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# Community Organizing, Empowerment and Mobilization, and Information Education

**The Revitalized KASIMBAYANAN Program of the Philippine National Police in Naga City**

**[1]Rezaldy Jose R. Sambo***
Corresponding Author: * rjsambo@ncf.edu.ph
[1] Naga College Foundation, Naga College Foundation, Incorporated, Philippines

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ABSTRACT

This study examined the implementation and outcomes of the Revitalized Kapulisan, Simbahan, at Pamayanan (KASIMBAYANAN) program of the Philippine National Police in Naga City. Specifically, it assessed the level of program implementation, identified strategies and practices employed, determined the effectiveness of police–church–community collaboration in crime prevention and crime solution, examined challenges and barriers encountered, tested the level of agreement between implementation and collaborative effectiveness, and proposed policy and practice improvements. The study adopted a descriptive–correlational research design utilizing both quantitative and qualitative approaches. Data were collected from 488 respondents composed of Philippine National Police personnel, barangay officials, and representatives of the religious sector through structured questionnaires, documentary analysis, and unstructured interviews. Quantitative data were analyzed using frequency count and percentage, weighted mean, ranking, and Kendall's Coefficient of Concordance. Findings revealed that the Revitalized KASIMBAYANAN program was very much implemented in terms of community organizing, community empowerment and mobilization, and community information and education. Strategies and practices effectively strengthened partnerships among the police, church, and community, while collaborative efforts in crime prevention and crime solution were rated as very effective. However, challenges related to time constraints, financial sustainability, and mobility were identified. Results further indicated no significant agreement between the level of

program implementation and the perceived effectiveness of collaboration, leading to the rejection of the null hypothesis. Policy and practice recommendations are proposed to enhance program sustainability.

**Keywords**
Church Engagement
Community Policing
Police–Community Collaboration
Public Safety

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## Introduction

In every democratic society, the interconnected roles of the church, the police, and the community are central to fostering peace, order, and sustainable development. Although these institutions operate within different mandates, they collectively uphold aspirations for moral guidance, social protection, and public welfare. The church contributes through its spiritual and ethical influence, nurturing values such as compassion, social responsibility, and reconciliation. Through ministries like counseling, mediation, and community outreach, religious institutions often serve as stabilizing forces that help address social tensions and promote solidarity. Complementing this is the police institution, which carries the legal mandate to protect citizens, enforce the law, and maintain public safety. Yet, effective policing requires far more than enforcement; it depends fundamentally on public trust, cooperation, and shared responsibility in addressing issues that affect community welfare.

Within this context, nurturing synergy among the church, police, and community becomes indispensable. Collaborative efforts help bridge gaps in trust and accountability. These partnerships enable diverse sectors to pool their resources and strengths: the church offers moral grounding and community legitimacy, the police provide structure and authority, and the community contributes local knowledge and collective action. Such interwoven efforts foster social cohesion, reduce crime vulnerabilities, and support holistic transformation. The interplay of these sectors affirms that safety and order are not achieved by the police alone but through a coordinated approach built on participation, transparency, and mutual respect.

Globally, police-community partnerships have gained recognition as vital in strengthening security and development. Kagame et al. [1] reported that police-citizen collaboration significantly enhanced security in Gasabo District, Rwanda, particularly through structured community work, coordinated mechanisms for dialogue, and the development of trust-based relationships. These findings resonate with the United Nations Sustainable Development Goal (SDG) 16, which seeks to “promote peaceful and inclusive societies for

sustainable development, provide access to justice for all and build effective, accountable and inclusive institutions at all levels" [2]. SDG 16 underscores the importance of civic engagement, institutional transparency, and multi-sectoral collaboration—areas where religious institutions and community organizations play influential roles.

In the Philippines, the pursuit of SDG 16 is manifested in various community-centered policing initiatives implemented by the Philippine National Police (PNP). One of the most significant of these is the Revitalized KASIMBAYANAN program, which aims to foster closer partnerships among the police, church, and community toward peace, security, and moral transformation. As articulated in PNP Memorandum Circular No. 2022-112 [3], the program seeks to strengthen police-public relations by emphasizing that both PNP personnel and the citizenry have essential roles in safeguarding peace and promoting societal progress. The circular highlights the synergy between the police and the religious sector, recognizing the value of spiritual and moral guidance in enhancing community safety strategies.

The Police Operations Procedures Manual [4] reinforces the vital role of Police Community Relations (PCR) in promoting shared accountability and maintaining public order. It emphasizes coordination, communication, and active engagement as pillars of effective police-community partnership. Leyaley [5] further notes that communities function simultaneously as supporters of police initiatives and evaluators of police performance, making their involvement crucial in sustaining police legitimacy. This underscores the need for strong partnerships not only with community members but also with institutions, including the church, that can influence community perspectives and behaviors.

The context of church-state relations in the Philippines supports such collaborations. Batalla and Baring [6] explain that the State generally respects religious institutions and upholds diversity, consistent with constitutional principles of church-state separation. This environment enables religious organizations to cooperate with government agencies without compromising legal boundaries.

