

The Salaam Police Center Program: An Evaluation of Implementation and Effectiveness in Cebu City

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ABSTRACT: The study evaluated the implementation and perceived effectiveness of the “Salaam Police Center Program” in selected Muslim communities in Cebu City, Philippines. Utilizing a descriptive-correlational design, the research assessed the program through Kirkpatrick’s Training Evaluation Model (Reaction, Learning, Behavior, Results) and examined its alignment with Vroom’s Expectancy Theory and Locke and Latham’s Goal Setting Theory. Data were gathered from 100 respondents (94 community members, 6 program implementers) via a validated questionnaire.

The key findings revealed that the program was "Not Implemented" across all levels. At the **Reaction level** (Mean = 1.74), there was low awareness of the program and minimal coordination with Muslim leaders. In terms of **Learning** (Mean = 1.50), the program lacked cultural sensitivity training and community orientation. For **Behavior** (Mean = 1.48), community engagement was weak, and no observable behavioral changes were noted. Finally, at the **Results level** (Mean = 1.64), there were no measurable outcomes, such as reduced crime rates or improved trust within the community. Overall, the program failed to achieve its intended objectives at any stage of implementation.

Statistical analysis (Chi-square test of Independence) showed slight significant relationships between respondents’ educational attainment, profession, and age with their perceptions of the program, though overall impact was negligible.

Conclusion: The Salaam Police Program failed to meet its objectives due to inadequate implementation and community involvement.

Recommendations include:

1. Enhanced dissemination via tri-media and regular dialogues.
2. Revisiting PNP guidelines to strengthen Muslim-police partnerships.
3. Proposed remedial measures, including seminars on radicalization, women’s rights, and continuous program evaluation.

The study underscores the need for structured, culturally sensitive interventions to bridge gaps between law enforcement and Muslim communities, fostering trust and peace.

KEYWORDS: Salaam Police Program, community policing, Muslim community, program evaluation, Cebu City.

1. INTRODUCTION

1.1 Background of the Study

The Salaam Police Center Program, an initiative by the Philippine National Police (PNP), was established to bridge the gap between Muslim communities and law enforcement agencies. In a socio-political climate where Muslim populations are often unfairly associated with violence or radicalism, this program seeks to correct misconceptions and foster a relationship built on trust, mutual respect, and cooperation. The program emphasizes community engagement, crime prevention, and peace-building, aligning with the PNP’s broader mission of ensuring public safety through inclusive policing strategies (Waradje & Malonzo, 2013 ; Pilar et al., 2001).

Community policing, generally, is built on the idea that effective law enforcement requires mutual trust and strong relationships between local police and the communities they serve. This approach developed in the 1990s to combat violent crime and has been adapted to foster collaboration with Muslim communities in counter-terrorism efforts (Aziz, 2014). However, community policing may not improve police-community relations in all contexts (Blair et al., 2021).

Some critiques suggest that counter-terrorism community policing can erode trust and confidence within Muslim communities due to a lack of legal and moral legitimacy in counter-terrorism law enforcement (Li, 2021). This can lead to a perception that community policing is more akin to counter-radicalization strategies from military counterinsurgency, rather than a partnership-

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based model. It is argued that such approaches can divide communities and potentially deputize Muslim leaders to gather information that may be used against their collective interests (Aziz, 2014)

The Philippine National Police (PNP) is undergoing a transformation towards a more civilianized and community-oriented force. The 1987 Constitution mandated a civilian character for the police force, moving away from its previous military-like structure during the Marcos administration. Community policing is seen as a way to operationalize this civilianization, fostering a working partnership between the police and the community to prevent crime, apprehend offenders, solve problems, and enhance quality of life (Pilar et al., 2001).

The PNP's Revitalized Pulis sa Barangay (R-PSB) program in Region 11, for instance, integrates internal security with community policing, providing basic infrastructure and social services in geographically isolated and depressed areas. This program has achieved a high overall assessment of 90.67%, with factors like willingness to volunteer, effective implementation mechanisms, and community development contributing to its success (Tamayo et al., 2022). Other PNP programs, such as the anti-illegal drugs and anti-terrorism initiatives, have also received high support ratings from the community (Deri et al., 2021).

