

## History of Biñan City / Kasaysayan ng Lungsod ng Biñan

### Pre-Colonial Era / Panahong Pre-Kolonyal

Before Spanish colonization, the area of present-day Biñan was part of an ancient Tagalog settlement called **Tabuco** (now the city of Cabuyao[1]). Unlike a formal town or city, Biñan then consisted of small, scattered communities of Tagalog natives. These early inhabitants lived simply off the land and water – fishing in the lake, gathering fruits from the forest, and hunting wild game for food. Social organization was basic, centered on family groups and barangays under local chieftains. There was already commerce through barter, but no large urban center yet existed in what would become Biñan. Being near the shores of **Laguna de Bay**, the largest lake in the Philippines, the area provided abundant natural resources that sustained its people.

Bago pa man dumating ang mga Espanyol, ang lupain ng Biñan ay bahagi ng sinaunang pamayanan ng **Tabuco** (na ngayon ay Cabuyao[2]). Walang maituturing na bayan noon sa Biñan – kakaunti at magkakalayo ang mga naninirahan, at payak ang kanilang pamumuhay. Umaasa sila sa biyaya ng kalikasan: **nangingisda** sila sa Lawa ng Laguna, **nangunguha ng prutas** at halamang-ugat sa gubat, at **nangangaso** ng baboy-ramo at iba pang hayop sa kaparangan. Ang ugnayan ng mga tao ay umiikot sa mga \*barangay\* na pinamumunuan ng mga lokal na datu o pinuno. Mayroon mang maliitang kalakalan sa pagitan ng mga karatig na nasyon sa pamamagitan ng barter, walang malaking pamilihan o sentro sa lugar ng Biñan noong panahong iyon. Sa kabila nito, mahalaga na ang Lawa ng Laguna sa pamumuhay ng mga sinaunang Tagalog dito, at itinuturing nilang tahanan ang mayamang kalikasan ng Biñan.

**Did You Know? Biñán was one of the earliest Philippine communities established by the Spaniards – it was “founded” in June 1571, only a month after Miguel López de Legazpi founded Manila** (History - Biñan City Official Website[3]). Spanish explorer **Captain Juan de Salcedo** reached the shores of Laguna de Bay and planted a cross on Biñan soil at that time, marking the start of Biñan’s recorded history. This makes Biñán almost as old as Manila itself in terms of Spanish colonial history.

### Spanish Colonial Period / Panahon ng Kolonyalismong Espanyol

Spanish rule brought dramatic changes to Biñan. **Captain Juan de Salcedo’s** 1571 expedition claimed the area for Spain, and missionaries baptized local residents, giving rise to the name “**Binyagan**” (place of baptism), later hispanized to **Biñán**[4]). By the early 17th century, **Dominican friars** had acquired lands here and in **1644** established the **Hacienda de San Isidro Labrador de Biñán**, a vast estate named in honor of Saint Isidore the Laborer[5]) (The evolution of Biñan from pueblo to city - Manila Standard[6]). The Dominicans developed Biñan into an agricultural heartland – **sugar cane** became the principal crop, grown to support both the community and the missionary enterprises. They built an irrigation dam in Barrio \*Timbáo\* to water the fields, and at the hacienda’s center

they erected a large farmhouse (\*casa hacienda\*) with stables, a well, and an orchard, making Biñán a key agricultural outpost of the Spanish colony.

Over time, Biñán's status evolved. In **1688**, when the provincial capital transferred from Bay to Pagsanjan, Biñán was administratively **separated from Tabuco (Cabuyao)**, becoming an independent entity. By the mid-1700s, Biñán's growing population and economic importance led to its conversion from a mere estate into a town. In **1747**, Biñán transitioned into a full-fledged **pueblo** (town) with its own local government and a designated town center (\*población\*). Surrounding farming communities, known as \*barrios\* or \*visitas\* (today's barangays), were organized under the pueblo's jurisdiction. A parish church for **San Isidro Labrador** was established, and in **1757** Father José Monroy became Biñán's first parish priest, concurrently appointing **Antonio de Santa Rosa** as the town's first \*capitán\* (municipal chief). Biñán continued to expand: in **1791**, the northern barrio of **Santa Rosa** was separated from Biñán, and by the following year (1792) it was established as an independent town. Despite these divisions, Biñán remained one of the most prosperous towns in Laguna.