At the local level, the Naga City Police Office (NCPO) has adapted national initiatives through its Implementation Plan (IMPLAN), aligning with PNP MC No. 2022-037. This localized implementation actively integrates church and community leaders into safety programs, including intelligence gathering, preventive measures, and barangay-level engagement [7]. Naga City's strong civic and religious leadership creates fertile ground for sustaining these partnerships, offering a practical model of collaborative governance.

The researcher's personal background (as a criminology instructor and long-time church servant) further reinforces the relevance of examining the KASIMBAYANAN program

in Naga City. This dual lens offers unique insights into the interplay of spiritual formation, community values, and police-community relations.

Thus, this study determined the implementation of KASIMBAYANAN program of the Philippine National Police in the Chartered City of Naga for Calendar Year 2024. It addressed questions on levels of implementation, strategies, collaborative effectiveness, challenges, and policy recommendations, guided by assumptions on measurable implementation indicators, identifiable strategies, assessable collaboration outcomes, and the potential for evidence-based improvements. Accordingly, the study was anchored on the hypothesis that there is significant agreement between the implementation of the program and the effectiveness of police-church-community collaboration.

## Material And Methods

### A. Research Design

This study employed a descriptive–correlational research design, supported by both quantitative and qualitative approaches, to provide a comprehensive examination of the KASIMBAYANAN program. The descriptive component was used to portray the prevailing conditions of the program's implementation in Naga City and to describe the characteristics of the three respondent groups. Descriptive research is appropriate for studies seeking to present existing situations and their underlying causes [8][9]. Complementing this, the correlational method was applied to determine whether significant relationships existed between the level of implementation of the KASIMBAYANAN program and the perceived effectiveness of collaboration among the police, church, and community.

A qualitative component further enriched the design by capturing the challenges and barriers encountered in program implementation. This allowed for deeper contextual understanding, particularly regarding the perspectives of implementers and community partners. By integrating quantitative measurements with qualitative insights, the study ensured a balanced, systematic, and meaningful interpretation of the results.

### B. Respondents and Sampling Procedure

The study included respondents from Naga City, grouped into three sectors: the PNP, barangay officials, and representatives of various religious organizations. Group A consisted of 90 PNP personnel from six police stations and the City Mobile Force Company (CMFC). Group B was composed of 270 barangay officials representing all 27 barangays of the city. Group C included 128 representatives from nine religious denominations, including the Roman Catholic Church, Iglesia ni Cristo, Islam, Seventh Day Adventist, and others.

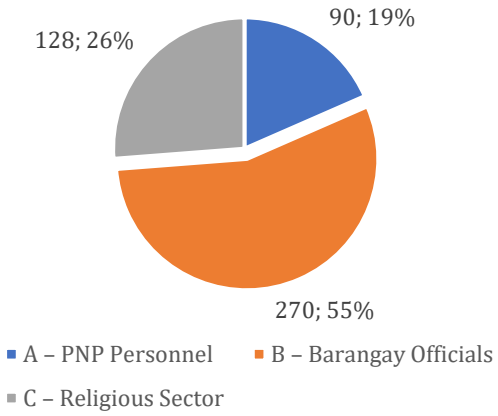



**Fig. 1.** Number of Respondents

Different sampling techniques were employed to ensure appropriate representation. Convenience sampling was applied in selecting Group A, as the researcher targeted PNP personnel directly involved in the program and available during data collection. Total enumeration was used for Group B, involving all barangay officials. Purposive sampling was used for Group C, selecting leaders and members with active involvement in community or religious initiatives. For the qualitative component, purposive sampling identified seven Police Non-Commissioned Officers (PNCOs) assigned to Police Community Relations (PCR) across the six stations and the CMFC. Their roles as field implementers made their perspectives crucial for understanding operational challenges.

**C. Data Gathering Procedure and Analysis**

Several steps guided the data collection process. First, the researcher prepared a questionnaire anchored on PNP Memorandum Circular No. 2022-112 and the Naga City Police Office (NCPO) Implementation Plan (IMPLAN) aligned with Memorandum Circular No. 2022-037. These documents ensured that the instrument reflected actual program indicators. The draft was evaluated by a former PNP officer, an academician, and a church leader for face and content validity. A pilot test refined its clarity and reliability.

Ethical considerations were observed by securing permissions from the Chief of Police, barangay leaders, and religious heads. Informed consent was obtained prior to survey and interview administration. The researcher personally distributed and retrieved the questionnaires to ensure high response rates and accurate clarification when needed.

Documentary analysis was conducted to complement survey data. Reports, activity logs, and accomplishment documents were reviewed to verify patterns of community engagement and religious partnership. Unstructured interviews with the seven PNCOs captured operational difficulties, resource constraints, internal coordination issues, and community

cooperation challenges. Interviews were audio-recorded with permission and later transcribed for analysis.