Despite the peaceful and law-abiding nature of most Muslim communities, stereotypes and mistrust continue to create barriers to effective collaboration between residents and law enforcement (Robles, 2017 ;Minhas et al., 2017). The Salaam Police Program directly addresses these challenges by facilitating dialogue, providing cultural sensitivity training, and initiating joint efforts that enhance security and social cohesion (Spalek, 2010).

This study evaluates the program's implementation and perceived effectiveness in selected barangays within Cebu City, specifically focusing on the perspectives of Muslim residents. By examining their experiences and perceptions, this research aims to determine if the program has successfully strengthened police-community relations and fostered a safer, more harmonious society (Waradje & Malonzo, 2013).

1.2 Theoretical Framework

The Salaam Police Program can be understood through several established theories: Vroom's Expectancy Theory, Locke and Latham's Goal Setting Theory, and Kirkpatrick's Training Evaluation Model. These frameworks provide insights into motivation, performance, and program effectiveness within public safety initiatives.

Vroom's Expectancy Theory

Vroom's Expectancy Theory suggests that an individual's motivation to exert effort is based on the expectation that their effort will lead to performance, and that this performance will, in turn, lead to desired outcomes (Meifan, 2011). This theory holds a significant position in the study of work motivation. Officials may engage in efforts for community policing when they believe their contributions will lead to positive results. In the context of the Salaam Police Program, Muslim community members are more inclined to cooperate with law enforcement if they perceive that their involvement will lead to improved safety, reduced discrimination, and strengthened community bonds (Sulaiman et al., 2021).

Vroom's theory differs from content theories by focusing on cognitive variables that reflect individual differences in work motivation, rather than specific motivators (Guntoro & Fongmul, 2016 ; Simone, 2015) Research has explored Vroom's expectancy model by assuming individuals choose from performance levels rather than effort levels (Nebeker & Moy, 1976). The components of Vroom's theory, including motivation, expectancy, instrumentality, and valence, have been used to understand user motivation in various contexts, such as academic libraries (Chopra, 2019). Expectancy theory has also been applied to analyze factors affecting the research motivation of faculty members (Nhung & Do, 2020).

Locke and Latham's Goal Setting Theory

Locke and Latham's Goal Setting Theory states that clear, specific, and challenging goals lead to higher performance and commitment than vague "do your best" goals (Heslin et al., 2008). This theory, developed by Edwin A. Locke and Gary P. Latham, is supported by over 50 years of research and formal theoretical endurance for 28 years (as of 2019). The theory suggests that individuals make choices among alternative courses of action, including the choice to set no goals (Latham & Locke, 2018). Hundreds of laboratory and field studies have demonstrated the performance benefits of challenging and specific goals (Heslin et al., 2008).

The effectiveness of goal setting as a motivational technique has received consistent support in industrial and organizational literature, with over 400 studies indicating that specific, challenging goals result in higher task performance compared to easy goals, no goals, or "do-best" goals (Weinberg & Weigand, 1993). In the public sector, a performance management system incorporating goal setting, coaching, and employee evaluation on goals is increasingly being adopted (Latham et al., 2008). Goal-setting theory has been applied to various areas, including knowledge sharing behavior within organizations (Zalk et al., 2017), and improving the physical performance of adolescents with behavior disorders (Bar-eli et al., 1994). For the Salaam Police Program, its success hinges on having well-defined goals, such as crime reduction and trust enhancement, and effectively pursuing these through structured activities like dialogues, training, and outreach programs (Harland, 2016 ; Yurtkoru et al., 2017).

Kirkpatrick's Training Evaluation Model

Kirkpatrick's Training Evaluation Model is a widely used approach, first developed in 1959, that focuses on four key areas: reaction, learning, behavior, and results (Khan & Patil, 2023). This model is particularly useful for evaluating training programs, including those in law enforcement (Johnson et al., 2006 ; Sopandi, 2020). The model's four levels of measurement are designed to assess the effectiveness of training (Subandriyo, 2020 ; Jayaraman et al., 2009).

