Binnadang Culture as a Tool for Community-Service Oriented Policing: Differences in Rural and Urban Implementation

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ABSTRACT

Community-Service-Oriented Policing (CSOP) promotes cooperation, trust, and shared responsibility between law enforcement agencies and the communities they serve. In the Cordillera region, Binnadang is a cultural practice of mutual assistance and collective responsibility that may provide a culturally relevant foundation for community-policing initiatives. This study examined the role of Binnadang in community-service-oriented policing, focusing on community awareness, perceived effectiveness, and reported implementation in rural and urban communities in La Trinidad, Benguet. A convergent parallel mixed-methods design was employed. The quantitative component involved 100 community respondents from six selected barangays, comprising 50 respondents from rural barangays and 50 from urban barangays. The qualitative component involved 16 Philippine National Police officers assigned to community policing. Quantitative data were analyzed using frequency, percentage, and weighted mean, while qualitative responses were examined through thematic analysis. The provisional quantitative findings indicated an overall weighted mean of 3.10 for awareness of Binnadang and 3.02 for its perceived effectiveness in community-service-oriented policing, both interpreted as Agree. The qualitative analysis identified four themes: strengthened community engagement, enhanced information sharing and communication, increased community resilience, and enhanced community–police partnership. The findings also described differences in reported implementation between rural and urban settings, particularly in community relationships, communication practices, and participation. Overall, the findings suggest that Binnadang may provide a culturally relevant foundation for strengthening police–community relationships and shared responsibility in community safety initiatives. Its practical application should consider local conditions, available resources, and the needs of the communities served.

Keywords: Binnadang, Philippine National Police (PNP), crime prevention, Community Service Oriented Policing (CSOP)

INTRODUCTION

Philippine National Police (PNP) operations extend beyond enforcing laws to build partnerships in strengthen community ties. Community-Service Oriented Policing (CSOP) has been integrated into PNP operations, fostering collaboration among community to prevent crime and maintain public order. Aligned with this approach, the Philippines is a society deeply guided by different communal values prioritizing collaboration, public welfare, and shared support. At the foundation of Filipino social relations is the indigenous value of bayanihan, a cultural tradition that emphasizes collective unity and voluntary cooperation among members of the community especially in times of need. According to Macalino (2024), bayanihan reflects the Filipino notion of 'pakikipagkapwa', which is an acknowledgment of a shared identity and mutual responsibility, and forms the foundation for civic engagement and collaborative action.

Understanding the significance of collective participation in maintaining peace and order, the Philippine National Police (PNP) has embedded this communal principle into its system reform. According to Corpuz (2025), aligning to the PNP PATROL (Peace and Order Agenda for Transformation and Upholding of the Rule-of Law) plan, the organization aims to refine itself into a highly capable, effective, and credible police service by 2030. Central to this transformation is the adaptation of the Performance Governance System (PGS), a comprehensive management framework aimed at enhancing performance, accountability, and transparency within

organizations. The PGS aligns individual and team performances with organizational objectives through open feedback, linking performance to compensation, and providing learning and development opportunities.

According to Alos et al. (2024), police-community interactions and police accountability are interconnected aspects of PATROL Plan. Strengthening police-community relations helps maintain public safety and improve legitimacy, which strengthens crime prevention efforts. This realignment reflects the concept of community policing, which emphasizes collaboration between law enforcement and the communities. Since police officers cannot operate effectively without community participation, thus, both play a crucial role in the administration of criminal justice.

In the Cordillera Administrative Region, indigenous cultural practices further strengthen this collaborative technique to public safety. While bayanihan is nationally observed, the Cordillera counterpart is known as 'binnadang,' a local term among the Igorots of Cordillera. Binnadang is a practice of cooperation by supporting people in need through voluntarism and community help. Pugyao et al., (n.d) argue that the culture serves as an inspiration and motivation for people to establish their respective groups with the purpose of helping others, especially the vulnerable and marginalized sectors. While each province in the region practices distinctions of communal unity, yet 'binnadang' remains the center most to Cordilleran identity.

Historically, in Igorot culture, Tagel Cares (2024) explains that binnadang goes beyond just physical help, besides it involves moral and emotional support, ensuring that every member of the community perceives being valued and protected. Whether it's farming, house building, or responding to natural calamities, the Igorot people have always relied on this collective spirit to overcome adversity. Currently, it is now embodied the spirit of mutual aid and cooperation, to which individuals are willingly assisting each other without expecting anything in return. This inherent shared of responsibility and collective action directly supports the principles of effective community policing.

The location of a community points out the implementation of binnadang culture among police officers. Emphasizing communal relationship and cooperation are often more visible in urban areas compared to urban areas, however, crime rates tend to be higher in urban communities than in rural ones. Marco et al. (2020) argue that despite the efforts of the Philippine National Police to strengthen relationships with the community through community-service oriented policing, urban areas continue to experience higher levels of criminal activity. Recently, 23% of the world population lives in multi-million cities. In urban areas, criminal activity is much higher and violent than in either small cities or rural areas. Thus, understanding what factors influence urban crime in big cities is a pressing need. This situation highlights the need to further examine how cultural practices such as *binnadang* can be effectively applied in different community settings.

In policing contexts, the spirit of Binnadang may help foster stronger partnerships between community members and the Philippine National Police, particularly in crime prevention and public safety programs.

