Islamic Legal Perspective on the Enforcement of Public Order in Bandar Lampung Regional Regulation on Urban Conduct

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ABSTRACT:

Background: Local regulations on urban conduct are designed to uphold order and public welfare in Indonesian cities. In Bandar Lampung, however, the practical application of such regulations reveals persistent enforcement gaps.

Aims: This research seeks to evaluate how effectively public order norms are implemented by municipal authorities in Bandar Lampung and to explore the compatibility of these enforcement practices with Islamic legal doctrines.

Methods: The study uses a qualitative fieldwork approach involving interviews with civil enforcement officers, observations of regulatory practices, and analysis of local policy documents. It draws on the Islamic legal framework, particularly the concepts of executive authority (Sulṭah Tanfiẓiyyah) and moral oversight (Sulṭah Muraqabah), to contextualize the findings.

Results: The results indicate a disconnect between legal mandates and on-the-ground enforcement. While regulations exist, their implementation tends to be informal, lacking firm action or systemic follow-up. Resource limitations and public unawareness further complicate consistent enforcement.

Conclusion: The study underscores the need for institutional strengthening and civic education to foster a culture of compliance. Embedding Islamic legal ethics into enforcement practices may also contribute to more balanced and morally grounded public order governance.

Keyword:
Islamic Law; Local Regulation Enforcement; Public Order; Satpol PP; Urban Governance

INTRODUCTION

The challenge of maintaining public order in urban areas is growing more urgent as cities confront overlapping pressures from population growth, spatial congestion, and behavioral shifts among residents. In regions like Bandar Lampung, local governments have responded by enacting specific regulations to address cleanliness, safety, and public discipline (Gaborit, 2022). However, laws alone are insufficient if not supported by effective enforcement and meaningful community engagement. The existence of local regulations such as those in Article 17 may give the appearance of control, but in practice, they often struggle to alter public behavior meaningfully. This research emerged from the realization that although these rules have been in place for years, violations continue to be visible in daily urban life (Arora & Majumder, 2021; Barboza et al., 2021). The discrepancy between what is prescribed by law and what happens on the ground reflects institutional and cultural disconnects. It is within this tension that the study positions itself, aiming to investigate both the administrative and normative dimensions of local enforcement. A better understanding of these dynamics can illuminate how regulation and culture interact in shaping civic behavior.

Bandar Lampung, a capital city with diverse demographics and layered governance structures, offers a valuable case for studying local regulation in practice. The city has formally issued regulations to manage behaviors such as illegal parking, littering, and visual pollution, yet compliance remains inconsistent (Chullabodhi et al., 2022; Shkaruba et al., 2024). While legal documents outline responsibilities, the reality of enforcement depends heavily on operational capacity and societal cooperation. The municipal enforcement unit, Satpol PP, is tasked with ensuring adherence to these provisions, but the unit faces resource limitations and varied levels of public cooperation. Complaints from citizens about recurring violations suggest that enforcement is sporadic and insufficient to deter misconduct. Furthermore, the limited application of sanctions points to a pattern of leniency that undermines the authority of the law. In this context, the mere presence of a regulation does not guarantee its effect. The situation calls for an inquiry into why legal frameworks fail to translate into behavioral change.

One angle often overlooked in regulatory studies is the potential influence of religious ethics in supporting public compliance. In majority-Muslim regions such as Bandar Lampung, Islamic values often guide perceptions of right and wrong in public life. This presents an opportunity to explore whether integrating Islamic legal principles could enhance the moral foundation of public order laws. Rather than viewing religion and state law as separate spheres, this study argues that their intersection may be key to increasing regulatory effectiveness (Mourão Permoser & Bauböck, 2023; Murphy, 2022). Islamic jurisprudence provides a language of duty, justice, and mutual accountability that may resonate more deeply with the public than punitive legal language alone (Elmahjub, 2021; Khodadadi, 2025). Community norms shaped by religious teachings can serve as powerful complements to formal legislation. Yet, despite their potential, these ethical dimensions are rarely integrated into public enforcement strategies. By neglecting this connection, policymakers may be missing a valuable tool for promoting lawful conduct through shared values.

