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ARTICLE (REFEREED)

Institutional–Cultural Synergy in Coastal Community Development: Local Values, Gender Dynamics, and Participatory Governance in South Sulawesi

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Abstract

This study examines institutional needs for community development in coastal areas of South Sulawesi, Indonesia. Despite the presence of community organisations, including PKK (Family Welfare Empowerment), *Karang Taruna*, and religious and customary councils, coordination and program sustainability remain limited. Using a descriptive qualitative design, the study draws on in-depth interviews with six categories of community figures: village heads, hamlet leaders, religious leaders, informal leaders, community elders, and women leaders. The findings reveal that: (1) local institutions operate within the cultural framework of *siri' na pacce*, which promotes dignity and solidarity; (2) PKK plays a key role in women's social and economic empowerment; (3) coordination between formal and informal institutions remains fragmented; and (4) limited financial and educational resources constrain participatory institutional capacity. The study concludes that stronger institutional synergy, gender-inclusive participation, and alignment between programs and local cultural values are essential for sustainable coastal community development.

Keywords

Coastal Communities; Institutional Development; Local Governance; Women's Empowerment; Participatory Approaches; Indonesia

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Introduction

Coastal communities constitute strategic socio-economic spaces in the Asia Pacific region, where livelihoods depend heavily on fisheries, marine-based enterprises, and small-scale aquaculture. These communities, however, face increasing vulnerabilities driven by climate change, resource depletion, market instability, and structural inequality. Scholars have therefore emphasised that coastal development must extend beyond economic interventions to include institutional and cultural dimensions that shape how communities organise collective action and manage risks (Adger 2010; Ostrom 2007). Institutions, formal and informal, serve not only as regulatory frameworks but also as socio-cultural systems that guide everyday interactions, resource governance, and participation in decision-making (North 1990).

In Indonesia, one of the largest archipelagic countries in the Asia Pacific, coastal community governance is characterised by the coexistence of state-led development programs and deeply rooted cultural norms. In South Sulawesi, particularly in villages such as Galesong Baru, local institutions operate within the ethical framework of *siri' na pacce*, a value system that embodies dignity, empathy, solidarity, and collective responsibility. This cultural foundation functions as both social capital and moral legitimacy, shaping cooperation, conflict resolution, and social cohesion. Such dynamics resonate with Putnam et al.'s (1993) argument that trust, norms, and social networks underpin institutional effectiveness.

Within Bugis-Makassar society, *siri' na pacce* represents an interconnected ethical orientation concerning personal dignity, social responsibility, empathy, and solidarity. While *siri'* is commonly associated with honour and self-respect, *pacce* in Makassar usage expresses a sense of shared suffering and compassion that can motivate concern for others and collective responsibility. These values are therefore relevant to understanding how social relationships, mutual obligations, and collective action are negotiated within local communities (Badewi 2019; Wiryadinata 2024). However, *siri' na pacce* should not be understood as a fixed or uniformly practised set of norms. Recent research in Makassar shows that its interpretation and enactment may vary and can sometimes depart from its commonly recognised ethical ideals (Rahmi et al. 2025). In this study, *siri' na pacce* is understood as a culturally situated ethical framework through which to examine solidarity, participation, and institutional relationships in coastal community governance, rather than as a guarantee of institutional cohesion or effective collective action (Safitri & Suharno 2020).

Despite the integrative potential of cultural values, institutional arrangements in many Indonesian coastal communities remain fragmented. Village governments, *Badan Usaha Milik Desa* (*BUMDes:* Village-Owned Enterprise is a village-established legal entity that manages businesses, assets, investment, and services to promote the welfare of the village community), fishermen's groups, *Pemberdayaan Kesejahteraan Keluarga* (PKK/the Family Welfare and Empowerment Movement), *Karang Taruna*, and religious or customary councils frequently operate in parallel without coherent coordination. This fragmentation reflects what Hajer (2003) conceptualises as an 'institutional void', a condition in which no effective structure connects actors to generate sustained collective action. As a result, development programs often become sectoral, short-lived, or disconnected from local realities.

A further challenge arises from the persistence of top-down development models that prioritise administrative procedures over local knowledge. Studies indicate that neglecting community-based knowledge systems can weaken the legitimacy and effectiveness of development interventions (Henningsen 2001; Pomeroy & Berkes 1997). While coastal communities in South Sulawesi have long relied on customary authority, religious leadership, and intergenerational knowledge to manage social and ecological uncertainties, these informal institutions are insufficiently integrated into formal governance mechanisms. This gap highlights the need for a more holistic approach to institutional strengthening, one that aligns formal structures with cultural practices and community expectations.