Overall, existing studies have primarily examined the importance of "binnadang" culture in the community, but its application has been limited in moments of calamities, farming, and house construction. Cawis (2026), the Benguet PPO actively participated in the Cordillera binnadang donation drive during Typhoon Tino in Cebu Province in November 2025, wherein the initiative successfully gathered essential supplies from volunteer agencies, cooperatives, schools, private individuals, and other generous donors. Although the initiative demonstrated the application of binnadang in humanitarian assistance, its potential as a framework for Community-Service Oriented Policing and crime prevention has received little scholarly attention. Moreover, "binnadang" has been practiced by the police force especially in both rural and urban areas but its application is not widely known. Therefore, awareness, effectiveness and modes of practice were focused by the researcher to study the in-depth information about culture and Community-Service Oriented Policing (CSOP).

Purpose of the Study

This study aims to examine the role of Binnadang culture as a tool for Community-Service Oriented Policing (CSOP) and to identify the differences in its implementation between rural and urban communities within the Philippine National Police.

Statement of the Problem

1. What is the level of awareness of binnadang culture among community members in rural and urban areas?
2. How is binnadang culture practiced within the Philippine National Police?
3. What is the perceived level of effectiveness of binnadang culture in Community-Service Oriented Policing (CSOP) programs among community members in rural and urban areas?
4. What are the differences between rural and urban community respondents in terms of their reported awareness of Binnadang culture and their perceptions of community-service-oriented policing?

Significance of the Study

The researchers came up with the concept to study binnadang culture as a tool for Community-Service Oriented Policing to identify the differences in its implementation between rural and urban communities within the Philippine National Police.

This study may benefit the following:

Philippine National Police

The study will provide information to PNP members regarding different cultural practices, which will help them strengthen police community relations and crime prevention strategies. Understanding lapses and recommendations for effective implementation of different programs and policing.

Local Communities

Community plays a significant role to this study, therefore residents in rural and urban areas will be knowledgeable about the importance of community policing that is being practiced by the law enforcement. Removing negative thoughts on their part and for building a stronger relationship, and trust.

Future Researchers

The study will help other researchers as a basis for their proposals and/or studies related to cultural practices and community policing that they wanted to undergo. It will give them an idea of what are problems unforeseen by this research that they may also propose or continue to study.

REVIEW OF RELATED LITERATURE

Review related literature are representations of the related studies that obtained the overview about the topic. It provided a framework to support the proposed study. And it composed literature presented in a thematic form to specify the main concept of this study through the following keywords:

Philippine National Police Crime Prevention

Nowadays, crime is one of the leading universal problems. As stated by Vicente et al. (2020) from time to time, many lives and property were destroyed due to the criminal lawlessness committed. Society sees most crimes such as robbery, rape, murder, and assault as deviant and destructive to one's life and property. Those who want more and need more and powerful can simply take from the less powerful. Crime is a destructive phenomenon, given the various effects that are evident in various literature. It ranges from physical disability, emotional crisis, psychological trauma, and economic crisis to mention a few, law enforcement agencies are challenged to design and implement effective crime prevention activities.

According to Patalinghug (2017), several crime prevention strategies were implemented by Philippine National Police in Salug Valley, Zamboanga del Sur, which includes, police integrated patrol system, Barangay

Peacekeeping Operations, Anti-Criminality Operations, Integrated Area Community Public Safety Services, school safety project, and Bantay Turista Program. Given these strategies, there were significant relationship

between the crime prevention strategies and the reduction of index crime rates in the area. Additionally, it supports the concept of community-based policing and cooperation between police and citizens can reduce crime, which aligns with the concept of binnadang cultural cooperation in policing.

In the study of Takeda and Gonzales (n.d.), the role of Barangay Peacekeeping Action Teams (BPAT) was one of the supporting groups for PNP's crime prevention efforts in local communities as they assist in crime reporting, monitoring suspicious activities, and maintaining peace and order. Moreover, the system strengthens community-oriented policing and citizen participation where citizens were able to report crimes easily since most crimes happen in the barangay. By utilizing them, PNP can gather first-hand information, collect more evidence and preserve the crime scene necessary for identifying the perpetrator, filing the charges, prosecution and conviction. Their individual effort and participation have an enormous help in PNP campaign of crime prevention.

Deri et al., (2021) argue that in Albay, 200 residents from different sectors participated in a study regarding performance of the PNP in crime prevention which measure community perceptions of the PNP's effectiveness. It was evaluated into three parts: public trust in the police, respect toward police officers, and perceived safety and security. The positive community perception of police performance contributes significantly to crime prevention efforts. Given that trust between police and the community is a key factor in successful community policing.

Differentiating Rural and Urban Communities

Globally, researchers have shown that crime has decreased over the years in many parts of the world, with rural areas in most countries having exhibited lower rates of crime than urban areas. Abraham and Ceccato, (2022) stated that during the past decades, there have been signs that rural and urban crime rates are converging (urban decreasing and rural increasing), but crime underreporting and difficulties in comparing crime rates (definition, theoretical and methodological) across geographies still constitute a limiting factor in the analyses of crime trends. Moreover, according to Donnermeyer, J., (2016), crime is not simply an urban phenomenon. Yet, until recently, criminology and other related sciences have neglected the nature and levels of crime outside urban areas. There exists a multitude of reasons why scholars, policy and decision-makers as well as individuals in general should care about crime and safety in rural areas.

In USAFacts, (2023) crime victimization rates were higher in urban than rural areas. In urban settings, 24.5 out of 1,000 people aged 12 or older reported being the victims of violent crimes, and 157.5 reported being the victims of property crimes. In rural settings, those figures were 11.1 and 57.7, respectively.

According to Mazwell, A., (2025), in Columbia, a larger proportion of police-reported violent incidents in urban areas (18%) than in rural areas (12%) involved the presence of a weapon. Police services in the urban North reported the highest proportion of violent incidents involving the presence of a weapon (19%) and the corresponding highest rate (514 incidents per 100,000 population), which was more than double the rate reported by police services in the urban South.