By the late Spanish period, Biñán had emerged as a vibrant center of commerce and agriculture. Historical records indicate that **by 1752 the Dominican hacienda in Biñán housed 1,639 native Filipino tenants and 256 Chinese workers**, reflecting a thriving agrarian economy that attracted laborers and traders from various communities (Conquest and Pestilence - Spain in the Philippines - PDFCOFFEE.COM[7]). Indeed, a significant **Chinese-Filipino mestizo** community developed in Biñán during the 18th and 19th centuries, many of whom became wealthy landowners and traders. These prosperous families built elegant bahay-na-bato (stone and wood houses) around the town plaza. Biñán gained renown as a trading hub – by the 1800s its public market and festivals drew merchants and visitors from neighboring towns, foreshadowing its later nickname as the “Trading and Commerce Center of the South.” The cultural life of the town also flourished under Spanish influence: annual **fiestas** in honor of the patron **San Isidro** were celebrated with much fanfare, and the town's principalia (local gentry) engaged in social gatherings in grand ancestral houses. Education was available to the elite; Biñán's prominent families sent their children to be tutored by private teachers in town or in Manila.

Sa panahon ng pananakop ng Espanya, tuluyang nabago ang mukha ng Biñán. Matapos italaga ni Salcedo ang lugar bilang pag-aari ng Korona ng Espanya noong **1571**, naging bahagi ang Biñán ng sistemang \*encomienda\* at pagkaraan ay ng mga hacienda ng Simbahan. Noong **1644**, ginawa ng mga paring Dominiko na **haciendang pang-agrikultura** ang malawak na lupain dito – ang **Hacienda de San Isidro Labrador de Biñán**. Sa haciendang ito, **tubo** ang pangunahing itinatanim; bukod dito, may kaunting lupaing laan para sa mga naninirahan sa komunidad. Upang masaganang madilig ang mga pananim, nagtayo ang mga prayle ng **patubig** at isang **tanggulan ng tubig (prinsa)** sa Barrio Timbáo. Ang pusod ng hacienda ay ang malaki at matibay na bahay na may kamalig at mga kuwadra ng kabayo – nagsisilbing tanggapan ng pangangasiwa sa lupain at kanlungan ng mga gamit sa pagsasaka. Bagama't masikap ang paggawa sa hacienda, inalagaan din ng mga Dominiko

ang kapakanan panrelihiyon ng mga tao: dito unang naipalaganap ang **debosyon kay San Isidro Labrador**, ang magiging pintakasi ng Biñán.

Noong **1747**, matapos ang halos isang siglo bilang hacienda, ang Biñán ay opisyal na kinilala bilang isang **pueblo** o bayan. Nagkaroon ng sariling *\*población\** o kabayanan, kung saan itinayo ang simbahan at liwasan, at pinangangasiwaan nito ang mga kalapit na *\*barrio\** na naging bahagi ng nasasakupan ng bayan. Sa panahong ito, unti-unting nahubog ang pampublikong buhay ng Biñán: nagkaroon ng mga halal na opisyal ng bayan (ang *\*Gobernadorcillo\** o *\*Capitán Municipal\**) at sariling kura paroko. Naging **unang kura paroko** si Padre José Monroy noong **1757**, at itinalaga niya si **Antonio de Santa Rosa** bilang kauna-unahang kapitan ng Biñán. Sa mga sumunod na dekada, lalo pang lumago ang Biñán at nakilala ito sa kalakalan at pagsasaka. Maraming mga **pamilyang mestizo-tsino** ang umunlad dito, nakapag-ipon ng kayamanan mula sa pagtatanim ng tubo at pakikipagkalakalan. Sila ang nagpatayo ng malalaking bahay na bato sa paligid ng plaza na hanggang ngayon ay bahagi ng pamana ng lungsod.

Naging tampok din ang **mga pistang bayan** at tradisyon sa Biñán sa ilalim ng mga Espanyol. Tuwing buwan ng Mayo, ipinagdiriwang ng mga taga-Biñán ang kapistahan ni **San Isidro Labrador**, ang kanilang patron, sa pamamagitan ng prusisyon, *\*sabungan\**, sayawan, at salu-salo sa mga tahanan. Ang simbahan ng Biñán ang sentro ng espiritwal na buhay – dito binyagan ang mga sanggol at idinaraos ang mga misa at pagdiriwang na panrelihiyon. Sa kabuuan, sa kabila ng pagiging abala sa gawaing bukid, nanatiling buhay ang **diwa ng bayanihan at pananampalataya** sa mga mamamayan. Ang mga tao ay nagkakapit-bisig sa *\*polos\** y *\*servicios\** (sapilitang paglilingkod) man o sa pagtatayo ng mga bahay at pagtutulungang pag-aani. Bago matapos ang panahon ng Espanyol noong 1898, ang Biñán ay matatag nang naitatag bilang isang maunlad at **makulay na bayan** – mayaman sa ani, may matibay na pamayanang may tradisyon at pananampalataya, at tahanan ng mga pamilyang nagbigay ng dangal sa kasaysayan nito.