Islamic legal thought identifies several dimensions of authority that can inform the analysis of local governance. The executive function (Sulṭah Tanfiẓiyyah) relates to the implementation of rules, while judicial oversight (Sulṭah Qadhoiyyah) pertains to fair and accountable adjudication. Another

vital dimension is community oversight (Sulṭah Muraqabah), which emphasizes collective responsibility in ensuring public order. These principles suggest that law enforcement is not merely a state function but a moral obligation shared by society (Ekman, 2022; Wirba, 2024). Incorporating these ideas into municipal regulation could foster a more holistic and participatory approach to governance (Cilliers et al., 2024; Kiss et al., 2022). For example, rather than relying solely on penal measures, authorities might adopt practices rooted in ethical instruction and community partnership. This approach could bridge the gap between legality and legitimacy, particularly in communities where religious values carry strong influence. Thus, drawing from Islamic concepts can contribute to a more grounded and socially embedded model of enforcement.

Despite having a clear mandate, Satpol PP often struggles to operationalize enforcement due to logistical and societal obstacles. Field observations show that many of the prohibited acts under Article 17—such as illegal roadside stalls, unlicensed banners, and vehicle noise—remain widespread (Hansson et al., 2021). In response, enforcement officers often resort to informal warnings instead of formal sanctions. While this may reduce confrontation, it also weakens the perceived seriousness of the law (Bergquist et al., 2022; Rocca & Zielinski, 2022). Citizens may come to see the rules as symbolic rather than binding, which can encourage repeated violations. The result is a cycle of leniency and disobedience that erodes both civic discipline and institutional credibility. A legal system that lacks consequence is unlikely to produce long-term behavioral change. This points to the need for new frameworks that combine procedural authority with ethical guidance.

Public order itself is a concept that exists at the intersection of law, culture, and belief. In a setting like Bandar Lampung, where the religious dimension is prominent, societal norms are often shaped as much by values as by statutes (Habsary & Sampurno, 2024). This provides an opportunity for legal systems to align more closely with moral expectations. If the community perceives regulations as consistent with Islamic ethics, compliance is more likely to be voluntary and sustained. Conversely, when there is a dissonance between legal mandates and moral beliefs, resistance or indifference may follow (Hoft, 2023; Knox & Wagg, 2023). This suggests that enforcement strategies that acknowledge and integrate religious principles can achieve broader acceptance. Rather than relying on punitive models alone, a values-based approach could activate civic responsibility through shared understanding. This approach is particularly relevant in multicultural and religiously devout urban environments like Bandar Lampung.

This research is driven by the premise that effective governance requires more than regulatory tools; it requires moral legitimacy. By evaluating a specific article of a local regulation through the perspective of Islamic jurisprudence, this study contributes a nuanced reading of public order enforcement (Alibašić, 2024). It explores how legal norms might be strengthened when situated within a broader ethical framework familiar to the local population. The integration of legal and moral reasoning not only enhances policy relevance but also deepens public trust. In doing so, the study offers a conceptual model that bridges institutional design with community-based ethics (Fielding-Miller et al., 2022; Gbadegesin et al., 2020). Such an approach could have implications beyond the immediate context of Bandar Lampung, providing insights for similar urban centers across Indonesia and the broader Muslim world. The goal is not to replace existing laws with religious codes, but to

enrich them with shared values. Through this lens, governance becomes not just a question of rules, but of relationships.

In light of these considerations, the case of Bandar Lampung presents a critical opportunity to study the intersection of regulation, enforcement, and religious ethics (Hak et al., 2024). The persistent gap between what the law mandates and what is practiced suggests that current approaches are not fully aligned with community realities. This disjunction calls for alternative models that are responsive to both legal demands and cultural expectations. By grounding enforcement in Islamic principles of justice, accountability, and communal obligation, regulatory agencies like Satpol PP may find new pathways to legitimacy. Such models require not only institutional reform but also community education and engagement. Ultimately, this study positions itself as a contribution to the evolving conversation on legal pluralism and ethical governance. Its findings aim to inform practical reforms while encouraging deeper reflection on the role of religion in public policy. In doing so, it affirms that meaningful order is sustained not just by enforcement—but by values people recognize as their own (Mahmood & Uddin, 2020).