Reaction: This level assesses participants' perceptions of the training program (Razak, 2002 ; Burney, 2023). For the Salaam Police Program, this would involve evaluating how Muslim residents perceive the police's attitude and approach during and after the training (Ruskanda, 2018).

Learning: This level measures the acquisition of knowledge, attitudes, and skills during the training (Meyer & Elliott, 2003 ; Aryadoust, 2017). In the context of the Salaam Police Program, it would determine whether law enforcement officers have gained a deeper understanding of Muslim culture (Tamkin et al., 2002). Studies have shown that knowledge retention can remain high or even increase after training (Jayaraman et al., 2009).

Behavior: This level evaluates the application of learned skills and changes in behavior on the job (Konze, 2020). For the Salaam Police Program, this would involve assessing whether police interactions with the community have improved following the training (Ruskanda, 2018). Behavioral changes have been measured in various training contexts, including first aid programs (Vizeshfar et al., 2018).

Results: This final level measures the tangible outcomes and overall impact of the training program (Li & Li, 2017). For the Salaam Police Program, this would determine whether the initiative has led to concrete outcomes, such as reduced crime rates or an increase in reported incidents (Sopandi, 2020 ; Bradley & Connors, 2007).

By applying these theories, this study systematically evaluates whether the Salaam Police Program has met its intended objectives and identifies areas for improvement.

1.3 Objectives of the Study

This research seeks to:

1. Assess the level of awareness and engagement among Muslim residents regarding the Salaam Police Program.
2. Evaluate the perceived effectiveness of the program in fostering trust and cooperation between the community and law enforcement.
3. Identify challenges and barriers that hinder the program's success.
4. Provide recommendations to enhance the program's implementation and impact.

2. METHODOLOGY

2.1 Research Design

This study used a descriptive – correlation method utilizing a researcher-made questionnaire, figure 1 shows the research flow.