(File:Alberto Mansion Biñan City, Laguna.jpg - Wikimedia Commons[8]) *\*The historic Alberto Mansion in Biñán, originally built in the early 19th century, was the ancestral home of José Rizal's mother, **Teodora Alonso** (History Reborn: The Alberto Mansion in Biñan [9]). Restored in recent years at its original site, this bahay-na-bato stands as a proud reminder of the city's Spanish-era heritage.\**

**Did You Know?** *\*\*By the mid-18th century, Biñán's Dominican estate had become so prosperous that it housed over **\*1,600\*** native Filipino tenants and **\*250\*** Chinese workers\*\* – a reflection of how large and labor-intensive the hacienda operations were (Conquest and Pestilence - Spain in the Philippines - PDFCOFFEE.COM[10]). These Chinese workers (and their descendants, the *\*mestizos de sangley\**) contributed to Biñán's growth, becoming an integral part of the town's economic and cultural fabric during Spanish times.*

**Did You Know? Biñán is prominently connected to the family of Dr. José Rizal, the Philippine national hero.** In 1869, the young Rizal was sent to Biñán to receive his first formal education under the esteemed teacher **Maestro Justiniano Aquino Cruz** (History -

Biñan City Official Website[11]. Rizal lodged at his aunt's house in town and studied here for a year and a half, before going on to Ateneo in Manila. More remarkably, \*Rizal's ancestors were leaders of Biñán\*: his paternal grandfather **Juan Mercado** served as \*capitán del pueblo\* (municipal chief) in 1808, 1813, and 1823, and his great-grandfather **Francisco Mercado** held the post in 1783 (Biñan embraces Rizal as its own | Inquirer News[12]). On his mother's side, Rizal's maternal grandfather **Lorenzo Alberto Alonso** was town head in 1844, and great-grandfather **Cipriano Alonso** in 1790 and 1802. In other words, \*both sides\* of Rizal's family had deep roots and leadership roles in Biñán's history.

### American Period / Panahon ng Amerikano

The end of the Spanish era in 1898 and the onset of American rule ushered in new political and social changes in Biñán. After the Philippines was ceded to the United States, Biñán—like other towns—was reorganized under the American civil government. In **1903**, the colonial government briefly **merged Biñán with the neighboring town of San Pedro Tunasan (and even Muntinlupa)** as part of a municipal streamlining. Biñán became the center of an enlarged municipality, with its government administering those areas. This arrangement was short-lived: **Muntinlupa** was returned to Rizal Province by 1905, and **San Pedro Tunasan** was separated and restored as an independent municipality by **\*\*1907** . Thereafter, Biñán stood once again as a distinct municipality in the province of Laguna.

Under American rule, Biñán saw advancements in infrastructure, education, and local governance. The Americans introduced a public school system—establishing Biñán's first public elementary schools—building upon the town's tradition of learning (Biñán's educated class, including José Rizal's relatives, had long valued education). New civic institutions were put in place: a **municipal president** (the American-era title for town executive) was elected, replacing the Spanish \*capitán\*. Notably, one of Biñán's pre-war municipal presidents, **Marcial Alimtanahin**, would later play a heroic role in World War II as a guerrilla leader.

Economically, Biñán remained a primarily **agricultural and trading community** in the early American period. Farmers continued to plant rice, sugar cane, and coconuts in its fertile fields. The town's public market – already important in the Spanish era – grew even more active as a regional trading center, thanks to improvements in transportation. In the 1910s, the construction of the **Manila-South railway** brought a train station to Biñán, linking it directly to Manila and the southern provinces. This railway connection made it easier to bring Biñán's local products (like sugar, rice, and fruits) to the markets of Manila. Biñán also became known for cottage industries: by the 1920s–1930s, the town's artisans were producing shoes, slippers, and woven hats. (In fact, two barangays, \*Dela Paz\* and \*Malaban\*, later became noted for their footwear-making, and \*Platero\* for hat weaving. Town life during the American period was relatively peaceful and prosperous – local families engaged in farming and trade, children attended the new public schools, and American-introduced sports like baseball were played in the plaza.

As the decades progressed, Biñán's population steadily grew. By the 1930s, it was one of the larger towns in Laguna outside the provincial capital, supported by its robust agriculture and commerce. In 1941, on the eve of World War II, Biñán was a first-class municipality with a well-established local government, a bustling marketplace, and a community proud of both its traditional heritage and the modern ideas introduced by the Americans.