In the Philippines, Textor, C., (2025) argue that as of September 2023, about 30,200 crime incidents were recorded in the Philippines. Across regions, the National Capital Region (NCR) recorded the highest number of crime incidents followed by region 4-A. Crime incidents include both focus and non-focus. Jones and Taylor, (2022) suggests that rural areas often require closer security monitoring compared to urban areas due to their isolated nature and limited law enforcement presence. Unlike urban areas with comprehensive security infrastructures and rapid response systems, rural communities often have sparse police coverage and delayed emergency response times.

On the record, Ulman, (2014) claims that La Trinidad has the highest crime incidence at 1,565 followed by Itogon with 288; and Tuba with 173. On the other hand, Kapangan has the lowest record with 9 crime cases. La Trinidad has the highest record because it is a growing urban area where people from different places meet. From

the total number of crimes committed, the top three most prevalent were vehicular accidents (586), theft (584) and physical injury (436). Drunkenness was said to be the top cause of vehicular accidents and physical

injury. Meanwhile, other committed crimes include non-index crime or light crimes (crimes covered by violations of Barangay or Municipal ordinances) with 427; robbery (175); violation to special laws (101); car napping (39); homicide (4); cattle rustling (1) and murder (1).

Defining Binnadang Culture

According to Membrot, N., (2024), embedded in everyday lives among the indigenous peoples in the Cordillera Region is the culture of binnadang (mutual help). It is a cultural practice of cooperation by supporting people in need through volunteerism and community help. It is a spirit of communal unity, work and cooperation to achieve a particular goal which automatically emerges in times of disaster or need. Although each ethnic group in the Cordillera Region has a different term for it, the basic essence of the tradition is the same, "community solidarity".

Forno (2025) argue that in times of crisis, when nature unleashes its fury, Cordillerans don't wait for heroes from afar. They become their own heroes, thanks to a profound cultural value known as binnadang. This practice rooted deeply in the traditions of the Igorots and other indigenous groups in the Cordillera region is more than just help or charity. "Binnadang", along with "ob-obbo" in Mountain Province, "pachang" or "daun" among the Kankanaey and Ibaloi, and "ub-ubbo" with the Ifugao, embodies a commitment to community aid, a call to stand with and for each other during moments of hardship.

Collaboration between BPATs, police officers, and the community plays a crucial role in strengthening community security by building trust, encouraging participation, and improving response efforts. According to Taganas and Gupit, (2025), effective partnerships are shaped by factors such as mutual respect, open communication, shared goals, and regular coordination, which help overcome challenges like miscommunication and conflicting priorities.

Pugyao, et al., (n.b.) claims that in the Cordillera Administrative Region, indigenous cultural practices further strengthen this collaborative technique to public safety. While bayanihan is nationally observed, the Cordillera counterpart is known as binnadang, a local term among the Igorots of Cordillera. Binnadang is a practice of cooperation by supporting people in need through voluntarism and community help. Additionally, it serves as an inspiration and motivation for people to establish their respective groups with the purpose of helping others, especially the vulnerable and marginalized sectors. Each province in the region practices distinctions of communal unity, yet binnadang remains the center most to Cordilleran identity.

Theoretical and Conceptual Framework

Social Disorganization Theory

It is a sociological framework that examines how the characteristics of a community impact crime rates, focusing on the failure of social institutions to maintain public order. Unlike traditional crime theories that center on individual behavior, this theory posits that high crime levels are often the result of weak social structures within a community, leading to a breakdown in social norms and cooperation among residents (Harbeck,K. 2023). Social Disorganization Theory highlight the importance of community relationships and social cohesion to maintain peace and order. These principle are reflected in community, which emphasizes collaboration between law enforcement agencies and community members in addressing crime and public safety concerns. Philippine National Police promotes this concept through the Community Service Oriented policing (CSOP), which promotes police officers to engage with residents, local leaders, and organizations. Social Disorganization Theory provides the theoretical foundation for this study because it explains how strong community relationships, social cohesion, and collective action contribute to crime prevention and public safety. The theory was developed from the work of early sociologists like Adolphe Quetelet and members of the Chicago School. Errol, et al., (2021) argued that family disruption, which can lead to lack of guardianship or supervision over youth behavior, can lead to higher crime rates. Likewise, community-level factors, such as changes in population density and weak community bonds and social control, can contribute to social disorganization. Therefore, Social

Disorganization Theory provides an appropriate framework for this study because it explains how strong social cohesion and collective action contribute to crime prevention. The

concept of binnadang reinforce these concepts by promoting cooperation between community members and the Philippine National Police,supporting crime prevention initiatives and the implementation of Community-Service Oriented Policing.

Collective Efficacy Theory

Collective Efficacy theory builds on social disorganization theory as it is in contrast with the latter. According to Hoeben & Bernasco (2025), both theories explain the relationship between crime and the structural characteristics of a community, such as socio-economic status, ethnic heterogeneity, and residential mobility. When a community or group is confident in its collective capabilities, it is more likely to succeed in initiatives, whether in educational settings, neighborhood safety, or organizational performance.

According to Sampson, (2012), neighborhood residents can share information about each other's children, prevent teenagers from hanging out on street corners, inform the police of suspicious activities, and, more generally, monitor the behavior of anyone in public and semi-public areas. Communities with high collective efficacy demonstrates strong mutual trust, willingness to intervene for the common good, active involvement in community initiatives. Communities with high collective efficacy are more likely to cooperate with law enforcement , give information for suspicious activities, and participate in crime prevention initiatives. In addition, when a group of individuals believes that through their collective effort they can overcome challenges, they are more likely to succeed.

Urban communities often experience lower social cohesion because of different population being situated in the area which results to a weaker collective efficacy, highlighting the need for stronger police-community partnerships. On the other hand, rural communities exhibit high social cohesion which results to a strong collective efficacy, which enhances collective efficacy and encourage greater police-community initiatives.