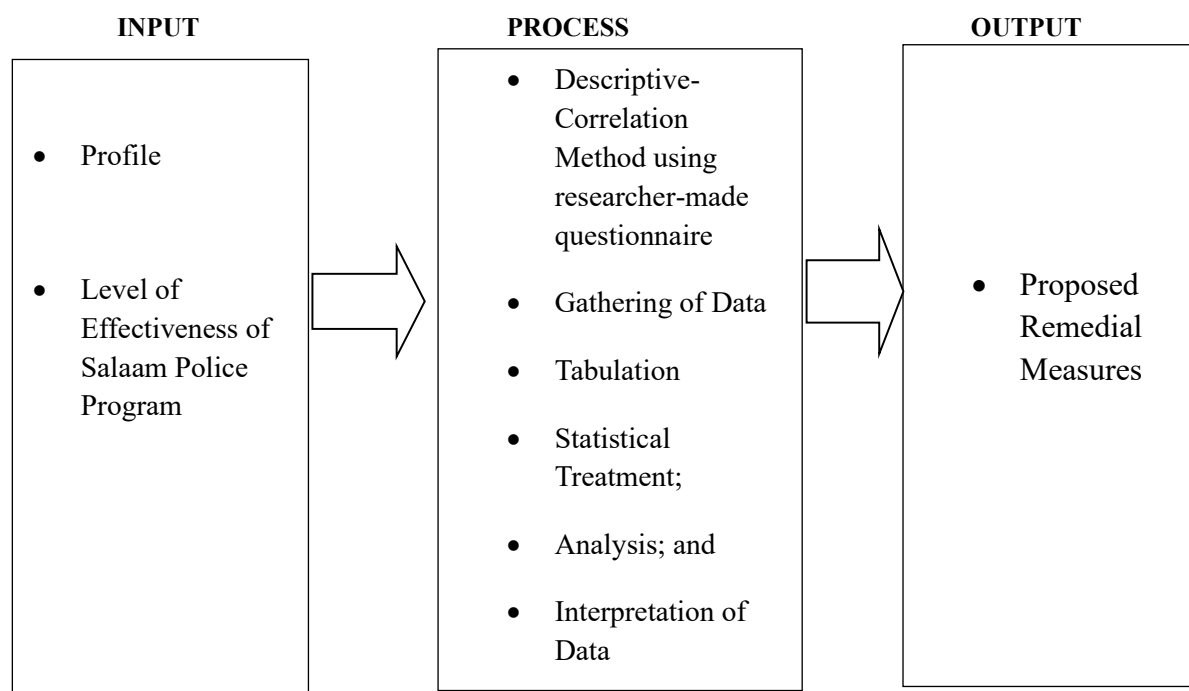


Figure 1. Research Flow

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2.2 Research Environment

The study was conducted in Muslim areas in selected barangays in Cebu City, namely: San Nicolas, Sikatuna, Lahug and the NCMF.

The Cebu Islamic Center and mosque in Lahug existed since 1978; it is the cleanest mosque in town. The approximate population of Lahug Muslim Minority is 150, mostly entrepreneurs in Colon, Robinsons Mall and Ayala Center.

The Al-khairiah Mosque in San Nicolas is the largest mosque in Metro Cebu which can accommodate more or less 400 persons and this also serves as the center of Islamic congregation if there are Islamic activities because the area is wider than any other mosques. The majority of the Muslims will be there during Friday prayer and Ramadan.

2.3 Research Respondents

The respondents of the study were the members of the Muslim associations in Cebu City particularly those who were attending regular religious activities and worship at the Mosque of San Nicolas (Al-Khairiah Mosque), Cebu Islamic Center situated in Lahug, Sikatuna (Green Mosque) and the National Commission on Muslim Filipinos (NCMF) as well as the police officers assigned as implementers of the Salaam Police Center Program (Table below shows the distribution of respondents).

Table 1. Type of Respondents

Type of Respondents	Frequency	Percent
Members of the Community	94	94.00
Salaam Police Implementers	6	6.00
Total:	100	100.00

2.4 Research Instruments

This study utilized a researcher-made questionnaire adapted from the Police Community Relation Manual composed of two parts: Part 1 for the profile of the respondents and part 2 for the level of effectiveness of the implementation of program of Salaam Police Center in Cebu City. The instrument was pilot tested to Muslim community members who were not part of the study and had a Cronbach Alpha of .098 with very high reliability. The following scale was used:

Range	Scale	Interpretation	Implication
3.25-4.00	4	Well Implemented	This means that the program implementation is very effective
2.50-3.24	3	Implemented	This means that the program implementation is effective
1.75-2.49	2	Less Implemented	This means that the program implementation is less effective
1.00-1.74	1	Not Implemented	This means that the program implementation is not effective

2.5 Research Procedure

Gathering of Data. First the researcher sent the transmittal letters to the respective Muslim leaders and Imams. After the approval, the researcher met the respondents in the said area for answer and gathering of data.

Treatment of Data. The following statistical tools were used to summarize, analyze and interpret the data from the respondents:

Simple percentage was used to summarize, analyze and interpret the profile of the respondents.

Weighted Mean was used to summarize, analyze and interpret the responses on the level of implementation of Salaam Police Center Program.

The following hypothetical mean ranges were used:

Scale	Mean Range	Interpretation
4	3.25 - 4.00	Fully Implemented
3	2.50 – 3.24	Implemented
2	1.75 – 2.49	Less Implemented
1	1.00 – 1.74	Not Implemented

Chi-square Test of Independence was used to determine the significance of the relationship between the profile and level of implementation of the Salaam Police Program.

3. RESULTS AND DISCUSSION

3.1 Profile

This section presents the profile of the respondents in terms of age, gender, length of stay, highest educational attainment and nature of business or profession. Table 2 presents the profile of the respondents.