Sa pagdating ng mga Amerikano pagkatapos ng 1898, nagkaroon ng mga bagong sistema at pagbabago sa Biñán. Noong **1903**, bilang bahagi ng programa ng mga Amerikano na bawasan ang bilang ng mga bayan, pansamantalang **isinanib ang San Pedro Tunasan (at sandaling idinugtong ang Muntinlupa) sa munisipalidad ng Biñán**. Naging mas malawak ang nasasakupan ng Biñán, subalit di nagtagal ay ibinalik din sa dati: naibalik ang **Muntinlupa** sa Lalawigan ng Rizal pagsapit ng 1905, at muling ginawang bukod na bayan ang **San Pedro** noong 1907. Mula noon, muling naging hiwalay at sarili ang pamahalaang lokal ng Biñán sa ilalim ng pamahalaang Amerikano.

Naging **maunlad at mapayapa** ang Biñán noong panahon ng mga Amerikano. Pinairal ang makabagong edukasyon – nagtatag ng mga pampublikong paaralan kung saan ang mga kabataan ay natutong magbasa at sumulat sa wikang Ingles kasabay ng pagpapanatili ng kanilang wikang Tagalog. Masigla ang kalakalan sa **pamilihang bayan ng Biñán**, na lalo pang lumaki at dinarayo ng mga kalapit-bayan dahil sa mas pinahusay na transportasyon. Nagkaroon ng mga bagong kalsada at linya ng tren na nagdugtong sa Biñán patungo sa Maynila, kaya't napadali ang paglaluwas ng ani tulad ng bigas, asukal, at prutas. Dahil dito, nakilala ang Biñán bilang isang mahalagang **sentro ng bentahan ng ani at kalakal** sa timog ng Maynila.

Sa pamumuno, pinalitan ng titulong **Municipal President** ang dating \*Capitán Municipal\*. Ang mga lokal na halalan ay nagbigay-daan upang mailuklok ang mga Biñense sa posisyon sa munisipyo – tanda ng pagtanggap sa demokratikong sistema. Sa tahanan naman, unti-unting nakaimpluwensiya ang kulturang Amerikano sa araw-araw na buhay: natutunan ng mga tao ang ilang kaugaliang kanluranin, mula sa pananamit (barong at \*American suit\*) hanggang sa paglilibang (pagsali sa mga palaro gaya ng baseball at pagsine sa bayan). Gayunman, **pinanatili ng mga taga-Biñán ang kanilang tradisyon at kaugaliang Pilipino**. Patuloy nilang ipinagdiwang ang mga pistang pang-relihiyon at iginagalang ang nakatatanda sa pamamagitan ng \*pagmamano\* at \*bayanihan\*. Sa kabuuan, sa ilalim ng pananakop ng Amerikano, naihanda ang Biñán sa makabagong panahon nang hindi isinasantabi ang sariling pagkakakilanlan at kultura.

**Did You Know?** Despite its growth under American rule, **Biñán never lost its identity as a hub of traditional local industries**. Even in the early 20th century, Biñán was already known for its distinctive **rice cake delicacy called “Puto Biñán,”** a baked rice-flour cake topped with cheese or butter. To this day, the best Puto Biñán makers are found in Barangay San Vicente, and the city proudly calls itself “The Home of the Famous Puto Biñán in Laguna”. So when you enjoy a bite of Puto Biñán, you're tasting a piece of the town's cultural history that has been passed down through generations.

## World War II and Japanese Occupation / Ikalawang Digmaang Pandaigdig

The outbreak of World War II in the Pacific in 1941 brought Biñán into a period of turmoil and hardship. Japanese forces occupied Laguna, including Biñán, in 1942 as they took control of the Philippines. During the **Japanese Occupation (1942–1945)**, Biñán and its people endured severe difficulties. The occupying forces imposed strict rules and curfews; food production was commandeered to support the Japanese war effort, leading to shortages for local families. Many Biñenses joined or aided the resistance in whatever ways they could. A clandestine network of Filipino guerrillas operated in Laguna, and Biñán was no exception – local men and women provided food, intelligence, and shelter to guerrilla fighters in the surrounding areas. **Life under occupation** was perilous: residents lived in fear of reprisals, and some were forced into labor or worse. The old Biñán Central School was repurposed by the Japanese military, and the town plaza saw Japanese troops patrolling where children once played.