Quantitative data were tallied, encoded, and analyzed using appropriate statistical tools. Frequency count and percentage were used to describe respondent profiles. Weighted mean assessed the level of program implementation across community organizing, community empowerment and mobilization, and community information and education. Kendall's Coefficient of Concordance determined the extent of agreement among the three groups regarding program implementation and collaboration effectiveness.

Thematic analysis was used for qualitative responses, enabling identification of recurring challenges and contextual insights that supported the quantitative findings. This mixed-methods approach ensured a comprehensive understanding of the implementation and collaborative outcomes of the Revitalized KASIMBAYANAN program in Naga City.

## Results and Discussion

The level of implementation of the Revitalized KASIMBAYANAN program of the PNP in terms of community organizing, empowerment, mobilization, and information and education is presented in Tables 1 to 3. These were rated by respondent groups A, B, and C in Naga City. The overall rating was derived from the average weighted mean of their responses. Ratings from groups B and C were based on their observations of how the program was implemented in their respective communities. A summary in Table 4 highlights the most and least implemented components.

### A. Community Organizing

Table 1 presents the level of implementation of the Revitalized KASIMBAYANAN Program of the PNP along the dimension of community organizing, as rated by three groups of respondents—Group A (PNP personnel), Group B (barangay officials), and Group C (religious sector). The overall weighted mean was 3.29, which falls under the interpretation of very much implemented. The ratings from the three groups vary slightly, with Group A giving the highest average weighted mean of 3.65, interpreted as very much implemented, while Group B and Group C were rated with an average weighted mean of 3.12 and 3.10, respectively, both interpreted as much implemented.

Among the ten indicators, the highest-rated item was *"coordinating with the LGUs, NGO, and stakeholders in the implementation of Revitalized PNP KASIMBAYANAN"* with an average weighted mean of 3.41, interpreted as very much implemented. This was followed by *"implementing a plan of action while fostering collaboration to achieve objectives"* with an average weighted mean of 3.39, also interpreted as very much implemented, and *"developing strategic communication to support the program of KASIMBAYANAN"* with an average weighted mean of 3.34, interpreted as very much implemented, too. *"Organizing Pulis sa Barangay (PSB)"*

ranked fourth with an average weighted mean of 3.33, still interpreted as very much implemented, while *"develop and design strategies and initiatives for community programs and activities"* followed at 3.28, yet, it was very much implemented.

**Table 1.** Level of Implementation along Community Organizing

| No. | **Indicators** | **A** | **B** | **C** | **AWM** | **I** |
|---|---|---|---|---|---|---|
| 1 | Coordinating with the LGUs, NGO, and stakeholders in the Implementation of Revitalized PNP KASIMBAYANAN. | 3.74 | 3.29 | 3.21 | 3.41 | VMI |
| 2 | Implementing a plan of action while fostering collaboration to achieve objectives. | 3.64 | 3.19 | 3.33 | 3.39 | VMI |
| 3 | Developing a strategic communication plan to support the program of KASIMBAYANAN. | 3.70 | 3.19 | 3.13 | 3.34 | VMI |
| 4 | Organizing Pulis sa Barangay (PSB). | 3.59 | 3.27 | 3.14 | 3.33 | VMI |
| 5 | Develop and design strategies and initiatives for activities and programs for the community. | 3.69 | 3.10 | 3.05 | 3.28 | VMI |
| 6 | Leading the community by identifying needs and issues. | 3.62 | 3.09 | 3.10 | 3.27 | VMI |
| 7 | Collaborating with the Non-Governmental Organizations and Religious Sectors for their active participation. | 3.69 | 3.11 | 3.00 | 3.27 | VMI |
| 8 | Creating fellowship and establishing clusters of individuals and stakeholders. | 3.66 | 3.01 | 3.08 | 3.25 | MI |
| 9 | Conducting guidance counseling on matters of personal challenges, moral and spiritual well-being of the community by the Religious Leaders and members. | 3.60 | 3.00 | 3.02 | 3.21 | MI |
| 10 | Appointing leaders or coordinators from organized cluster who shall serve as liaison officers. | 3.58 | 2.94 | 2.91 | 3.15 | MI |
| | Overall Weighted Mean (OWM) | 3.65 | 3.12 | 3.10 | 3.29 | VMI |
| | Interpretation (I) | VMI | MI | MI | VMI | |
| | Rank (R) | 1 | 2 | 3 | | |

Legend:

| | | |
|---|---|---|
| 3.26 – 4.00 | - | Very Much Implemented (VMI) |
| 2.51 – 3.25 | - | Much Implemented (MI) |
| 1.76 – 2.50 | - | Less Implemented (LsI) |
| 1.00 – 1.75 | - | Least Implemented (LstI) |

The indicators *"leading the community by identifying needs and issues"* and *"collaborating with NGOs and religious sectors for active participation"* both obtained an average weighted mean of 3.27, interpreted as very much implemented, as well.