Scholarly attention to public order emphasizes that legal frameworks are insufficient without grounded implementation strategies shaped by local values. contends that policy effectiveness often fails where social integration is lacking, particularly in urban contexts. Walker et al.(2025) observe that during health and social emergencies, enforcement reveals institutional blind spots and inequities. In another study, Morris,(2022) warns of the risk posed by unchecked paramilitary authority, especially when civil institutions delegate excessive power to local enforcement. Gelvez,(2025) uses computational models to demonstrate how fragmented enforcement can indicate broader dysfunctions in governance. Cultural expectations, according to Wang et al.(2025) strongly influence public acceptance of emergency regulations. Janes, (2025) suggests that ethical outreach— not punishment—is more sustainable in building public cooperation, a principle echoed in Islamic legal thought. Parks,(2025) also emphasizes the intersection of law, identity, and ethics, underscoring the need for inclusive enforcement systems. From a technological lens, Liu & Jianjie, (2025) argue that enforcement methods must resonate with social ethics to produce lasting change. Drawing from history, Anık,(2025) highlights how religiously grounded enforcement agents in the Ottoman period achieved legitimacy through community trust.brings a modern institutional perspective, noting that public institutions must evolve to reflect the moral consciousness of their stakeholders. Taken together, these studies reinforce the value of aligning statutory enforcement with ethical and religious norms. In a context like Bandar Lampung, Islamic jurisprudence can play a pivotal role in bridging formal law and community expectations.

METHOD

Research Design

This study employed a qualitative descriptive approach to explore how local regulations on public order, particularly Article 17, are applied in the city of Bandar Lampung. Rather than focusing on numerical data, the design emphasized detailed descriptions of real-world practices and perspectives. It allowed the researcher to understand enforcement not only as a legal function but also as a social and ethical process. The design was chosen because it enables the investigation of human behavior, institutional actions, and regulatory interpretations within a natural setting. Through this method, the research could consider both written law and the lived experiences of those responsible for its application. Legal documents and religious principles were treated as complementary lenses for analysis. By adopting a case-focused framework, the study remained anchored in a specific urban and cultural context. This design made it possible to uncover relationships between formal law and informal norms within the structure of local governance.

Participant

Data collection involved individuals working within the Municipal Civil Service Police Unit (Satpol PP) in Bandar Lampung, as they are tasked with maintaining public order under the local regulation. Participants were selected intentionally, based on their direct involvement with implementing Article 17. The goal was to gather insight from both field personnel and supervisory officers, offering a balanced view of challenges and decision-making processes. Each participant had experience dealing with violations of the regulation and was familiar with the expectations set forth in its provisions. Interviews were conducted in a respectful and confidential manner, following ethical research standards. Prior to participation, each individual was informed about the study's purpose and agreed to contribute voluntarily. Their responses provided practical knowledge that cannot be accessed through legal texts alone. By centering their voices, the study aimed to reflect the lived reality of enforcement rather than a purely theoretical view.

Instrument

To gather information, the researcher relied on multiple instruments, including semi-structured interviews, field observation, and document analysis. The interview format combined guided questions with the flexibility to pursue emerging themes, allowing respondents to express their insights freely. Observations were carried out in public spaces where officers were seen interacting with the community, offering a view of real-time enforcement behavior. Additionally, written materials such as the full regulation text and procedural guidelines were reviewed to compare what is mandated with what is practiced. This triangulation method increased the credibility of the findings and helped capture enforcement dynamics from different angles. All instruments were designed to encourage reflection on legal understanding, operational challenges, and cultural considerations. The combination of tools made it possible to document not just what is done, but how and why it is done in specific ways. This approach ensured that the study addressed both structural and human elements of regulation.

Data Analysis

The information obtained from various sources was analyzed using a thematic strategy. After transcribing interviews and compiling notes, the researcher identified patterns that frequently appeared across responses and field notes. These were then grouped into categories, such as regulatory awareness, institutional barriers, ethical reasoning, and the interpretation of Islamic principles in practice. The themes were not imposed beforehand but developed directly from the data through a careful reading process. This allowed the analysis to remain grounded in participants' experiences and to reflect the complexity of the setting. Legal and religious frameworks were used to interpret the data, enabling comparisons between what is enforced, how it is understood, and how it is morally justified. Rather than relying on software, the coding and categorization were conducted manually, allowing for closer engagement with the material. The results offered a layered understanding of enforcement that included legal intent, administrative execution, and ethical reflection.
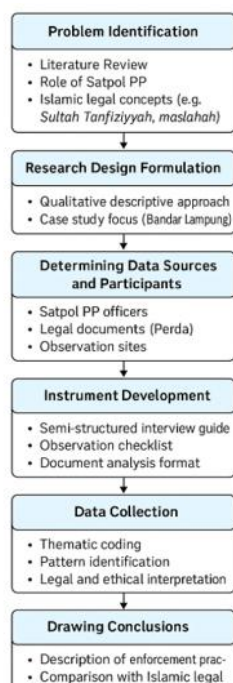