As Allied forces began liberating the Philippines in late 1944, Biñán became a strategic target. On **February 3, 1945**, Biñán was **liberated from Japanese control by Filipino guerrilla forces**. In a swift and coordinated assault, the famed **Hunters ROTC guerrillas**, led by Commander **Marcial Alintanahin** (a former municipal president of Biñán), attacked Japanese garrisons from three directions: from Carmona to the west, San Pedro to the north, and Santa Rosa to the south (Liberation of Biñán | EL FILIPINISMO[13]. At that time, roughly 30 Japanese soldiers and 50 Filipino collaborators were holding Biñán. The guerrillas overwhelmed them in a day-long battle, freeing the town from occupation. This local victory was part of the larger campaign by combined Filipino and American forces that liberated Laguna province in early 1945.

Biñán emerged from WWII with comparatively **minimal physical damage**, especially when contrasted with other towns in Laguna that were heavily bombarded. Fortunately, Biñán **was spared from the widespread destruction** that the closing months of the war brought to many places. While the provincial capital Santa Cruz and nearby Calamba suffered bombing runs, Biñán's town center and its beloved church of San Isidro survived intact. This meant that many of Biñán's historic structures – including ancestral houses dating back to the Spanish era – **remained standing after the war. However, the toll on human life and community welfare was heavy. Dozens of Biñenses lost their lives during the occupation and the fighting. Families who had fled to safer rural areas slowly returned to rebuild their homes and livelihoods in mid-1945. When the war officially ended in September 1945, Biñán, like the rest of the country, faced the enormous challenge of post-war reconstruction\*\*.**

Ang pananakop ng mga Hapones noong Ikalawang Digmaang Pandaigdig ay nagdulot ng matinding hirap at pighati sa mga taga-Biñán. Pinasok ng **Imperyong Hukbong Hapones** ang Laguna noong 1942 at kontrolado nila ang Biñán sa loob ng tatlong taon. Sa panahong ito, ang karaniwang araw-araw na buhay ay napalitan ng takot at kakulangan. **Nagkulang ang suplay ng pagkain** dahil kinukuha ng mga mananakop ang ani para sa kanilang hukbo, kaya't kinailangang magtipid at magtago ng mga pamilya. Maraming kabataan ang hindi

nakapag-aral at ang pamahalaang bayan ay napasailalim sa mahigpit na utos ng mga Hapones. Subalit sa kabila ng panganib, ang diwa ng paglaban ay buhay sa puso ng mga Biñense. Palihim na sumuporta ang mga residente sa mga **gerilya** – ang ilan ay sumapi mismo sa mga pangkat, at ang iba naman ay nagbigay ng pagkain, taguan, o impormasyon sa mga mandirigma sa kabundukan. Naging bahagi ang Biñán ng malawakang kilusang paglaban sa okupasyon.

Pagsapit ng pagpalapit ng kalayaan, naging saksi ang Biñán sa mga huling kabanata ng digmaan. **Pebrero 3, 1945** nang tuluyang **napalaya ang Biñán mula sa pananakop**. Sa araw na ito, isang sama-samang pagsalakay ang isinagawa ng mga gerilyang Pilipino – ang kilalang **Hunters ROTC** – sa pangunguna ni **Komandante Marcial Alintanahin**. Mula sa iba’t ibang direksyon sila nagmula: may dumating mula sa Carmona sa kanluran, mula sa San Pedro sa hilaga, at mula sa Santa Rosa sa timog. Nagulat at di nakaagapay ang mga natitirang kawal na Hapones sa Biñán, kaya’t sa loob lamang ng isang araw ay napasuko sila at ang mga kakamping lokal na kolaborasyonistang kasama nila. Matapos ang labanan, **nagwagayway ang watawat ng Pilipinas sa Biñán**, hudyat ng katapusan ng mapait na yugto ng digmaan para sa bayan.

Bagama’t napakasaklap ng sinapit ng marami, mapalad ang Biñán dahil **hindi ito lubusang nawasak** noong digmaan, preserved%20up%20to%20this%20day)). Maraming bayan sa Laguna ang naabo ang mga gusali at simbahan sa mga pambobomba, subalit ang simbahan at kabayanan ng Biñán ay nakaligtas sa matinding pinsala. Dahil dito, **napanatili ang maraming lumang bahay at istruktura** sa Biñán na itinayo pa noong panahon ng Espanyol – na isang bihirang pangyayari sa ibang lugar na lubhang nasira ang mga makasaysayang gusali. Gayunpaman, ang sugat sa pamayanan ay hindi biro: may mga naulila, may mga nasugatan at namatayan, at halos lahat ay dumanas ng gutom at takot. Matapos ang liberasyon, nagsimula ang mahaba at mahirap na **pagbangon**. Nagbalik unti-unti ang mga pamilya mula sa mga pinagtaguan nilang baryo at bundok, upang muling itayo ang mga bahay, linisin ang mga lansangan, at buhayin ang naantalang mga kabuhayan. Ang **diwa ng bayanihan** ang nagsilbing sandigan ng mga Biñense sa panahong ito – nagtulungan ang bawat isa upang ibangon ang Biñán mula sa pagkakadapa. Nang makamit ng Pilipinas ang kasarinlan noong Hulyo 4, 1946, ang Biñán ay humakbang na rin patungo sa bagong yugto bilang bahagi ng isang malayang bansa, bitbit ang mga aral at alaala ng digmaan.