Slightly lower were *"creating fellowship and establishing clusters of indivi duals and stakeholders"* at 3.25, and *"conducting guidance counseling on personal, moral, and spiritual concerns by religious leaders"* at 3.21, both interpreted as much implemented. The lowest-rated indicator was *"appointing leaders or coordinators from organized clusters to serve as liaison officers,"* with an average weighted mean of 3.15, also much implemented.

The overall rating of 3.29, which was interpreted as very much implemented, suggests that the community organizing aspect of the KASIMBAYANAN program is perceived to be operating at a high level, but this figure masks significant perceptual differences among the respondent groups. Notably, the PNP personnel (Group A) rated the program highest with an average weighted mean of 3.65, interpreted as very much implemented, while barangay officials (Group B) and religious sector respondents (Group C) rated it at 3.12 and 3.10, respectively, both interpreted as much implemented. This discrepancy signals a possible overestimation by implementers (PNP) of the program's reach or impact, which may not fully align with the actual experiences or perceptions of the community stakeholders they aim to serve.

The highest-rated indicator, coordination with LGUs, NGOs, and stakeholders, with an average weighted mean of 3.41, suggests that initial engagement and formal partnerships are well-established. This is crucial because such inter-agency coordination lays the groundwork for collective ownership of peace and order initiatives. However, while structural collaboration may be in place, the relatively lower scores for conducting counseling by religious leaders with an average weighted mean of 3.21, and appointing community leaders with an average weighted mean of 3.15, both interpreted as much implemented, suggest that operational depth, especially in terms of localized leadership and spiritual or psychosocial support, was not as strongly implemented. This could point to a gap between formal engagement and actual community empowerment, where the community is involved as a recipient rather than as an active partner.

Further, the middling scores on strategic communication, with an average weighted mean of 3.34, and Pulis sa Barangay with an average weighted mean of 3.33, both interpreted as very much implemented, indicate that while mechanisms for outreach and visibility exist, their perceived effectiveness may be uneven across sectors. This is a critical point, as strategic messaging and grassroots visibility are essential in developing public trust, particularly in a culturally diverse setting like Naga City. The fact that the lowest-ranked indicators relate to follow-through activities, such as guidance counseling, leadership appointments, may indicate that while planning and coordination are strong, implementation fidelity and sustainability at the community level remain challenges.

The implications of these findings are twofold. First, the disconnect in perceptions across stakeholder groups suggests the need for more inclusive monitoring and evaluation mechanisms that capture both institutional and grassroots feedback. Second, the relatively lower ratings in relational and moral-spiritual dimensions highlight an opportunity to strengthen the “Simbahan” aspect of the KASIMBAYANAN triad. Deepening the integration of faith-based actors and enhancing capacity-building for community leadership could foster more sustainable, trust-based community organizing. Overall, while the foundations of

community organizing are in place, the program would benefit from shifting from mobilization to genuine empowerment, ensuring that communities are not just informed or consulted but meaningfully engaged in decision-making and co-implementation.

The results of the study are closely aligned with the insights of Modise [10], who emphasized the role of community engagement in enhancing social capital and promoting behavioral change through collective action. He underscored that successful police-community collaboration requires shared responsibility and proactive participation among sectors. This directly aligns with the present study's findings, particularly the very much implemented rating from PNP respondents and much implemented ratings from community stakeholders along dimensions of community organizing and empowerment. These reflect active partnerships and community inclusion, echoing Modise's assertion of collaboration as key to effective program implementation.

Further, with the study of Osazuwa [11] in Nigeria, which revealed that positive police-community relations lead to improved trust and public cooperation, while poor communication and corruption breed resistance and fear. The current research parallels these insights, as moderate implementation ratings from barangay officials and religious sectors suggest lingering issues in transparency and stakeholder engagement. This supports Osazuwa's point that implementation must go beyond formal programs to truly build trust, requiring sincere and sustained efforts in engagement.

Lastly, to Boller-Piol et al. [12], who found that demographic factors, such as the background of police officers and the socioeconomic status of communities, influence program effectiveness. The present study echoes this, noting variation in perceived implementation across different stakeholder groups. The findings affirm that the successful implementation of KASIMBAYANAN is partly dependent on localized context, including familiarity with police-community initiatives and responsiveness to community-specific needs.

**B. Community Empowerment and Mobilization**

Table 2 presents the level of implementation of the Revitalized KASIMBAYANAN Program of the PNP along Community Empowerment and Mobilization as evaluated by respondents from the Philippine National Police (A), barangay officials (B), and religious sectors (C). The overall weighted mean across all three groups was 3.32, interpreted as very much implemented.

In terms of individual indicators, the highest was on *"increasing community support and engagement"* with weighted means of 3.77 from the PNP, 3.24 from barangay officials, and 3.30 from religious sectors, yielding an average weighted mean of 3.44, interpreted as very much implemented, rank 1.