Figure 1. Paradigm of the Study

Input	**Process**	**Analysis**
• Social Disorganization Theory • Collective Efficacy Theory • Binnadang Culture • Community-Service Oriented Policing • Police Officers • Community Members	**Quantitative** • Awareness • Effectiveness **Qualitative** • Practices • Rural–Urban Implementation **Descriptive Statistics Analysis** • Weighted Mean **Thematic Analysis**	Enhanced Community-Service Oriented Policing ↓ Improved Police–Community Partnership ↓ Crime Prevention

METHODOLOGY

Research Design

This study employed a convergent parallel mixed-methods design to examine the role of *binnadang* culture in strengthening Community-Service-Oriented Policing (CSOP) in the Philippine National Police (PNP). This

design was selected to obtain both quantitative and qualitative evidence concerning community awareness, perceived effectiveness, and the implementation of *binnadang* in police-community relations.

The quantitative component examined respondents' awareness of *binnadang* culture and their perceptions of its effectiveness in strengthening police-community partnerships. The survey data were analyzed using frequency, percentage, and weighted mean to summarize the responses. Meanwhile, the qualitative component explored participants' experiences and perspectives regarding the implementation of *binnadang* in community-oriented policing, including the contextual factors affecting its application in rural and urban settings.

The quantitative and qualitative data were analyzed separately and integrated during the interpretation of the results. The quantitative findings provided an overview of respondents' awareness and perceptions, while the qualitative findings offered a deeper understanding of the practices, experiences, and challenges associated with implementing *binnadang*. By examining both sets of findings, the study sought to develop a more comprehensive understanding of how this indigenous culture of mutual assistance may support community-service-oriented policing.

The convergent parallel design was appropriate because it allowed the study to examine the research problem from complementary perspectives. It also provided an opportunity to identify areas of agreement and differences between the survey results and interview findings, thereby strengthening the interpretation of the study's results.

Population and Locale of the Study

Purposive sampling was employed for the qualitative component of the study. This sampling technique involves deliberately selecting participants who possess the knowledge and experience relevant to the research objectives. The participants consisted of 16 Philippine National Police (PNP) officers assigned to community policing in the Municipality of La Trinidad, Benguet, with at least three years of experience as police officers.

For the quantitative component, a multistage sampling procedure was employed to select 100 community respondents from six barangays in La Trinidad, Benguet. In the first stage, the barangays were classified as rural or urban based on the classification of the Philippine Statistics Authority (PSA). In the second stage, the three rural barangays of Alno, Bineng, and Cruz were included, while the three urban barangays of Balili, Betag, and Pico were selected based on their proximity to the La Trinidad Municipal Police Station. In the third stage, community respondents were selected through simple random sampling from the chosen barangays.

A total of 100 community respondents were included in the quantitative component, with an equal allocation of 50 respondents from rural barangays and 50 from urban barangays. This allocation was intended to facilitate descriptive comparisons between the two settings and did not necessarily reflect the actual population proportions of rural and urban residents.

The quantitative data were collected using a structured survey questionnaire, while the qualitative data were gathered through semi-structured interviews with the selected PNP officers. The findings from both components were analyzed separately and integrated during interpretation to develop a more comprehensive understanding of the role of binnadang culture in police–community partnerships.

Data Analysis

The quantitative data were analyzed using descriptive statistics, including frequency, percentage, and weighted mean. Frequency and percentage were used to summarize the demographic profile of the respondents. Weighted mean was used to determine the respondents' levels of awareness of binnadang culture, participation in related community activities, and perceived effectiveness of Community-Service-Oriented Policing (CSOP).

To examine rural–urban differences, the survey responses from the selected rural barangays (Alno, Bineng, and Cruz) and urban barangays (Balili, Betag, and Pico) were summarized separately. The weighted means of the two groups were examined to describe similarities and differences in their awareness, participation, and perceptions of CSOP effectiveness.

The qualitative data obtained from semi-structured interviews with Philippine National Police (PNP) officers were analyzed using thematic analysis. The analysis involved familiarization with the responses, initial coding, grouping related codes, developing themes, reviewing the themes against the original responses, and interpreting the findings in relation to the research questions.

Initial codes were developed from recurring ideas and experiences described by the participants. Related codes were subsequently grouped into broader categories to identify patterns concerning the integration of Binnadang principles into community-service-oriented policing. The analysis yielded four themes: community engagement, information sharing, resilience, and partnership

To support the credibility of the analysis, the researchers should document how the codes and themes were reviewed, how interpretations were checked against the original responses, and how contradictory or differing accounts were considered. Representative quotations from the 16 police officer participants should be included to demonstrate the connection between the raw responses and the resulting themes. Participant identifiers, such as R1 and R2, may be used to preserve confidentiality.

Finally, the quantitative and qualitative findings were considered together to provide a more comprehensive understanding of the role of binnadang culture in community-service-oriented policing. The survey results provided an overview of community respondents' awareness and perceptions, while the interview findings offered contextual explanations of the practices and challenges associated with implementation in rural and urban settings.

RESULTS AND DISCUSSION

This chapter presents the analysis and interpretation of data gathered to determine the use of binnadang culture as a tool for Community-Service Oriented Policing and to identify the differences in its implementation between rural and urban communities within the Philippine National Police.