**Did You Know?** At the heart of Biñán’s town plaza stands a **monument of Dr. José Rizal, erected in 1918**, which is one of the oldest Rizal monuments in the Philippines. Local lore holds that it was sculpted according to a design by National Artist Guillermo Tolentino. In an uncanny incident, this Rizal statue was **struck by lightning in September 2015**, which **decapitated** the figure of the national hero. The people of Biñán saw this as a call to further honor their heritage. The damaged statue was carefully restored by 2017 and is now displayed at City Hall, while a replica stands proud at the plaza where Rizal has stood for over a century. This story highlights Biñán’s reverence for history – even nature’s fury could not remove Rizal from the town he once called home.

## Post-War Reconstruction and Contemporary Era /Pagbangon at Makabagong Panahon

In the decades after World War II, Biñán underwent rapid recovery and development. During the post-war **Reconstruction period (late 1940s–1950s)**, national and local government programs helped rebuild infrastructure: roads were repaired, a new municipal hall was constructed to replace the old **casa tribunal**, and public schools were re-opened and expanded. The post-war population boom was evident – families grew and migrants from neighboring areas moved to Biñán, drawn by its economic opportunities and proximity to Metro Manila. By 1960, Biñán's population had rebounded robustly from the war, and the town continued to rank among Laguna's most important municipalities.

The latter half of the 20th century saw Biñán transform from a primarily agricultural town into an **industrial and suburban economic center**. One pivotal moment was the late 1980s: under Mayor **Bayani Alonte** (who served from 1988 to 1997), Biñán aggressively pursued industrialization and investment (How Biñán became a city | EL FILIPINISMO[14]). The city government partnered with private investors to establish large-scale industrial estates that would provide jobs and boost local revenue. In **1990**, the **Laguna Technopark, Inc. (LTI)** was launched in barangays Malamig (Biñán) and Don José (shared with Santa Rosa) – a 224-hectare industrial zone hosting light and medium-scale industries. This was followed in **1992** by the **Laguna International Industrial Park (LIIP)**, a 117-hectare high-tech industrial park located entirely in Biñán's Barangay Mamplasan. These two pioneering industrial parks attracted numerous multinational and local companies (eventually housing over 200 firms) and **generated thousands of jobs** for Biñenses and people from surrounding towns. With manufacturing, electronics, automotive, and other industries flourishing, Biñán's economy diversified beyond agriculture. The municipality's income skyrocketed, funding further improvements in infrastructure such as better roads, bridges, and public facilities.

By the early 2000s, Biñán had become a thriving urban center. **Subdivisions and residential communities** were developed to accommodate its growing population, turning Biñán into a suburban enclave for people working in Metro Manila. At the same time, its own local economy remained robust – the **Biñán Public Market** grew to be one of the largest in CALABARZON, and new shopping centers and banks opened in town. As a testament to its progress, **Biñán was recorded as the richest municipality in the Philippines in 2007**, with an annual gross income of ₱677 million and a net income of ₱250 million. It also far exceeded the population requirement for cityhood, having over 262,000 residents by that year. All these achievements set the stage for Biñán's next political milestone.

On **February 2, 2010**, Biñán **achieved cityhood**. By virtue of **Republic Act No. 9740**, enacted by Congress and approved by President Gloria Macapagal Arroyo, the Municipality of Biñán was converted into the **City of Biñán**. In a plebiscite, the people of Biñán overwhelmingly ratified this conversion, making Biñán the fourth city in Laguna Province and the 139th city in the Philippines. Cityhood ushered in a new era of self-governance and



fiscal autonomy, allowing Biñán to retain more of its revenues for local development. In the years that followed, Biñán continued to advance. In **2015**, through **Republic Act No. 10658**, Biñán was granted its own lone Congressional District, separating it from Laguna's first district to give the city direct representation in Congress. This change reflected Biñán's significant population and influence.