**Table 2.** Level of Implementation along Community Empowerment and Mobilization

| No. | Indicators | A | B | C | AWM | I |
|---|---|---|---|---|---|---|
| 1 | Increasing community support and engagement. | 3.77 | 3.24 | 3.30 | 3.44 | VMI |
| 2 | Monitoring and evaluating the police community relations. | 3.74 | 3.19 | 3.24 | 3.39 | VMI |
| 3 | Utilizing the result of the assessment as input/data to start another process. | 3.71 | 3.15 | 3.20 | 3.35 | VMI |
| 4 | Implementing plans, activities, and programs through the use of strategies and initiatives to achieve a crime rate | 3.67 | 3.14 | 3.20 | 3.33 | VMI |
| 5 | Supporting and strengthening the program towards sustainability. | 3.73 | 3.13 | 3.09 | 3.32 | VMI |
| 6 | Executing a plan of action by utilizing the available resources to achieve a common goal. | 3.63 | 3.20 | 3.07 | 3.30 | VMI |
| 7 | Gathering the community to act on a common interest. | 3.50 | 3.18 | 3.20 | 3.29 | VMI |
| 8 | Improving the sense of safety and security in the community. | 3.70 | 3.05 | 3.05 | 3.27 | VMI |
| 9 | Allowing each other to have the same rights with moral, legal, or mental accountability. | 3.63 | 3.06 | 3.03 | 3.24 | MI |
| 10 | Sharing common decision-making and responsibilities. | 3.54 | 3.12 | 3.06 | 3.24 | MI |
| | Overall Weighted Mean (OWM) | 3.66 | 3.15 | 3.15 | 3.32 | VMI |
| | Interpretation (I) | VMI | MI | MI | VMI | |
| | Rank (R) | 1 | 2.5 | 2.5 | | |

Legend:

| | | |
|---|---|---|
| 3.26 – 4.00 | - | Very Much Implemented (VMI) |
| 2.51 – 3.25 | - | Much Implemented (MI) |
| 1.76 – 2.50 | - | Less Implemented (LsI) |
| 1.00 – 1.75 | - | Least Implemented (LstI) |

This was followed by *"monitoring and evaluating the police community relations,"* with individual weighted means of 3.74, 3.19, and 3.24, respectively, and an average weighted mean of 3.39, also interpreted as very much implemented, rank 2. *"Utilizing the result of the assessment as an input/data to start another process"* obtained weighted means of 3.71 from PNP, 3.15 from barangay officials, and 3.20 from religious sectors, with an average weighted mean of 3.35, interpreted as very much implemented, too, Rank 3. *"Implementing plans, activities, and programs through the use of strategies and initiatives to achieve crime rate"* followed closely with weighted means of 3.67, 3.14, and 3.20, resulting in an average weighted mean of 3.33, still interpreted as very much implemented, rank 4.

*"Supporting and strengthening the program towards sustainability"* received ratings of 3.73, 3.13, and 3.09, with an average weighed mean of 3.32, yet, it was very much implemented, rank 5, while *"executing plan of action by utilizing the available resources to a common goal"* received weighted means 3.63, 3.20, and 3.07, with an average weighted mean of 3.30, likewise, very much implemented, rank 6. *"Gathering the community to act on a common interest"* earned weighted means of 3.50, 3.18, and 3.20, with an average weighted mean of 3.29, similarly

interpreted as very much implemented, rank 7, while *"improving sense of safety and security by the community"* was scored at 3.70, 3.05, and 3.05, with an average weighted mean of 3.27, equally, very much implemented, Rank 8. The last two indicators, *"allowing each other to have the same rights with moral, legal or mental accountability"* and *"sharing common decision making and responsibilities,"* both received an average weighted means of 3.24, placing them in the much-implemented category and sharing rank 9.5. These were rated as follows: for the former, it had weighted means of 3.63, 3.06, and 3.03; for the latter, weighted means of 3.54, 3.12, and 3.06.

The data reveal that the implementation of the Revitalized KASIMBAYANAN Program along Community Empowerment and Mobilization was generally perceived to be very much implemented, as indicated by the overall weighted mean of 3.32. However, a closer analysis of the responses from each group, PNP, barangay officials, and religious sectors, exposes meaningful patterns and underlying dynamics that shape the program's perceived effectiveness. The PNP group consistently rated all indicators at the higher end of the scale, ranging from 3.50 to 3.77, reflecting a strong internal belief that the empowerment and mobilization efforts are being actively and successfully carried out. This high rating likely stems from the PNP's direct involvement in planning, executing, and evaluating the program. In contrast, both barangay officials and religious sectors provided slightly lower evaluations, often hovering between 3.05 to 3.30, which generally fall at the boundary between very much implemented and much implemented interpretations. This suggests a possible disconnect between implementation as perceived by the program implementers and as experienced or observed by the community.

Among the highest-rated indicators, *"increasing community support and engagement"* with an average weighted mean of 3.44, rank 1, indicating that the mobilization of the community and the generation of support are seen as core strengths of the program. This aligns with the foundational objective of KASIMBAYANAN to encourage participatory peacebuilding. Similarly, *"monitoring and evaluating police-community relations"* and *"utilizing assessment results as input for planning"* had an average weighted means of 3.39 and 3.35, respectively, implying that adaptive strategies based on performance review are being emphasized and practiced, at least from the implementers' standpoint. On the other hand, indicators related to shared responsibility and accountability, namely, *"allowing each other to have the same rights with moral, legal or mental accountability"* and *"sharing common decision making and responsibilities,"* received the lowest ratings of 3.24 each, ranked 9.5, with barangay and religious sectors particularly assigning lower scores.