Table 1 : Distribution of Respondents According to Rural and Urban Classification

Classification	Barangay	Frequency	Percentage
Rural	Alno	27	27.00%
Rural	Bineng	11	11.00%
\Rural	Cruz	12	12.00%
Rural Subtotal		**50**	**50.00%**
Urban	Balili	16	16.00%
Urban	Betag	17	17.00%
Urban	Pico	17	17.00%
Urban Subtotal		**50**	**50.00%**
Total		**100**	**100.00%**

As presented in Table 1, a total of 100 respondents were included in the analysis. Of these, 50 respondents (50.00%) came from the selected rural barangays, while another 50 respondents (50.00%) came from the selected urban barangays. The rural group consisted of 27 respondents from Alno, 11 from Bineng, and 12 from Cruz. Meanwhile, the urban group consisted of 16 respondents from Balili, 17 from Betag, and 17 from Pico.

The equal distribution of respondents between rural and urban barangays provides a basis for comparing their awareness of Binnadang culture and their perceptions of its effectiveness in community-service-oriented policing.

Table 2: **Level of awareness of binnadang culture among community members in rural and urban areas.**

Statement	*Weighted Mean*	*Interpretation*
Familiar with the concept and meaning of binnadang in the community.	*3.17*	*Agree*
Understanding that binnadang promotes cooperation and mutual assistance among community members.	*3.15*	*Agree*
Awareness that binnadang practices can support peace and order initiatives in the community.	*3.13*	*Agree*
Awareness that police officers encourage community cooperation similar to binnadang practices.	*3.03*	*Agree*
Understanding how binnadang can contribute to community safety and crime prevention.	*3.1*	*Agree*
Information sharing about community cooperation and cultural practices like binnadang is shared within the community.	*3.03*	*Agree*
Overall Weighted Mean	***3.01***	***Agree***

Table 2 shows that the respondents generally agreed that they were aware of Binnadang culture, as reflected in the overall weighted mean of 3.10. Familiarity with the concept and meaning of Binnadang received the highest weighted mean of 3.17. Meanwhile, awareness of police encouragement of cooperation similar to Binnadang practices and information sharing about community cooperation and cultural practices both received the lowest weighted mean of 3.03. Nevertheless, all indicators were interpreted as Agree, suggesting general awareness of Binnadang and its connection to community cooperation.

Table 3: Level of effectiveness of binnadang culture in community-service oriented policing programs in rural and urban areas.

Statement	**Weighted Mean**	**Interpretation**
Binnadang practices encourage residents to cooperate with police officers.	*3.03*	*Agree*
Community members actively support police programs because of the spirit of binnadang.	*2.98*	*Agree*
The presence of binnadang culture strengthens trust between the police and the community.	*3.03*	*Agree*
binnadang promotes volunteerism in community policing activities.	*3.07*	*Agree*
Cultural cooperation such as binnadang helps prevent crime in the community.	*2.98*	*Agree*
Community members are more willing to report incidents to the police because of strong community cooperation.	*3.01*	*Agree*
Police officers are more effective in implementing community-service programs when residents practice binnadang.	*3.01*	*Agree*
Binnadang strengthens unity between police officers and community members.	*3.01*	*Agree*
Overall Weighted Mean	***3.1***	***Agree***

Table 3 shows that the respondents generally agreed that Binnadang culture contributes to community-service-oriented policing, as indicated by the overall weighted mean of 3.02. Promoting volunteerism in community-policing activities received the highest weighted mean of 3.07. Community support for police programs because of Binnadang and the contribution of cultural cooperation to crime prevention received the lowest weighted

means of 2.98. Despite these differences, all indicators were interpreted as Agree, indicating generally favorable perceptions of Binnadang's contribution to cooperation between the police and the community.

Table 4. Descriptive Comparison of Awareness of Binnadang Culture Between Rural and Urban Respondents

Indicators	Rural WM	Interpretation	Urban WM	Interpretation
Familiarity with the concept and meaning of Binnadang	3.1	Agree	3.24	Agree
Understanding that Binnadang promotes cooperation and mutual assistance	3.14	Agree	3.16	Agree
Awareness that Binnadang practices can support peace and order	3.22	Agree	3.04	Agree
Awareness that police officers encourage cooperation similar to Binnadang practices	3	Agree	3.06	Agree
Understanding how Binnadang contributes to community safety and crime prevention	3.14	Agree	3.06	Agree
Information sharing about community cooperation and cultural practices	3.1	Agree	2.96	Agree
Overall Weighted Mean	3.12	Agree	3.09	Agree

Table 4 presents the descriptive comparison of awareness between rural and urban respondents. Rural respondents obtained an overall weighted mean of 3.12, while urban respondents obtained 3.09. Both groups were interpreted as Agree, indicating that respondents in both areas generally reported awareness of Binnadang culture. Rural respondents had their highest rating for awareness that Binnadang practices can support peace and order (3.22), whereas urban respondents had their highest rating for familiarity with the concept and meaning of Binnadang (3.24). The results describe the responses of the two groups but do not establish whether the observed differences are statistically significant.

Table 5. Descriptive Comparison of Perceived Effectiveness of Binnadang Culture in Community-Service-Oriented Policing Between Rural and Urban Respondents

Indicators	Rural WM	Interpretation	Urban WM	Interpretation
Binnadang encourages residents to cooperate with police officers	3.08	Agree	2.98	Agree
Community members actively support police programs because of Binnadang	3	Agree	2.96	Agree
Binnadang strengthens trust between police and community members	3.08	Agree	2.98	Agree
Binnadang promotes volunteerism in community-policing activities	3.12	Agree	3.02	Agree
Cultural cooperation helps prevent crime	3	Agree	2.96	Agree
Binnadang makes residents more willing to report incidents	3.02	Agree	3	Agree
Police officers become more effective when residents practice Binnadang	3	Agree	3.02	Agree
Binnadang strengthens unity between police and community members	2.98	Agree	3.04	Agree
Overall Weighted Mean	3.04	Agree	3	Agree

Table 5 shows that rural respondents obtained an overall weighted mean of 3.04, while urban respondents obtained 3.00. Both groups generally agreed that Binnadang contributes to community-service-oriented policing. Among rural respondents, promoting volunteerism in community-policing activities received the highest

weighted mean of 3.12. Among urban respondents, strengthening unity between police and community members received the highest weighted mean of 3.04. These findings indicate generally favorable perceptions in both areas, with slightly higher descriptive ratings among rural respondents.