Problem Identification
- Literature Review
- Role of Satpol PP
- Islamic legal concepts (e.g. *Sultah Tanfiziyyah, maslahah*)

Research Design Formulation
- Qualitative descriptive approach
- Case study focus (Bandar Lampung)

Determining Data Sources and Participants
- Satpol PP officers
- Legal documents (Perda)
- Observation sites

Instrument Development
- Semi-structured interview guide
- Observation checklist
- Document analysis format

Data Collection
- Thematic coding
- Pattern identification
- Legal and ethical interpretation

Drawing Conclusions
- Description of enforcement prac-
- Comparison with Islamic legal

Figure 1. Research Flow: Implementation Analysis of Public Order Regulation in Islamic Legal Perspective

RESULTS AND DISCUSSION

Results

Findings from the study indicate that the application of Article 17 of the Bandar Lampung Regional Regulation on Public Order has not yet achieved consistency in practice. Observations and interview responses showed that common infractions—such as vendors occupying sidewalks,

unauthorized use of public spaces, and improper waste disposal—often go unaddressed through formal legal means. Instead of issuing sanctions or penalties, officers typically respond with verbal guidance or informal warnings. This pattern suggests a reliance on soft enforcement rather than structured legal action. Public understanding of the regulation is also low, which contributes to repeated violations and a lack of deterrence. Field observations further confirmed that routine patrols are conducted, but enforcement tends to be reactive rather than strategic. In several areas, the same types of violations occurred repeatedly without follow-up measures or recorded sanctions. Officers acknowledged that limited personnel, inadequate facilities, and the absence of structured socialization campaigns pose significant barriers to implementation. In essence, while legal provisions exist, they are not strongly embedded in daily enforcement behavior. The data collected during fieldwork is summarized in the table below:

Table 1. Observed Violations and Enforcement Responses by Satpol PP

No	Location	Date	Type of Violation	Response Method
1	Imam Bonjol St.	Thursday, Feb 1	Street vending on pedestrian walkway	Verbal coaching
2	Kangkung Market	Friday, Feb 2	Unauthorized vending on sidewalks	Verbal coaching
3	Panjang Market	Monday, Feb 5	Use of pedestrian space for selling	Verbal coaching
4	Kangkung Market	Wednesday, Feb 7	Illegal street trading on public paths	Verbal coaching
5	Raden Intan St.	Thursday, Mar 1	Sidewalk obstruction by vendors	Verbal coaching

These examples illustrate that enforcement is primarily limited to persuasive actions, with no escalation to administrative penalties. Internal documents reveal a lack of integration between enforcement practice and public education, and no formal mechanism exists to align actions with ethical or religious values. Officers expressed interest in improving their approach, yet there is no structured framework or training that supports such efforts. Overall, the current enforcement model lacks sustainability due to limited operational capacity, insufficient legal awareness among the public, and the absence of culturally grounded enforcement strategies.

Discussion

This study reveals that the implementation of Article 17 in Bandar Lampung's public order regulation does not yet reflect consistent enforcement in the field. Although the regulation provides a comprehensive framework to manage urban behavior, actual practices by Satpol PP remain largely

informal. Most officers rely on verbal warnings instead of legal or administrative actions. This situation aligns with Bardales-Noriega's (2025) observation that regulations, while present on paper, often lack transformative impact without engagement at the community level. In the case of Bandar Lampung, this disconnection is evident in the repeated nature of violations and limited sanctions. Wang et al. (2025) emphasize that regulations become effective only when they resonate with local cultural and moral expectations. Since enforcement here does not include community values, its reach is naturally limited. The problem lies not only in legal gaps but also in social disconnect.

Walker et al. (2025) note that weak enforcement during social crises can expose the fragility of public institutions. Similarly, this study found that Satpol PP often lacks a strategic model for sustained enforcement. Despite regular patrols, many violations go unresolved or are treated as routine. The public begins to perceive the regulation as symbolic rather than binding. This reflects what Gelvez (2025) describes in his model of fragmented state enforcement, where the lack of follow-up weakens institutional credibility. In Bandar Lampung, this is further compounded by a lack of legal awareness among citizens. Without consistent reminders or educational outreach, people revert to habitual violations. It becomes clear that the problem is systemic, not incidental.