These results may indicate that while top-down strategies are well-executed, the mechanisms for genuine, inclusive decision-making and co-responsibility are less visible or felt at the grassroots level. It is possible that although communities are being mobilized, they may not yet be fully empowered to influence decisions or assert co-ownership of crime-prevention initiatives. These findings carry significant implications for the future direction of the KASIMBAYANAN program. While the current implementation is robust in mobilizing people and planning activities, the program may need to invest more in trust-building processes that ensure equal participation, voice, and influence for community and church stakeholders. Moreover, enhancing transparency in how assessment data are used and how decisions are made could further bridge the perceptual gap between implementers and community members. In summary, the implementation of community empowerment and mobilization under KASIMBAYANAN is on solid footing but would benefit from deeper engagement practices that go beyond participation to authentic empowerment.

The results of this study are supported by the findings of Leyaley [13], who assessed the implementation of police-community relations programs in Tabuk City. The study found that barangay officials perceived the programs as highly implemented, emphasizing the importance of local government participation in successful community policing. This underscores the value of community leaders' buy-in, which is also evident in the current study conducted in Naga City. Their active involvement served as a key driver in promoting cooperation, accountability, and trust within the local setting.

This was echoed by Boller-Piol et al. [12], who examined the implications of strengthening community mobilization programs for enhancing police-community relations in Batangas Province. Their study revealed that most police personnel involved were Police Corporals with less than five years of experience in the Police Community Affairs and Development Unit (PCADU). These officers had completed relevant training, including the PCAD Course, Online PCAD Executive Course, and Preparedness Search and Rescue and Relief Operation Seminar. On the community side, the majority of members were middle-class businessmen residing in rural areas, suggesting that demographic factors and community context influence the perceived effectiveness of mobilization strategies.

Similarly, Mabutot and Hermosa [14] found that effective communication and strong relational skills among police personnel in Boac, Marinduque, led to increased public trust and improved crime reporting. Their study concluded that the quality of police-community interaction significantly influences program success, validating the importance of interpersonal engagement emphasized in the KASIMBAYANAN framework. These findings echo the broader significance of community-centered strategies in fostering meaningful public service relationships. The present study likewise highlights how trust-building and consistent

dialogue between stakeholders contribute to the overall effectiveness and sustainability of government-led initiatives.

**C. Community Information and Education**

Table 3 presents the level of implementation of the Revitalized KASIMBAYANAN Program of the PNP along the aspect of Community Information and Education, as assessed by respondents from Group A (PNP personnel), Group B (barangay officials), and Group C (religious sector representatives) in Naga City. The overall weighted mean for this component is 3.31, which falls under the descriptive equivalent of very much implemented.

The indicator rated highest was *"educating the community on Police Community Relations,"* with weighted means of 3.76 (Group A), 3.21 (Group B), and 3.23 (Group C), leading to an average weighted mean of 3.40, interpreted as very much implemented, and ranked first.

Following closely was *"conducting information drive,"* which received ratings of 3.63 (A), 3.23 (B), and 3.30 (C), resulting in an average weighted mean of 3.39, also interpreted as very much implemented, and ranked second. *"Conducting orientation about the vital role for Police Community Relations"* was ranked third, with scores of 3.68, 3.11, and 3.22 from Groups A, B, and C, respectively, leading to an average weighted mean of 3.34. Other indicators with very much implemented interpretations include *"disseminating KASIMBAYANAN activities through social media"* had 3.30, *"information dissemination of programs, projects, and activities"* got 3.29, *"dissemination of pamphlets"* made 3.27, and *"educating the community on the KASIMBAYANAN program of the PNP"* with 3.26. The lowest-rated indicator, but still within acceptable implementation, was *"providing seminar-workshop for religious leaders and members,"* with scores of 3.61 (A), 3.07 (B), and 3.08 (C), and an average weighted mean of 3.25, which falls under much implemented.

The overall weighted mean of 3.31, interpreted as very much implemented, suggests a strong and deliberate effort by the PNP in Naga City to deliver community-based education and information dissemination under the KASIMBAYANAN program. The highest-rated indicator, community education on Police Community Relations, demonstrates the PNP's emphasis on transparency and engagement, laying the groundwork for trust-building and citizen empowerment. The consistently very much implemented ratings across most indicators also indicate that the three respondent groups recognize visible efforts in keeping the public informed, especially through orientations, social media, and printed materials.

However, the relatively lower scores from the barangay and religious respondents (Groups B and C) compared to the PNP (Group A) suggest that while the PNP perceives their outreach to be well-executed, the receiving sectors may not experience the full extent or impact of these initiatives.