Practice of binnadang culture within the Philippine National Police

This section presents the findings from the thematic analysis conducted to explore how binnadang culture is practiced within the Philippine National Police (PNP). Analysis of the interview data generated four major themes: (1) Strengthened Community Engagement, (2) Enhanced Information Sharing, (3) Increased Community Resilience, and (4) Enhanced Community–Police Partnership.

THEME 1: Strengthened Community Engagement

This theme describes how PNP officers promote community engagement through regular interaction, respectful communication, police visibility, barangay visits, and participation in community activities. These findings support Collective Efficacy Theory, which explains that communities characterized by mutual trust and shared responsibility are more willing to cooperate in maintaining peace and order. Philippine National Police (PNP) officers integrated binnadang by embodying mutual aid, shared responsibility, and cultural sensitivity in daily police-community contact.

One participant explained,*"We immerse with the community like if there is occasions."* (R2)

Another respondent emphasized respectful treatments and listening to residents, "We treat community members with respect and listen to their concerns before taking action." (R5)

Similarly, another officer stated "We maintain friendly relationships with residents to build trust and cooperation." (R6)

An additional respondent highlighted participation in barangay activities, "We participate in barangay activities to strengthen our relationship with the community." (R10)

These statements highlights the officers' emphasis on building relationships with the community can take different forms, including attending community occasions, listening to residents' concerns, maintaining friendly relationships, and participating in barangay activities. Such interactions provide opportunities for officers to understand local concerns and for residents to become more familiar with the police.

The responses also reflect the idea that police-community relationships develop through consistent and respectful interaction. When residents feel that officers are approachable and willing to listen, they may become more comfortable communicating their concerns and participating in community activities.

In relation to Binnadang, the finding suggests that the principle of mutual assistance may be reflected in the willingness of police officers to engage with residents and participate in community life. Community safety is presented as a shared responsibility that requires interaction and cooperation rather than police action alone.

THEME 2: Enhanced Information Sharing

Enhanced Information Sharing and Communication, refers to the use of communication strategies to inform residents, understand community concerns, encourage reporting, and coordinate activities. The responses indicate that officers use both direct communication and digital platforms to reach community members.

One respondent stated that"We conduct information campaigns on crime prevention and public safety." (R7).

Another officer identified the use of digital communication in urban communities: "In urban areas, we use social media and group chats to reach more residents efficiently." (R9)

A respondent also explained the importance of using language that residents can understand:"We use local languages to make police information easier to understand." (R9)

Another officer described the use of different communication methods:"We use both face-to-face communication and digital platforms to disseminate information." (R13)

These responses demonstrate that communication is an important component of community-service oriented policing. Information campaigns provide opportunities to discuss crime prevention and public safety, while social media and group chats may help officers distribute information to residents who cannot attend face-to-face meetings.

An approachable and non-intimidating police presence may help community members feel more comfortable interacting with law enforcement. When residents perceive police officers as accessible and respectful, they may be more willing to communicate their concerns, share relevant information, and report incidents. Effective communication between police officers and community members can facilitate information exchange and support crime prevention efforts. These findings highlight the importance of trust, respectful interaction, and open communication in strengthening police-community relations.

THEME 3: Increased community resilience

The findings may be understood in relation to Social Disorganization Theory, which highlights the influence of community conditions and social relationships on the ability of communities to maintain social order. The participants emphasized that the concept of *binnadang* extends beyond the PNP organization and is also practiced across the Cordillera Administrative Region through the "Binnadang Kordilyera" project, which promotes mutual assistance and service beyond formal duties.

One respondent identified the importance of helping vulnerable community members: "We provide assistance to vulnerable individuals, including children, older persons, and victims of crime." (R11)

Another officer described participation in relief activities: "Participating in community outreach and relief operations." (R11)

A respondent also emphasized community activities that promote shared responsibility: "We participate in community cleanups and other activities that promote shared responsibility." (R14)

Another officer identified referrals as a way of assisting residents: "Referring residents to relevant government agencies when additional assistance is needed." (R15)

One participant also mentioned the Ilocano expression *"panag-aywan iti kailyan,"* which means caring for one's community. This expression reflects the importance of mutual concern, cooperation, and shared responsibility in strengthening police-community relationships. The participants' accounts further suggest that police officers recognize the specific needs and conditions of the communities they serve, including limited resources that may affect public safety.

One example mentioned was the installation of solar lights in remote areas to improve nighttime visibility and promote safer travel. This initiative illustrates how community-oriented efforts can respond to local needs beyond traditional law enforcement activities. By addressing practical safety concerns and encouraging mutual assistance, these initiatives demonstrate how the principles of *binnadang* may contribute to community resilience.

The responses further suggest that community resilience is supported when responsibility for addressing local concerns is shared. Activities such as community cleanups, outreach programs, and youth engagement provide opportunities for residents and police officers to work together toward common objectives.

In relation to Binnadang, these findings reflect the principle of helping one another and responding collectively to community needs. They suggest that the cultural value of mutual assistance can be incorporated into community-service-oriented policing through practical activities that encourage cooperation and shared responsibility.

THEME 4: Enhanced community-police partnership

Enhanced Community-Police Partnership, refers to coordination between PNP officers and other community

stakeholders. The responses identify barangay officials, community leaders, schools, civic organizations, and residents as important partners in addressing community concerns and promoting peace and order.