Table 2. Profile of the Respondents

Age	Frequency	Percent
19 years old & below	1	1.00
20 to 29 years old	25	25.00
30 to 39 years old	38	38.00
40 to 49 years old	20	20.00
50 to 59 years old	13	13.00
60 years old & above	3	3.00
Total:	100	100.00
Gender	Frequency	Percent
Male	79	79.00
Female	21	21.00
Total:	100	100.00
Length of Stay	Frequency	Percent
1 to 5 years	25	25.00
6 to 10 years	28	28.00
11 to 15 years	15	15.00
16 to 20 years	8	8.00
21 to 25 years	15	15.00
26 to 30 years	3	3.00
31 to 35 years	4	4.00
36 to 40 years	1	1.00
41 to 45 years	1	1.00
Total:	100	100.00
Highest Educational Attainment	Frequency	Percent
Elementary	4	4.00
High School	5	5.00
College Graduate	81	81.00
Masteral	10	10.00
Total:	100	100.00
Nature of Business/Profession	Frequency	Percent
Teacher	5	5.00
Law Enforcement Agent	15	15.00
Office Staff	18	18.00
Traders	48	48.00
Others	14	14.00
Total:	100	100.00

As shown in Table 2, 38 % of the total number of the respondents belong to the age of 30 to 39 years old; followed by 25 % belongs to 20 to 29 years old as revealed, the respondents of this study were dominated by middle age group. The data indicates that majority of the respondents were matured and responsible enough to understand whether the Salaam Police Center Program is actually implemented or not. Most are male respondents around 79% of the total number respondents. This result is expected

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because majority in the Muslim community present in Mosques during prayer time are male. The same with police implementers of the program, the one assigned are male police officers.

Further revealed, that the respondents have stayed in the community for around 6 to 10 years (28%) which indicates that the respondents have stayed in the community long enough to determine the effectiveness of the Salaam Police Center Program.

As to educational attainment, most of the respondents are college graduate. With this information, the respondents were considered to have sufficient capability to understand the importance of assessing the effectiveness of the Salaam Police Center Program.

As to the nature of business or profession as indicated in Table 2, 28% of the respondents were mostly traders comprising around 48 from the total of 100 respondents followed by office staff. And there are 14 that the professions were not one of the professions found on the checklist and the 14 respondents were medical practitioners, security personnel, IT support, plumber, student, and tour guide.

3.2 Level of Implementation of the Salaam Police Center Program

Table 3 presents the responses in the aspect of reaction.

Table 3. Level of Implementation of the Salaam Police Center Program in Terms of Reaction

Reaction	Mean	Interpretation
The Muslim communities were made aware of the presence of Salaam police center.	2.18	Less Implemented
Conduct of regular activities of the Salaam Police center.	1.74	Not Implemented
The implementers perform their duties and function in terms of program dissemination and application.	1.72	Not Implemented
The radicalization and deradicalization conducted by the Salaam Police Center would be fair to Islamic culture and practices.	1.60	Not Implemented
The Salaam Police coordinates with the PNP and AFP offices in the conduct of police operations against muslim personalities or communities including arrest, investigation and filing of cases in order to safeguard the proper implementation of law and human rights.	1.48	Not Implemented
The NCMF was coordinated by the Salaam Police concerning Muslim activities.	1.71	Not Implemented
Overall Mean:	1.74	Not Implemented

As revealed in table 3, the data on the indicator pertaining on the activity that the salaam police coordinates with the PNP and AFP offices in the conduct of police operations against Muslim personalities or communities including arrest, investigation and filing of cases in order to safeguard the proper implementation of law and human rights was found to have the lowest mean. This activity was not evident in the community where the study was conducted and there was no clear procedure or measures as to how these entities coordinate in the said operations against Muslim personalities and insofar as these communities were concerned, there was no observation of such an activity in the area. While the highest mean was on Muslim communities' awareness of the presence of Salaam Police center, this reveals to be the highest because there are already Muslim members who are aware of the said program in their locality and has observed the presence of the Salaam Police implementers in some occasions in the community.

3.3 Level of Implementation of Salaam Police Center in Terms of Learning

Table 4 shows the responses in the aspect of learning.