Today, Biñán is a dynamic component city that balances **economic growth with cultural preservation**. The latest census (2020) recorded a population of **407,437**, making Biñán the third most populous locality in Laguna (after Calamba and Santa Rosa). The city spans 43.50 square kilometers, characterized by a mix of industrial parks, commercial centers, and residential subdivisions. Biñán has become both a **suburban residential community of Metro Manila and an industrial hub** in its own right. Everyday, thousands of residents commute to and from Metro Manila via the South Luzon Expressway, while many work in Biñán's own factories, business process outsourcing offices, and trading companies. The city's slogan as the "Trading and Commerce Center of the South" is well-earned – its central public market and modern malls draw shoppers and traders from across southern Luzon.

Importantly, Biñán has made a name for itself in **heritage conservation and culture-led governance** in recent years. In 2016, the city government launched the **"Balik-Biñán" project**, an ambitious program to revive and celebrate the city's rich history (PIA - Biñán embraces tradition with economic growth[15] (PIA - Biñán embraces tradition with economic growth[16])). Through this initiative, the old Spanish-era municipal hall was transformed into the **Sentrong Pangkultura ng Biñán** (Biñán Center for Culture and the Arts). The historic Alberto Mansion – once dismantled and taken to a heritage park in Bataan – was reconstructed on its original site and fully restored as a **heritage museum**. The city also established a Heritage District and conducted a comprehensive **Cultural Mapping Project** to document historical sites, traditions, and artifacts. These efforts have instilled pride among Biñenses and attracted cultural tourism. In recognition of its innovative approach, Biñán won the prestigious **Galing Pook Award** in 2022 for its "Balik-Biñán: Tourism Development through Heritage Conservation" program. This award highlighted how Biñán successfully marries economic progress with honoring its past.

Looking at Biñán today, one can see a city that embraces modernity while **cherishing its heritage**. Bustling industrial estates operate a short drive from centuries-old bahay-na-bato houses. The feast of San Isidro and other local fiestas are celebrated with the same fervor as the city's founding anniversary and cityhood day. The local government actively promotes cultural education, ensuring that the next generation knows the stories of Biñán – from the legend of "Binyagan" to the heroism of local guerrillas and the legacy of Rizal's schooling. In governance, Biñán continues to innovate, focusing on sustainable development, quality education, and inclusive growth for its people. As of 2025, Biñán City is a **first-class city** and a key player in the CALABARZON region's economy, boasting low unemployment and a high literacy rate. It remains a city of entrepreneurs, from the vendors in the grand public market to the tech engineers in its industrial parks.

Pagkatapos ng digmaan, mabilis na nakabangon ang Lungsod ng Biñán at pumasok sa isang panahon ng masiglang pagbabago. Noong huling bahagi ng dekada 1940 at dekada '50, sama-samang binangun muli ng pamahalaan at mamamayan ang bayan – inayos ang mga nasirang kalsada, muling itinayo ang mga tulay at gusali, at sinigurong makabalik ang mga bata sa paaralan. Muling sumigla ang agrikultura at kalakalan: nagbalik ang **palengke ng Biñán** bilang pangunahing bagsakan ng mga ani sa rehiyon, at unti-unti ring nagtayuan ang maliliit na pabrika at pagawaan. Sa mga sumunod na dekada, lalo pang lumago ang Biñán. Pagsapit ng dekada 1980, mas naging **industrial** ang karakter ng bayan. Sinikap ng mga lokal na lider na iakit ang malalaking mamumuhunan upang lumikha ng trabaho para sa mga Biñense. Nagbunga ito nang itatag ang mga **industrial park** sa Biñán – ang Laguna Technopark at Laguna International Industrial Park – na nagdala ng daan-daang kompanya at libu-libong trabaho sa lungsod. Dahil dito, ang dating tahimik na lupang sakahan ay naging lunsaran ng modernong pagawaan at teknolohiya. Maraming mga magsasaka ang naging **manggagawa sa pabrika**, at ang iba’y nagtayô ng maliliit na negosyo upang suportahan ang lumalaking populasyon ng Biñán.

Sa pag-unlad na ito, hindi nawala ang puso ng mga Biñense sa kanilang **nakaraan at kultura**. Noong 2010, nang maging ganap na lungsod ang Biñán sa bisa ng RA 9740, ipinagdiriwang hindi lamang ang bagong katayuan kundi pati ang mayamang kasaysayan ng pamayanan. Itinakda ng lungsod ang **Araw ng Biñán** tuwing unang linggo ng Pebrero bilang tatlong araw na pagdiriwang – ang Pebrero 2 ay ang anibersaryo ng pagiging lungsod, Pebrero 3 ang Araw ng Liberasyon mula sa mga Hapones, at Pebrero 4 ang anibersaryo ng pagkakatatag ng bayan noong 1747. Taun-taon, isinasadula ang makulay na kasaysayan sa mga programa at parada, na tila binabalik-tanaw ang bawat yugto mula sa pagka-“Binyagan” ng Biñán hanggang sa modernong panahon.