**Table 3.** Level of Implementation along Community Information and Education

| No. | Indicators | A | B | C | AWM | I |
|---|---|---|---|---|---|---|
| 1 | Educating the community on Police Community Relations. | 3.76 | 3.21 | 3.23 | 3.40 | VMI |
| 2 | Conducting an information drive | 3.63 | 3.23 | 3.30 | 3.39 | VMI |
| 3 | Conducting orientation about the vital role of the Police Community Relations | 3.68 | 3.11 | 3.22 | 3.34 | VMI |
| 4 | Disseminating KASIMBAYANAN Activities through social media | 3.73 | 3.07 | 3.11 | 3.30 | VMI |
| 5 | Conducting information dissemination of programs, projects, and activities | 3.71 | 3.06 | 3.12 | 3.29 | VMI |
| 6 | Dissemination of pamphlets about Police Community Relations | 3.69 | 3.03 | 3.10 | 3.27 | VMI |
| 7 | Educating the community on the KASIMBAYANAN program of the PNP. | 3.73 | 3.04 | 3.01 | 3.26 | VMI |
| 8 | Providing a seminar-workshop for religious leaders and members | 3.61 | 3.07 | 3.08 | 3.25 | MI |
| | Overall Weighted Mean (OWM) | 3.69 | 3.10 | 3.14 | 3.31 | VMI |
| | Interpretation (I) | VMI | MI | MI | VMI | |
| | Rank (R) | 1 | 3 | 2 | | |

For example, "providing seminar-workshops for religious leaders and members" received the lowest average weighted mean of 3.25, suggesting that this sector-specific approach needs reinforcement. This gap reflects the need for a more inclusive and participatory approach that empowers all stakeholder groups equally in the dissemination and understanding of police-community programs. The findings affirm that the information and education component of the KASIMBAYANAN program is broadly well-implemented in Naga City. Yet, the data also highlight areas for improvement, particularly in the depth and inclusiveness of engagement with non-police stakeholders, which is vital for the sustainability and credibility of the program.

The findings of this study align with those of Lacerna [15], who assessed residents' attitudes in Barangay Bagong Silang, Caloocan City, toward the PNP-Police Community Relations Group's information dissemination tools. Using a descriptive-evaluative quantitative method, Lacerna found that most of the 398 respondents were aware of, moderately knowledgeable about, and positively inclined toward the tools, perceiving them as effective for relaying police-related information. Similarly, Christens and Speer [16] highlighted strategic communication and consistent information flow as critical for community organizing, showing that clear messaging promotes psychological engagement and civic participation. Further supported this by demonstrating how the PNP's educational campaigns and accessible communication mechanisms increased public satisfaction and trust. Collectively, these studies reinforce the present findings on the implementation of the community information and education component of the Revitalized KASIMBAYANAN Program, emphasizing the role of awareness-building, collaborative learning, and police visibility.

**D. Summary of the level of Implementation of the Revitalized KASIMBAYANAN Program**

Table 4 presents the summary of the level of implementation of the Revitalized KASIMBAYANAN Program of the PNP in Naga City. The program implementation was assessed along three key parameters: Community Empowerment and Mobilization, Community Information and Education, and Community Organizing. The evaluations were provided by three groups of respondents: A (PNP Personnel), B (Barangay Officials), and C (Religious Sector Representatives).

**Table 4.** Summary of the Level of Implementation

| No. | Parameters | A | B | C | AWM | I |
|---|---|---|---|---|---|---|
| 1 | Community Empowerment and Mobilization | 3.66 | 3.15 | 3.15 | 3.32 | VMI |
| 2 | Community Information and Education | 3.69 | 3.10 | 3.14 | 3.31 | VMI |
| 3 | Community Organizing | 3.65 | 3.12 | 3.10 | 3.29 | VMI |
| | Overall Weighted Mean (OWM) | 3.67 | 3.12 | 3.13 | 3.31 | VMI |
| | Interpretation (I) | VMI | MI | MI | VMI | |
| | Rank (R) | 1 | 3 | 2 | | |

The overall weighted mean across all three components and all respondent groups was 3.31, which falls under the verbal interpretation, very much implemented. This suggests that, in general, the Revitalized KASIMBAYANAN Program is perceived as strongly implemented across Naga City. Among the three parameters, Community Empowerment and Mobilization received the highest average weighted mean of 3.32, interpreted as very much implemented. Specifically, it was rated 3.66 by Respondent A (PNP), and 3.15 each by Respondents B (Barangay Officials) and C (Religious Sector). It ranked first among the three areas assessed.

The second-highest rated parameter was Community Information and Education, which had an average weighted mean of 3.31, also interpreted as very much implemented. This was based on ratings of 3.69 from the PNP, 3.10 from the barangay officials, and 3.14 from the religious sector respondents. It ranked second. Community Organizing, while still falling within the very much implemented range, received the lowest average weighted mean at 3.29. The ratings per respondent group were 3.65 (PNP), 3.12 (Barangay), and 3.10 (Religious Sector), placing this component in third place in terms of implementation level.