Table 4. Level of Implementation of the Salaam Police Center Program in Terms of Learning

Learning	Mean	Interpretation
The Salaam Police office conducts operation against the Muslim community with utmost sincerity and good faith and adherence to the basic rights recognize by law.	1.58	Not Implemented
The Salam Police Center formulates policy to raise the consciousness of its personnel in the religious, social, cultural aspects of the Muslims. These are sensitive to Islamic faith and which could be significant in the peace process.	1.57	Not Implemented
Muslim community have been oriented on the function of the Salaam Police center through to the regular dialogue initiated by	1.50	Not Implemented

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the salaam police.		
Muslim leaders were oriented and made aware of the duties and responsibilities of the Salaam Police through information disseminations and dialogues.	1.53	Not Implemented
Muslim communities have been imparted of partial knowledge on counter radicalization and deradicalization.	1.51	Not Implemented
Quarterly meetings with Muslim elders have contributed better understanding for peace building and cooperation.	1.44	Not Implemented
The Salaam Police visit Muslim inmates and their families.	1.34	Not Implemented
Overall Mean:	1.50	Not Implemented

As revealed in table 4, the respondents rated all the Learning indicators as Not Implemented. However, the lowest mean is on the visitation of Muslim inmates and their families. Obviously because there is no visitation that is happening either to Muslim inmates or their families from Salaam police implementers in their assigned community. This means that it is not experienced or observed in the community.

Indicator 1 on Salaam Police office conducting operation against Muslim community, with utmost sincerity and good faith and adherence to the basic rights recognized by law revealed as the highest mean. Because as observed in most gatherings in the community, the Salaam Police office as well as its' implementers has shown their sincere performance and coordination with Muslim leaders and members that lead to mutual trust and confidence between them.

3.4 Level of Implementation of the Salaam Police Center Program in terms of Behavior

Table 5 presents the level of implementation of Salaam police center program and the responses in the aspect of behavior.

Table 5. Level of Implementation of the Salaam Police Center Program in Terms of Behavior

Behavior	Mean	Interpretation
There is an increase awareness, observance, and participation of Muslim community to the salaam police function.	1.48	Not Implemented
Through Quarterly meeting with Muslim women in connection with the protection of women and children against violence, the community knows what to do in times of violence.	1.40	Not Implemented
Strengthen linkages with the NCMF and the muslim/christian communities to ensure effective community partnership in addressing terrorist threats.	1.58	Not Implemented
The Muslim communities have improved their level of understanding towards the nature of works of the salaam police center.	1.56	Not Implemented
Coordination with NCMF for muslim PNP personnel to participate in the hajj mission.	1.40	Not Implemented
Overall Mean:	1.48	Not Implemented

As revealed in table 5, the respondents rated all the indicators in terms of behavior was not implemented which means that the program is not effective. The lowest was on the coordination with NCMF for Muslim PNP personnel to participate in the hajj mission. This mission is one of the pillars of Islam where Muslims go to Mecca. This would mean budgetary constraints or problems. It is a very expensive endeavor especially on travel expense. This means that this indicator is not implemented and consequently not effective.

The highest mean is on the strengthening of linkages with the NCMF and the Muslim/Christian communities to ensure effective community partnership in addressing terrorist threats. It is already clear that these communities are already developing and has existing programs to promote such partnership between Muslims and Christians for crime prevention and to be able to sustain peace and order in general.

3.5 Level of Implementation of the Salaam Police Center Program in terms of Result

Table 6 presents the responses in the aspect of result.

Table 6. Level of Implementation of the Salaam Police Center Program in Terms of Results

Results	Mean	Interpretation
An assessment of Salaam Police Center is essential.	1.58	Not Implemented

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The salaam police are provided with feedback in connection with the effectiveness of their duties and responsibilities.	1.61	Not Implemented
There is an evaluation of the program of activities of salaam police.	1.70	Not Implemented
The salaam police prepares with the readjustment of the implementation of their functions.	1.68	Not Implemented
The radicalization and deradicalization is properly administered or conducted to the Muslim communities.	1.63	Not Implemented
Overall Mean:	1.64	Not Implemented

Table 6 revealed that all indicators in the aspect of Result were not implemented. The Salaam Police should constantly evaluate the programs implemented in order to ascertain the areas that need to be improved. Since in general, the program is not implemented, the program implementers must find methods and strategies through regular evaluation to make the program more effective and be able to provide better services to the Muslim communities with the primary aim of promoting a peaceful and harmonious community.