Sa kasalukuyan, ang Biñán ay isang lungsod na **pinagsasama ang kaunlaran at tradisyon**. Ayon sa pinakahuling senso, mahigit **400,000** na ang populasyon nito, patuloy na dumarami dahil sa lokasyon nitong malapit sa Kamaynilaan at sa pagdami ng hanapbuhay dito. Maraming residente ang dito na naninirahan subalit sa Makati o Maynila nagtatrabaho; marami rin naman ang nakahanap ng ikabubuhay sa mga **pabrika, malls, at opisina** mismo sa Biñán. Sa kabila ng pagiging abala at modernisado, hindi nalimot ng lungsod ang kanyang pinagmulan. **Pinangangalagaan ng Biñán ang mga pamanang gusali at sining** – katunayan, inilunsad ng pamahalaang lokal ang “Balik-Biñán” project noong 2016 upang ibalik ang sigla ng downtown heritage district. Sa proyektong ito, ang lumang munisipyo ay ginawang **Sentrong Pangkultura**, ang makasaysayang Alberto Mansion ay naibalik at naisaayos, at ang buong Poblacion ay idineklara bilang **Heritage District** kung saanawal ang paggiba sa mga makalumang istruktura. Pinangunahan din ng lungsod ang paggawa ng **Cultural Mapping** – pagtitipon ng mga kwento, larawan, at kaalaman tungkol sa mga tradisyon at kagamitan ng Biñán.

Ang mga pagsisikap na ito ay nagbunga ng karangalan: kinilala ang Biñán sa pambansa at binigyan ng **Galing Pook Award** noong 2022 dahil sa matagumpay na pagsasama ng turismo at konserbasyon ng pamana sa kaunlaran ng lungsod. Ipinakita ng karangalang ito

na posible ang pag-unlad na hindi sinasakripisyo ang kaluluwa ng lungsod. Ayon nga kay Mayor Walfredo Dimaguila, ang pagbabalik sa kasaysayan ang susi sa pagharap sa kinabukasan: *“hindi natin dapat kalimutan kung saan tayo nagsimula,”*\* aniya. Sa panahong abala ang karamihan sa paghabol sa modernisasyon, ang Biñán ay tumitingin din sa pinanggalingan nito upang gumuhit ng tuwid na landas patungo sa hinaharap.

Sa kabuuan, ang **Kasalukuyang Biñán** ay larawan ng isang lungsod na yumayabong – umuunlad ang ekonomiya, mataas ang kita at antas ng pamumuhay – subalit matibay ang koneksyon sa ugat ng kasaysayan. Ang mga kabataan ng Biñán ay lumalaki na may pagmamalaki sa kanilang lungsod: alam nila ang kuwento ng Puto Biñán, ang mga alamat ng *\*baryo\**, at ang kontribusyon ng Biñán sa buhay ni Rizal. Ang mga **kaugaliang pampamilya** at paggalang sa nakatatanda ay buhay pa rin sa bawat barangay, kahit sabay-sabay na rin silang nakakagamit ng mga smartphone at internet. Tunay na ang Biñán ay **“City of Life”** para sa mga naninirahan dito – buhay na buhay ang kalakalan tuwing umaga sa palengke, ang pananampalataya tuwing pista, at ang pag-asa sa bawat proyektong pang-kaunlaran ng pamahalaan. Habang patuloy na isinusulong ng Biñán ang pagiging makabago at kompetitibo, sinisiguro rin nitong hindi mawawala ang puso at diwa na nagbibigay ng natatanging kulay sa Lungsod ng Biñán.

**Did You Know? Even before becoming a city, Biñán was already known for its economic might.** It was officially the **richest municipality in the Philippines in 2007**, topping over 1,500 other towns in terms of income. This financial strength – built on its thriving industries and commerce – paved the way for its cityhood in 2010. Today, that robust economy continues to fund improved public services, from modern healthcare facilities to quality education programs, benefiting every Biñense.

**Did You Know? Biñán’s commitment to heritage has made it a model city for cultural preservation.** The city’s transformation of its old municipal hall into a Cultural Center and the reconstruction of the 200-year-old Alberto Mansion earned nationwide praise. In fact, Biñán is one of the few cities where you can walk along a Heritage District with restored Spanish-colonial homes, then a few blocks away find a bustling technohub. This unique blend of old and new is a source of pride – as the local saying goes, *“Ang hindi marunong lumingon sa pinanggalingan ay hindi makararating sa paroroonan,”*\* and Biñán has taken this to heart by honoring its past while marching forward.

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