Individually, the PNP (Respondent A) consistently gave the highest ratings across all parameters, with an average weighted mean of 3.67, firmly within the very much implemented range. In contrast, Barangay Officials (Respondent B) and Religious Sector representatives (Respondent C) gave average weighted means of 3.12 and 3.13, respectively, both interpreted as much implemented.

The findings confirm that the Revitalized KASIMBAYANAN Program was being implemented effectively in Naga City, particularly from the perspective of the PNP. The highest-rated dimension, Community Empowerment and Mobilization, underscores the successful implementation of initiatives aimed at increasing community engagement, promoting collective action, and leveraging local support for crime prevention. The consistent ratings from all three respondent groups suggest that empowerment activities are widely observed and appreciated, although there may still be room to deepen engagement among non-police stakeholders. The strong performance of the Community Information and Education component indicates that communication efforts, such as public orientations, information drives, and the use of media for program dissemination, are positively perceived. The slightly lower ratings from barangay and religious respondents compared to the PNP suggest a potential gap in either reach or clarity of messaging that could be addressed through more targeted and inclusive strategies.

The lowest rating in Community Organizing points to an area where improvement may be needed. While still deemed very much implemented, the comparative decline suggests potential challenges in consistently forming and sustaining grassroots structures, involving community leaders in planning, or maintaining coordinated efforts across sectors. This result highlights an opportunity for the PNP to intensify its organizing activities and ensure broader participation and leadership development among community members and faith-based groups. The variation in ratings between the implementers (PNP) and community sectors (barangay and religious groups) reveals a perceptual gap that should be carefully addressed. While implementers perceive their efforts as highly effective, community respondents view them as somewhat less robust. This calls for more inclusive feedback mechanisms and transparent evaluation systems to ensure that the program's outcomes are not only visible but also genuinely responsive to the needs and perceptions of the communities they intend to serve.

The level of implementation of the Revitalized KASIMBAYANAN Program of the PNP, specifically along the components of community empowerment and mobilization, community information and education, and community organizing, received positive responses from the respondents of this study. This aligns with earlier reports highlighting the core mission of the KASIMBAYANAN program: to foster a synergized partnership among the PNP, the general public, and religious sectors. The initiative aims to enhance collaboration and raise awareness about the shared responsibility in promoting peace, public order, and moral transformation within society [17].

This finding also echoes the study of Leyaley [13], who assessed police-community relations programs in Tabuk City and found a high level of program implementation as

perceived by barangay officials. The study emphasized that community members play a dual role, as partners and evaluators, in ensuring the success of police-led initiatives. Their engagement fosters shared accountability and mutual trust between law enforcers and the community. This collaborative dynamic is crucial not only for effective policy execution but also for cultivating a sense of collective responsibility in maintaining peace and order.

Similarly, Martinez [18] affirmed the effectiveness of the PNP in maintaining peace and order, citing strong community responses and advocating for the continuation of high-performance standards and improved emergency responsiveness. Together, these studies reinforce the relevance and observed success of the Revitalized KASIMBAYANAN program in strengthening police-community-religious collaboration, as reflected in the Naga City implementation. This alignment between national initiatives and local implementation demonstrates the adaptability and sustainability of community-focused strategies. The Naga City experience illustrates how strengthened partnerships among law enforcement, religious groups, and the community can foster a more responsive and trusted public safety framework.

## Conclusion

The findings of this study conclude that the Revitalized KASIMBAYANAN program of the Philippine National Police was very much implemented in Naga City, particularly in the areas of community organizing, community empowerment and mobilization, and community information and education. The program demonstrated strong coordination with Local Government Units, Non-Governmental Organizations, and other key stakeholders, reflecting a holistic and multi-sectoral approach to peace and security governance. Such coordination highlights the capacity of the program to integrate diverse institutions toward shared community safety objectives.

Moreover, the emphasis on collaboration among the police, religious institutions, and community members significantly enhanced public support and active community participation. This collaborative synergy strengthened public trust and reinforced collective responsibility in crime prevention and maintenance of peace and order. Additionally, the program's strong focus on community information and education empowered citizens with knowledge and awareness of police–community relations. By encouraging informed and active civic involvement, the Revitalized KASIMBAYANAN program contributed meaningfully to the creation of a more harmonious, resilient, and secure community environment.

## Conflict of Interest

The authors should declare that there is no conflict of interest.

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## Authors



**Rezaldy Jose R. Sambo, RCrim., CSP, MSCJ** is a criminology professional known for his diligence, academic excellence, and commitment to advancing the criminal justice field. He completed his Bachelor of Science in Criminology in 2021 at Naga College Foundation, Inc., where he developed strong competencies in law enforcement, forensic studies, and investigative analysis. He later earned his Master of Science in Criminal Justice with Specialization in Criminology from the same institution, strengthening his expertise in research and professional practice. As a Registered Criminologist and Certified Security Professional, he continually remains dedicated to promoting evidence-based crime prevention and effective justice administration. (email: rjsambo@ncf.edu.ph).