Morris (2025) warns that local enforcers, when operating without accountability or ethical clarity, risk becoming disconnected from the communities they serve. In this study, officers admitted that their approach remains reactive and uncoordinated. This absence of a moral compass in policy execution creates an enforcement style that is tolerated, but not respected. Janes (2025) supports the idea that ethics, not just law, should guide public regulation, especially when dealing with behaviors rooted in social habits. In Bandar Lampung, where religion plays a central role in daily life, integrating Islamic values into public regulation may enhance community cooperation. However, no such integration was observed in practice. This represents a missed opportunity to reinforce the regulation with moral authority. Community trust is easier to earn when enforcement is perceived as fair and values-based.

Parks (2025) argues that modern enforcement must reflect not only statutory norms but also community identity. Without this alignment, the legitimacy of regulation weakens. The case of Bandar Lampung shows that legal measures, when culturally detached, fail to produce voluntary compliance. Officers may follow procedures, but without public support, the effects remain short-lived. Liu and Jianjie (2025) highlight the importance of embedding ethical considerations into enforcement models to ensure long-term impact. This study's findings align with that claim, as the lack of cultural integration leads to repetition of infractions. Regulations seen as external impositions rarely yield behavioral change. What's needed is a values-based narrative that the public can relate to. In this setting, Islamic ethics can serve that function.

The historical role of religious legitimacy in governance cannot be ignored. Anık (2025) describes how Ottoman authorities used religious frameworks to ensure societal adherence to order. Such models suggest that moral authority strengthens institutional credibility. In Bandar Lampung, the enforcement body operates in a moral vacuum, disconnected from religious institutions. Raventós (2025) explains that public institutions must evolve alongside the values of their constituents. Here, that evolution has not occurred. Despite the religious character of the population, regulation is

applied as if ethical norms are irrelevant. A reform that builds bridges between religious teaching and civic enforcement could change that. Such synergy may foster deeper public responsibility.

Enforcement that relies only on persuasion, without escalation, often loses its corrective function. The repeated use of verbal warnings by Satpol PP illustrates a lack of institutional backbone. Bardales-Noriega (2025) stresses that local enforcement needs both legal strength and community legitimacy. When one is missing, as in this case, effectiveness is compromised. Public order cannot be upheld through leniency alone. Wang et al. (2025) point out that when communities see law as optional, compliance becomes fragile. Therefore, structure and values must operate in tandem. In Bandar Lampung, that tandem is still missing.

The regulation itself is not the problem—it is the approach to its enforcement. Walker (2025) insists that legal presence must be accompanied by practical application. Without it, laws lose their meaning in daily life. Liu (2025) states that enforcement grounded in shared ethics encourages sustainable compliance. What the officers in this study confirmed is that without moral reinforcement, regulations remain surface-level. Enforcement becomes a routine, not a responsibility. If Islamic values such as maslahah or 'adl were introduced into daily operations, that could begin to shift perceptions. This requires institutional support, not just individual intent.

Community resistance, as observed in this study, often stems from how law is presented. Janes (2025) observes that top-down approaches provoke defiance when they ignore cultural nuance. In contrast, value-centered enforcement fosters dialogue and understanding. Parks (2025) recommends policy frameworks that reflect both legal and social identities. In Bandar Lampung, this would mean involving religious scholars or leaders in shaping public order strategies. Satpol PP staff have shown openness to ethical guidance, but they need structural backing. Without that, enforcement remains hollow. Laws may be applied, but they are not embraced.

The current structure isolates Satpol PP from potential allies in the community. Raventós (2025) stresses that sustainable governance requires interdependence across civil, legal, and religious sectors. No such coordination was evident here. Despite the strong Islamic culture in the city, religious institutions are not engaged in enforcement. This gap reflects missed potential. Morris (2025) urges for greater transparency and collaboration in local governance. In Bandar Lampung, that principle could help restore trust. By building ethical partnerships, the city can enforce not just law—but shared responsibility.

In closing, this discussion shows that regulation alone does not guarantee compliance. When values, trust, and ethics are absent, law loses its meaning. The ideas of Bardales-Noriega, Wang, Walker, Gelvez, Morris, Janes, Parks, Liu, Anık, and Raventós all point toward a more integrated approach. Law and morality must support each other. The case of Bandar Lampung demonstrates the consequences of separating them. For future reform, the path forward lies in merging enforcement with ethical relevance. Public order must be built not only on rules—but on the values people live by.

