adoption. This includes advocating for the inclusion of KaSimBayanan initiatives in Local Government Units' (LGU) Annual Investment Plans (AIPs), developing partnerships with private and faith-based organizations, and investing in digital tools such as mobile applications or online reporting systems to improve coordination and efficiency. The study further proposes the deployment of trained community-based volunteers to supplement manpower shortages, especially in resource-constrained areas.

Beyond these two major themes, several complementary outputs emerged that further illuminate the program's operational realities. The study identifies Coordination and Communication Gaps Among Stakeholders as a key barrier to effective implementation. Weak communication lines between the PNP, LGUs, and religious partners often lead to overlapping activities and delayed responses. The output recommends the establishment of inter-agency coordination

teams and standardized communication protocols to synchronize plans and streamline actions. Similarly, the study highlights issues of Community Mistrust and Resistance Toward Law Enforcement, particularly in areas with a history of police-community tension. Building credibility through transparency, continuous outreach, and consistent demonstration of genuine service is essential to overcome these barriers and strengthen public trust.

Another significant output relates to Variability in the Quality and Quantity of Program Implementers. The study reveals that disparities in training, orientation, and manpower distribution result in inconsistent program performance across regions. This finding supports the call for a standardized training curriculum and the institutionalization of continuous learning programs on community engagement, conflict management, and interfaith collaboration. Furthermore, the theme of Insufficient Strategic Planning and Program Evaluation emerged as an important insight, underscoring the need for a formal monitoring and evaluation (M&E) system to ensure data-driven decision-making, accountability, and continuous improvement in program implementation.

The findings also point to Digital Exclusion and Technological Limitations as emerging challenges in modern policing. Limited access to reliable internet and digital tools impedes reporting, data sharing, and transparency. Therefore, the study proposes investing in ICT infrastructure and capacity-building programs to enhance technological literacy among both police officers and volunteers. Additionally, Cultural and Religious Sensitivity in Multi-Sector Engagement surfaced as a crucial concern, given the Philippines' diverse socio-cultural landscape. The study recommends interfaith dialogues, inclusivity training, and the incorporation of cultural sensitivity modules into program orientations to ensure respectful and effective engagement across communities.

Moreover, the study identifies Transparency, Accountability, and Governance Concerns as factors that influence public perception and trust in the program. Strengthening public reporting systems, third-party audits, and participatory evaluations is recommended to enhance integrity and legitimacy. Likewise, the lack of formal Feedback Mechanisms and Community Voice was found to weaken responsiveness and hinder community empowerment. The study recommends institutionalizing participatory tools such as town hall consultations, community scorecards, and online feedback forms to strengthen two-way communication between the police and citizens. Internal challenges such as Resistance to Change and Institutional Barriers were also noted, requiring continuous advocacy, leadership support, and reorientation toward community-based policing values.

Lastly, the study produced an output emphasizing Sustainability and Consistency in Community Engagement. Findings reveal that while initial enthusiasm is often high, long-term engagement declines without follow-up activities or recognition of efforts. To sustain community participation, the study recommends regular dialogues, recognition programs, and faith-based collaborations that continuously reinforce partnership and shared goals. Addressing Conflict Management and Diversity of Perspectives was also highlighted, suggesting the establishment of mediation protocols and conflict-resolution teams to manage disagreements constructively. Furthermore, Limited Awareness and Public Information Dissemination emerged as a concern that calls for enhanced communication campaigns through social media, radio, and local assemblies to improve public understanding and participation in the KaSimBayanan Program.

In summary, the Output of the Study presents a multi-dimensional view of the KaSimBayanan Program's implementation. It identifies both strengths and weaknesses and provides actionable insights to enhance sustainability, resource efficiency, and inclusivity. The overall output reinforces that the future success of the program depends on its institutionalization within the PNP, the empowerment of communities as co-owners, and the establishment of systems that ensure continuous improvement through adequate resources, coordination, and accountability.

CONCLUSION AND RECOMMENDATIONS

The results of the study indicate that the Revitalized PNP KaSimBayanan Program is highly implemented across its three core components: Police Community Engagement, Ecclesial Community Engagement, and Crime Prevention, Awareness, and Education. Both implementers and beneficiaries consistently reported high levels of implementation, with a median score of 4 (Highly Implemented) across all indicators. This reflects a strong operational presence and a well-coordinated delivery of program initiatives at the community level. Further analysis reveals that there are no statistically significant differences between the perceptions of implementers and beneficiaries regarding the level of program implementation. The absence of variance suggests a high degree of alignment and shared understanding among stakeholders, reinforcing the credibility and transparency of the program's execution.

In terms of effectiveness, the program is also perceived to be performing at a high level across all components. Both groups of respondents consistently rated the program with a median score of 4 (Highly Effective), indicating that the interventions are not only well-executed but also producing meaningful and relevant outcomes that address community needs. Similarly, no significant differences were observed in the perceptions of effectiveness between implementers and beneficiaries. This consistency reflects strong stakeholder confidence in the program and validates its role as a trusted mechanism for promoting public safety, values formation, and civic engagement.