3.6 Summary of the result on the level of implementation of the Salaam Police Center Program

Table 7 presents the summary on the level of implementation of the Salaam Police Center Program in the aspect of reaction, learning, behavior and result as perceived by members of the Muslim community and Salaam Police program implementers.

Table 7. Summary table on the level of implementation of Salaam Police Center program

Level of Implementation of Salaam Police Center Program	Mean	Interpretation
1. Reaction	1.74	Not Implemented
2. Learning	1.50	Not Implemented
3. Behavior	1.48	Not Implemented
4. Result	1.64	Not Implemented
General Mean:	1.59	Not Implemented

Table 7 revealed that the Salaam Police Center Program is not implemented and there is a need to evaluate and modify to better serve the purpose of promoting peace and order to the Muslim community.

3.7 Test of Significant Relationship Between the Profile and the Level of Implementation of Salaam Police Center Program

This section presents the test of significance of the relationship between the profile of the respondents and their perceived level of implementation.

Table 8 presents the result of the test.

Table 8. Significance of the Relationship Between the Profile and Level of Implementation of the Salaam Police Center Program

Variables	df	Computed Value	Table Value	Decision on Ho	Interpretation
Age versus Reaction	3	6.800	7.815	Failed to Reject Ho	Not Significant
Gender versus Reaction	1	0.040	3.841	Failed to Reject Ho	Not Significant
Length of Stay in the Community versus Reaction	2	0.047	5.991	Failed to Reject Ho	Not Significant
Educational Attainment versus Reaction	1	7.407	3.841	Reject Ho	Significant C = 0.26(Slight)
Business/Profession versus Reaction	2	0.600	5.991	Failed to Reject Ho	Not Significant
Age versus Learning	2	2.089	5.991	Failed to Reject Ho	Not Significant
Gender versus Learning	1	1.279	3.841	Failed to Reject Ho	Not Significant
Length of Stay in the Community versus Learning	2	5.039	5.991	Failed to Reject Ho	Not Significant
Educational Attainment versus Learning	1	9.071	3.841	Reject Ho	Significant C = 0.29(Slight)
Business/Profession versus Learning	2	13.640	5.991	Reject Ho	Significant C = 0.35(Slight)

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Age versus Behavior	2	3.197	5.991	Failed to Reject Ho	Not Significant
Gender versus Behavior	1	1.896	3.841	Failed to Reject Ho	Not Significant
Length versus Behavior	3	5.725	7.815	Failed to Reject Ho	Not Significant
Education versus Behavior	1	3.326	3.841	Failed to Reject Ho	Not Significant
Business/Profession versus Behavior	1	16.080	3.841	Reject Ho	Significant C = 0.37(Slight)
Age versus Result	3	10.114	7.815	Reject Ho	Significant C = 0.30(Slight)
Gender versus Result	1	1.715	3.841	Failed to Reject Ho	Not Significant
Length versus Result	2	6.463	5.991	Reject Ho	Significant C = 0.25(Slight)
Educational Attainment versus Result	1	0.305	3.841	Failed to Reject Ho	Not Significant
Business/Profession versus Result	2	12.824	5.991	Reject Ho	Significant C = 0.34(Slight)

Table 7 indicates that there is significant relationship between educational attainment versus reaction, education versus learning, business or profession versus learning and behavior. The age, length of stay and business profession versus result also has significant relationship but as revealed, the relationship is very slight which means that the profile doesn't really affect the perception of the respondents on the effectiveness of Salaam police center program.

Reaction and educational attainment have a slight significant because most of those members who have acquired higher educational attainment were able to observe the implementation of the program as compared to those who had no exposure or experience. The same is revealed between educational attainment and learning which generated the same result because those who are educated naturally learn more than those who are not. While in the aspect of business/profession versus behavior, this resulted to slight significance. Most respondents are traders and that the Salaam Police program and its' implementers do not usually engage in the areas where these traders are commonly located but rather immersed themselves in the locality of the common Muslim members.