One respondent explained the role of barangay officials: “We regularly communicate with barangay officials regarding community problems.” (R8)

Another officer identified neighborhood watch groups as a strategy for cooperation: “Establishing neighborhood watch groups where appropriate.” (R8)

A respondent also emphasized cooperation with different organizations: “We coordinate with schools, businesses, and civic organizations to reach different sectors.” (R14)

Another officer described coordination with community leaders:“We coordinate with community leaders to resolve minor disputes peacefully.” (R13)

These responses indicate that community-police partnership involves coordination beyond direct police-resident interaction. Barangay officials and community leaders can help identify local concerns, communicate community needs, and encourage participation. Schools and civic organizations can also provide channels for reaching different groups and supporting crime-prevention activities.

Some approaches employed by the police force is conducting seminars and distributing informational education materials which is accessible to throughout corner of the area. One project highlighted, was the “Project Dikig” an ibaloi term meaning protection which offers crucial support and protection to victims of Violence Against Women and their Children (VAWC) using social media channels. The program consists of three stages. First phase involves preparation, that includes stakeholders who are essential in the project. Comprising Municipal Police Office, Municipal Social Worker and Development Officer, Municipal Health Officer, Barangay Captains, Barangay VAWC desk officers, and others where these are stakeholders included in municipal level. Second phase entails the creation of a team that conducts “Togtog ni Dekeb, Makiadivay” meaning knocking at doors and conversing in a gender-sensitive and courteous manner. Last phase is the monitoring and assessment phase which evaluates how the community responds to the initiatives conducted by the operating team.

In relation to Binnadang, the finding reflects the principle of collective action. Police officers and community stakeholders contribute different forms of knowledge, resources, and support toward common community objectives. The partnership approach is consistent with community-service-oriented policing because it emphasizes coordination and shared responsibility rather than relying exclusively on police action.

These findings may be discussed in relation to **Collective Efficacy Theory**, particularly the concepts of social cohesion and willingness to act for the common good, because several responses describe shared responsibility and community participation. They may also be related to **Social Disorganization Theory** when discussing how population characteristics, social relationships, mobility, and community conditions may influence collective action. These theoretical connections should be presented as interpretations of the findings rather than as proof that either theory has been conclusively validated by the responses.

Overall, the responses indicate that PNP officers associate Binnadang with mutual assistance, community engagement, communication, and cooperation. The findings suggest that applying these principles in community-service-oriented policing requires not only positive police-community relationships but also attention to local conditions, available resources, and the practical barriers that affect sustained participation.

Challenges Encountered by PNP Officers in Implementing Binnadang

Despite these initiatives, the participants identified several challenges in applying *binnadang* to community

policing, including institutional constraints, limited resources, varying levels of community trust, and the need to balance collaborative cultural practices with formal law-enforcement responsibilities. One concern raised by the participants was that some community members expected the police to address problems without recognizing the importance of their own active participation in maintaining peace and order, "Some residents believe that maintaining peace and order is solely the responsibility of the police," (R14). Moreover, "Some community members are afraid to report crimes because they fear retaliation." (R11)

Language barriers were also identified as a concern. Although police officers were familiar with the programs under *binnadang*, communication with community members could be difficult when they spoke different local languages or dialects.

The findings indicate that Binnadang-based policing requires sustained effort, adequate support, and strategies that respond to local conditions. Encouraging cooperation may involve explaining the shared responsibility of police and residents, providing accessible communication channels, and building trust through consistent and respectful engagement.

Differences between rural and urban community respondents in terms of their reported awareness of Binnadang culture and their perceptions of community-service-oriented policing

Area of Comparison	Rural	Urban
Community relationships	Greater familiarity with residents and established personal relationships may support engagement.	Larger and more diverse populations may require broader outreach.
Communication	Personal visits and word-of-mouth communication may be useful.	Formal meetings, information campaigns, social media, and group chats may be useful.
Community mobilization	Local leaders, families, and established community groups may help mobilize residents.	Coordination with several organizations, sectors, and community groups may be necessary.
Participation	Familiarity and established relationships may facilitate participation.	Work schedules, mobility, competing priorities, and limited personal familiarity may affect attendance.
Operational considerations	Distance between barangays and transportation limitations may affect regular visits.	Traffic, population density, and the number of households may affect outreach and response activities.

The officers described differences in how Binnadang-based policing may be implemented in rural and urban communities. Their responses generally emphasized personal relationships and community familiarity in rural areas, while urban settings were associated with larger populations, greater diversity, formal coordination, and increased use of digital communication.

One respondent described the differences in community relationships: "In rural areas, we often rely on personal relationships, while in urban areas, we use more formal communication channels." (R5)

Another officer explained: "Rural policing involves frequent interaction with familiar residents, while urban policing requires reaching a larger and more diverse population." (R6)

A respondent also identified differences in communication practices: "We rely on word-of-mouth communication more frequently in rural communities, while urban areas may require broader information campaigns." (R11)

Another officer stated: "In rural areas, we coordinate with residents through regular visits, while in urban areas, we may use scheduled meetings and digital communication." (R13)

These responses suggest that rural implementation may rely more heavily on established relationships, personal visits, local leaders, and word-of-mouth communication. Familiarity among residents may provide opportunities for officers to communicate directly with community members and encourage participation through existing relationships.

In urban settings, officers may need to reach more residents with different backgrounds, occupations, schedules, and communication preferences. Consequently, formal meetings, organized community groups, broader information campaigns, and digital platforms may be useful for reaching different sectors.

The responses also show that these differences are not absolute. Rural communities may experience geographical and communication challenges, while urban communities may still benefit from personal engagement and local partnerships. Therefore, the implementation of Binnadang should be adapted to the characteristics and needs of each community rather than applying the same approach everywhere.