Despite these positive findings, challenges remain in sustaining the program over the long term. Implementers reported concerns related to institutionalizing the initiative within the PNP's standard operations and maintaining community ownership. Additionally, resource constraints—such as limited funding, personnel shortages, and inadequate logistical support—were identified as critical barriers to program scalability and operational efficiency.

To address these challenges and ensure the long-term sustainability of the KaSimBayanan Program, it is recommended that the PNP pursue its institutionalization through a national memorandum and integrate it into the organization's training and performance management systems. The establishment of barangay-level advisory councils can further promote community ownership and participation. Moreover, the mobilization of support from local government units and private sector partners, the use of digital platforms for public engagement, and the implementation of a standardized monitoring and evaluation framework are essential to enhancing program efficiency, ensuring continuous improvement, and sustaining impact over time.

Recommendations

Based on the results of the study, the researcher recommends the following:

1. National Institutionalization Program

The KaSimBayanan Program should be formalized as a core strategy of the PNP nationwide to ensure consistent implementation and sustainability. This can be achieved by drafting and issuing a National Memorandum Circular institutionalizing the program, aligning all regional offices under a unified implementation framework, and establishing a National Program Management Office (PMO) under the Directorate for Police Community Relations (DPCR) to oversee coordination, monitoring, and compliance across all units.

2. PNP Training and Performance Integration Program

To strengthen police competence and accountability in community partnership, KaSimBayanan concepts and practices should be integrated into the PNP's education and evaluation systems. This includes embedding KaSimBayanan modules in the PNP Training Service Curriculum and the PNPA syllabus, incorporating community partnership indicators in performance evaluations and promotion criteria, and conducting annual competency assessments to ensure that personnel demonstrate effective program implementation.

3. Barangay KaSimBayanan Advisory Council Program

To institutionalize community participation in local peace and order efforts, Barangay KaSimBayanan Advisory Councils (BKACs) should be established in every barangay. These councils—composed of barangay officials, faith leaders, youth representatives, and civic organizations—will serve as partners of the PNP in implementing and sustaining KaSimBayanan initiatives. Monthly coordination meetings should be conducted to discuss ongoing activities, while the councils are encouraged to take an active role in designing and implementing barangay-based peace projects.

4. Regional Training-of-Trainers (TOT) Enhancement Program

To ensure uniform implementation and capacity building, a Regional Training-of-Trainers (TOT) Program should be conducted to develop a pool of qualified regional and provincial trainers. Through these sessions, designated KaSimBayanan focal persons will be equipped with the necessary knowledge and skills to lead program activities. The PNP should also develop a comprehensive training manual and digital learning materials to standardize instruction and monitor trainer performance through periodic evaluation visits.

5. LGU Partnership and Investment Program

To promote sustainability and local ownership of the KaSimBayanan Program, the PNP should advocate for the inclusion of the initiative in the Annual Investment Plans (AIPs) of Local Government Units (LGUs). This can be done by conducting joint PNP–LGU planning workshops to align goals, strengthen collaboration, and secure co-funding for community-based safety, peacebuilding, and moral recovery projects. Such partnerships will ensure that both local government and law enforcement actively contribute to long-term community development and crime prevention.

6. Monitoring and Evaluation (M&E) System Development Program

To guarantee the program’s effectiveness and accountability, a standardized and data-driven Monitoring and Evaluation (M&E) System should be developed for KaSimBayanan. This includes designing an M&E framework with clear indicators and timelines, deploying a real-time KaSimBayanan Dashboard for tracking implementation progress, and conducting quarterly review conferences to assess accomplishments, identify gaps, and share best practices among PNP units and community stakeholders.

7. Create a Dedicated KaSimBayanan Fund

Allocate a specific annual budget under the PNP’s Community Affairs Division for KaSimBayanan activities—covering logistics, training, livelihood assistance, and educational materials. LGUs should be encouraged to provide counterpart funds through their peace and order programs.

8. Strengthen Police–Church Collaboration

Formalize partnerships with Catholic parishes, evangelical fellowships, and other religious organizations through local MOUs. These partnerships may include joint moral formation programs, values-based seminars for police and youth, and faith-led anti-drug and anti-crime campaigns.

9. Launch the “KaSimBayanan Digital Portal”

Develop a web-based and mobile platform where police units can upload reports, share best practices, track progress indicators, and connect with partner organizations. The portal should also feature a community feedback tool to enhance transparency and accountability.

11. Strengthen Crime Prevention Education in Schools

Coordinate with the Department of Education to integrate KaSimBayanan values and crime prevention lessons into school activities such as campus forums, peace education modules, and PNP Youth on the Move initiatives.

12. Establish KaSimBayanan Monitoring and Evaluation (M&E) Teams

Form dedicated M&E teams at the regional and provincial levels responsible for collecting data, assessing impact, and preparing quarterly reports on community participation, project outcomes, and public safety indicators.

13. Create the “KaSimBayanan Radio and Media Program”

Collaborate with local radio stations and social media platforms to air weekly community dialogues, success stories, and safety tips. This enhances public awareness and fosters transparency about ongoing police-community projects.

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Dionesio M. Llano Jr.
Researcher

Dedication

To my wife Carmi and my son Zeandre Tim. My inspiration and motivation have come from their constant love and support.

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