With age versus result, it was found that there is a significant relationship. Meaning, there is a relationship on the age of the respondent on how they answer the indicators in the aspect of result. Most of the respondents belong to the middle age group 30-39 which means there is an essential maturity utilized in assessing the level of implementation of the program. With length of stay versus result, since the stay also means the degree of exposure to the activity or events happening in the community, thus, the longer the stay of the member, the more they are capable of evaluating the implementation of the program.

Lastly, business or profession was found slightly significant. The perceptions of the respondents on result was affected because of less exposure to the program especially among traders who do not have much chance to interact with the Salaam Police implementers.

4. CONCLUSIONS AND RECOMMENDATION

4.1 Conclusion

The Salaam Police Center Program's mission of establishing an effective and harmonious partnership between the Muslim and non-Muslim communities. For the program to be successful in Metro Cebu, immediate, active and participative dissemination of the programs must be conducted by PNP officers and by trimedia outlets to ensure more respect for cultural diversity and wider cooperation.

4.2 Recommendations

The researcher recommended the following:

1. The researcher proposes the following title or topics for future researchers:
 - a. Reaction of Muslim Community on the Implementation of Salaam Police Center Program
 - b. Effectiveness of Salaam Police Center Implementers in Cebu City Police Office
 - c. Importance of the Linkage between the Police Community Relations (PCR) and the National Commission on Muslim Filipinos (NCMF) in Relation to Peace and Order
2. Promote the Salaam Police Center program through trimedia.
3. Revisit the Police Community Relations (PRC) guidelines for the Salaam Police center program activities
4. To adopt the remedial measures.

4.3 Proposed Remedial Measures

Based on the findings of this study, this remedial measure is being proposed.

Rationale

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The Salaam Police Center Program is one of the programs of the Police Community Relations Division organized and established with the key purpose of keeping a healthy relationship with the Muslim community, overseeing police matters concerning Muslim communities, including the handling of issues such as alleged harassment and discrimination against Muslim Filipinos. Thus, improvement on the methods of implementation will not only improve the cooperation between the police and the people but as well as the promotion of peace and order and crime prevention.

Description of Program

This remedial measure consisted of specific time tables, locus of responsibility, created for the purpose of addressing the problem on the implementation of the Salaam Police Center Program.

Objective	Activities	Locus of Responsibility	Resources Needed	Period of Implementation	Desired Result
Reaction Full implementation of the Salaam police center program	*Conduct dialogue between AFP, PNP and Muslim Leaders *Orientation on radicalization and deradicalization *Strengthen the linkage between the Salaam police and the NCMF	Chief of the PCR in the locality	*Venue *Monetary Budget *Writing Materials Handouts or	Regularly conducted in different Muslim communities within the AOR (1 day seminar)	Improved partnership between the AFP, PNP and the Muslim community
Learning Make the Muslim community become aware of the programs	*Awareness seminar on the different programs or activities of the Salaam police center program *Promote/disseminate the Salaam police center program in Tri-media for wider dissemination of the program for the awareness of all sectors of society not just the Muslim community.	Salaam Police Implementers	*Venue *Monetary Budget *Writing Materials Handout or	Done regularly either monthly or quarterly basis for update purposes (1 day seminar) Regular weekly program on radio, television and bits of information on newspaper	More involvement among members among Muslim communities with the Salaam police center program

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Behavior	*Conduct awareness seminar on Salaam police implementers function	Salaam Police Implementers	*Venue	Regular conduct seminar or dialogues among Muslim women	Cooperation and coordination between the authorities and Muslim communities
To develop the Muslim communities participation with the Salaam police center program	*Seminar on the different laws for the protection of women and children among Muslim women and children to better protect their rights as individuals. *Create/organize groups for women to be empowered *Regular coordination with NCMF *Regular dialogue with Muslim leaders	Women Police Officers	*Monetary Budget *Writing Materials, Leaflets Handout	(1 day seminar conducted once every month)	More empowered women in the Muslim communities especially in the aspect of promoting human rights
Result	*Random conduct of evaluation survey in different Muslim communities *Revisit PNP guidelines on PCR	Salaam Police Implementers	*Monetary Budget *Survey Forms	Annual evaluation of the program	Improvement on the implementation of the program
Continuous evaluation of the Salaam police center program					

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