Implications

This research highlights the broader consequences of relying solely on legal formalism in managing public behavior. The findings indicate that in culturally religious settings like Bandar Lampung, public compliance with regulations is not determined only by legal mandates, but also by the degree to which those mandates resonate with the community's ethical framework. Enforcement

strategies that ignore this dynamic risk becoming ineffective. Integrating Islamic ethical values—such as justice ('adl) and public welfare (maslahah)—into enforcement practice can strengthen legitimacy and foster deeper cooperation. When law is enforced in alignment with societal values, it tends to invite voluntary adherence rather than resistance. This approach may also reduce the dependence on punitive enforcement by activating internal motivations to follow rules. For policymakers, this suggests the importance of harmonizing legal instruments with cultural identities. For scholars, it offers a framework for understanding how ethical systems can support, rather than compete with, public regulation.

Limitations

As with any study, this research has its boundaries. It was limited to the observation of a specific local regulation in a single urban setting, which narrows its applicability to other contexts with different social, religious, or political environments. The focus on Satpol PP's enforcement efforts also means that other influential actors, such as religious leaders or civic organizations, were not directly involved in the analysis. The qualitative nature of the data—based on interviews, documents, and observation—emphasizes depth over breadth, but also opens room for interpretation bias. Because the research was exploratory, it did not measure the long-term impact of the regulation or track behavioral changes over time. Moreover, the study did not test public awareness or attitudes through survey instruments, which might have enriched the findings with quantitative balance. These constraints do not diminish the relevance of the insights but suggest the need for broader, more inclusive future investigations. Understanding how these patterns manifest in other cities could offer stronger comparative conclusions.

Suggestions

Several actionable recommendations arise from this study. First, enforcement agencies such as Satpol PP should consider building structured collaboration with religious leaders to embed moral instruction into public regulation. This can take the form of shared community outreach, ethical training, or joint forums on civic responsibility. Second, the municipality should revise enforcement guidelines to include not only procedural steps but also cultural and ethical principles that reflect local norms. Officers should be equipped not only with authority but also with communication skills grounded in community values. Third, education about local regulations must extend beyond punishment to include awareness campaigns that connect legal provisions with shared beliefs. Future researchers are encouraged to explore how integrating religious ethics into urban governance affects public compliance across different regions. Comparative studies between secular and value-based enforcement models could be especially revealing. In the longer term, cities like Bandar Lampung would benefit from enforcement systems that combine legal precision with cultural intelligence—creating a regulatory environment that is not only enforceable, but also embraced.

CONCLUSION

This study concludes that the enforcement of public order through Article 17 of the regional regulation in Bandar Lampung has not yet achieved its intended effectiveness. While the regulation formally defines what constitutes orderly public behavior, its practical implementation remains limited in scope and consistency. Field findings reveal that enforcement actions are primarily persuasive and rarely accompanied by legal sanctions, which reduces their impact over time. Recurrent violations, combined with minimal follow-up and weak public awareness, demonstrate a disconnect between regulatory objectives and actual community practices. In an environment where religious and cultural values influence daily life, regulatory approaches must go beyond legalistic frameworks. The absence of ethical integration within enforcement efforts has created a gap between law and legitimacy. This study emphasizes that legal provisions gain greater acceptance when they align with the moral compass of the society they govern. In the context of Bandar Lampung, incorporating Islamic principles such as fairness, accountability, and communal duty could enhance both the credibility and effectiveness of local enforcement. Ultimately, maintaining public order requires more than written rules; it demands a model of governance that engages with the values and expectations of the community. Legal strategies that reflect societal norms are more likely to produce lasting behavioral change. This research encourages a shift from a purely administrative mindset to one that considers ethical foundations as essential to successful regulation. By aligning enforcement with shared values, local governments can foster a more respectful and participatory approach to urban discipline.

AUTHOR CONTRIBUTION STATEMENT

Author 1 (Gusti Ramanda Rahman), was responsible for developing the research concept, conducting field observations and interviews, and preparing the initial draft of the manuscript.
Author 2 (Nurnazli), contributed to the legal and regulatory analysis, incorporated Islamic jurisprudential perspectives into the framework, and structured the methodology.
Author 3 (Eko Hidayat), played a key role in organizing the discussion section, aligning empirical findings with the literature review, and ensuring the overall coherence of the manuscript.

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