Police Officers' Assessment of the Effectiveness of Binnadang Practices

The officers identified several indicators that they use or consider when assessing the effectiveness of Binnadang-based community policing. These include community participation, willingness to report crimes, trust in the police, communication with residents, feedback, cooperation, and continuity of partnerships.

The respondents explained that the effectiveness of Binnadang-inspired community policing is assessed through several indicators, including community participation in police activities, residents' willingness to report crimes and suspicious activities, their level of trust and confidence in the police, and feedback regarding the accessibility and responsiveness of police services. As one respondent stated, "We assess effectiveness by observing the level of community participation in police activities" (R5). Similarly, another officer emphasized the importance of residents' willingness to report incidents (R6), while another highlighted increased trust and confidence in the police (R13). Additionally, R16 explained that gathering feedback from residents helps determine whether police services are accessible and responsive to community needs. These responses suggest that the effectiveness of Binnadang-inspired community policing is evaluated not only through community involvement but also through public trust, cooperation, and satisfaction with police services.

These responses suggest that officers view effectiveness in terms of observable signs of community involvement and the quality of police-community relationships. Participation in police activities may indicate residents' willingness to engage, while increased reporting may suggest greater willingness to communicate safety concerns.

Feedback about accessibility and responsiveness may also help officers identify whether community members can approach the police and obtain assistance. The continuity of partnerships may provide additional information about whether cooperation is sustained over time.

However, the responses primarily describe perceived or practical indicators of effectiveness. They do not, by themselves, establish that Binnadang has caused a reduction in crime or produced measurable changes in public safety. Such conclusions would require appropriate outcome data and analysis.

The findings therefore suggest that PNP officers consider community participation, trust, reporting, feedback, and cooperation important when evaluating their Binnadang-related activities. These indicators can help guide the monitoring and improvement of community-service-oriented policing programs.

CONCLUSIONS

The findings of this study indicate that Binnadang, a traditional practice of mutual assistance and collective responsibility in the Cordillera region, extends beyond the general concept of bayanihan. It provides a cultural foundation for strengthening community engagement in Community-Service-Oriented Policing (CSOP). Through the collaboration of the local government unit (LGU), law enforcement, and the community, Binnadang reflects a shared-responsibility approach to crime prevention and public safety. This supports the view that

maintaining peace and order is not solely the responsibility of law enforcement but also requires community participation and cooperation.

The qualitative findings identified four key contributions of Binnadang to community policing: (a) strengthened community engagement, (b) enhanced information sharing and communication, (c) increased mutual assistance and community resilience, and (d) enhanced community–police partnership. These themes demonstrate how mutual assistance, solidarity, and reciprocal support can be incorporated into police–community interactions. The responses of PNP officers further highlight the importance of public education, preventive initiatives, respectful communication, police visibility, and accessibility in encouraging community cooperation and strengthening relationships between law enforcement and the people they serve.

The findings also emphasize the importance of preventive and community-oriented approaches to policing. Educating residents about crime prevention, encouraging the reporting of suspicious activities, maintaining open communication, and coordinating with community leaders may help address community safety concerns before they escalate. The application of Binnadang in policing also highlights the value of preserving local traditions while adapting them to contemporary public safety needs. By encouraging families, community members, local leaders, and police officers to participate in crime-prevention efforts, Binnadang may help promote mutual trust, civic responsibility, and cooperation.

Regarding rural and urban implementation, the findings highlight the importance of considering differences in community relationships, population characteristics, communication practices, available resources, and opportunities for participation. Familiarity and close personal relationships may facilitate engagement in some rural communities, while urban settings may require more structured coordination, flexible schedules, and the use of appropriate communication channels. These findings suggest that the implementation of Binnadang should be responsive to the social and cultural conditions of each community rather than applied uniformly across all settings.

Overall, the study concludes that Binnadang offers a potential cultural foundation for strengthening Community-Service-Oriented Policing in the Cordillera region. Its integration into police–community engagement may support relationship-based policing, shared responsibility, and collaborative crime-prevention efforts. However, the extent of its contribution depends on how consistently the principles of mutual assistance, community participation, cultural sensitivity, and partnership are translated into actual policing practices.

RECOMMENDATIONS

In light of the findings and conclusions of the study, the following recommendations are proposed:

1. Conduct further studies in different municipalities of Benguet and provinces of the Cordillera region to explore variations in Binnadang practices and their application to community policing.

2. Integrate Binnadang into community-policing strategies by incorporating mutual assistance, shared responsibility, and community participation into existing PNP programs.

3. Strengthen partnerships with community elders and local leaders to promote culturally appropriate approaches to peacekeeping and crime prevention.

4. Include cultural sensitivity training and orientation on indigenous peacekeeping practices in police training programs to improve officers' understanding of local traditions.

5. Enhance community participation and public education through crime-prevention seminars, community dialogues, and information campaigns.

6. Adapt policing strategies to rural and urban settings by considering differences in community relationships, communication practices, resources, and residents' participation.

7. Conduct further research on indigenous practices in other regions to identify additional cultural approaches that may support community-oriented policing.

ETHICAL APPROVAL

The study was conducted in accordance with applicable ethical principles for research involving human partic-

ipants. Ethical approval was obtained from the University of the Cordilleras Research Ethics Committee (REC), under Approval No. 201-2026, dated April 29, 2026.

CONFLICT OF INTEREST

The authors declare that they have no conflict of interest related to the conduct of this study, the analysis of the findings, or the publication of this manuscript.

DATA AVAILABILITY

The data supporting the findings of this study are available from the corresponding author upon reasonable request, subject to applicable ethical requirements and data privacy considerations.

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