Recent scholarship has increasingly emphasised that institutional capacity, social capital, gender relations, and deliberative participation are critical determinants of successful coastal development (Dennis et al. 2016; Fabinyi et al. 2015). However, empirical investigations that connect these dimensions within the specific cultural context of South Sulawesi remain limited. Few studies have examined how local values such as *siri' na pacce* shape institutional behaviour, how gendered institutions like PKK contribute to socio-economic resilience, or how institutional coordination affects participatory governance in coastal villages.

This study addresses these gaps by analysing the institutional requirements necessary to support inclusive and sustainable community development in coastal South Sulawesi. By integrating sociological, institutional, and cultural perspectives, the study offers a nuanced understanding of how formal and informal institutions interact, how cultural norms structure collective action, and how gendered participation influences governance outcomes. Such an analysis is essential for developing context-sensitive institutional frameworks in the Asia Pacific region, where coastal communities continue to face complex socio-ecological challenges.

The study is guided by a central research question: how can institutional arrangements be designed to support inclusive and sustainable community development in the coastal areas of South Sulawesi? To address this question, the analysis focuses on three interrelated aims: first, to identify the existing forms and functions of formal and informal institutions operating in coastal villages; second, to examine how cultural values, particularly the normative system of *siri' na pacce*, shape institutional behaviour and patterns of collective action; and third, to analyse community expectations and institutional capacity gaps that hinder the realisation of effective participatory development.

Method

The study adopts a descriptive qualitative design with a case study approach to examine the institutional dynamics of coastal communities in South Sulawesi. Galesong Baru Village in Takalar Regency was selected as the research site because it reflects the socio-cultural and institutional characteristics typical of coastal settlements in the region, including a strong reliance on fisheries, the coexistence of formal and informal authorities, and deeply rooted cultural values. A qualitative case study is particularly suitable for exploring how institutions operate within everyday community practices and how cultural norms shape governance processes.

Primary data were collected through in-depth interviews and field observations between June 2024 and August 2025. The selection of informants followed a purposive sampling strategy to ensure the inclusion of actors occupying different institutional roles and forms of legitimacy. Interviews involved the village head, hamlet leader, religious leader, informal community leader, community elder, and a representative of the women's organisation (PKK). These individuals were chosen because they represent different spheres of authority, including administrative, spiritual, customary, generational, and gender-based, that together shape the institutional landscape of coastal governance. Interviews were semi-structured, lasted between forty-five and ninety minutes each, and focused on institutional practices, cultural norms, leadership relations, participatory mechanisms, gender roles, and community expectations toward development.

Field observations complemented the interviews by documenting community meetings, institutional gatherings, public deliberation processes, and routine social interactions. These observations provided contextual insights into how institutions function in practice and how cultural values such as *siri' na pacce* manifest within everyday decision-making and social coordination. Secondary data, including village documents, organisational statutes, meeting minutes, and relevant administrative reports, were also reviewed to triangulate findings and situate the analysis within existing governance structures.

Data analysis followed a grounded theory–informed procedure drawing on Corbin and Strauss (Corbin & Strauss 1990). The process began with open coding, which involved identifying recurring

concepts related to leadership, trust, participation, cultural legitimacy, institutional fragmentation, and gender dynamics. These initial codes were then grouped through axial coding to construct broader categories that revealed patterns of institutional synergy, coordination gaps, role differentiation, and the influence of local values on governance behaviour. Selective coding was subsequently used to synthesise relationships across categories, allowing the development of an integrative understanding of institutional needs and the ways in which cultural norms shape collective action.

Throughout the analysis, the emergence of themes was treated inductively to ensure that theoretical insights were grounded in participants' narratives rather than predetermined frameworks. Credibility was strengthened through triangulation across interviews, comparison with field notes and documents, and iterative reflection during the coding process. The methodological approach thus enabled a holistic account of the interplay between institutions, culture, and participatory governance in the coastal context of South Sulawesi.

Results and Discussion

The findings are organised around three interrelated dimensions that emerged from the analysis of interviews, field observations, and village documents: institutional arrangements, gender relations, and participatory governance. These dimensions were selected because they capture the main ways in which community development is organised, experienced, and constrained in Galesong Baru. During the open coding process, recurring themes included leadership, trust, participation, cultural legitimacy, institutional fragmentation, and gender dynamics. These themes were subsequently grouped through axial coding into broader categories concerning institutional synergy, coordination gaps, role differentiation, and the influence of local cultural values on governance behaviour. The findings therefore indicate that the challenges of coastal community development cannot be understood solely in terms of the availability of development programs or economic resources; they are also shaped by how institutions relate to one another, how women participate within these institutional arrangements, and how far community members are able to influence development processes.

The three dimensions are analytically interconnected rather than treated as separate themes. Institutions provide the organisational structures through which development decisions, resources, and responsibilities are distributed, while gender relations shape who has access to these structures and whose contributions are recognised within them. Participation, in turn, concerns the extent to which community members and local organisations can influence decisions rather than merely receive information or participate in short-term activities. The empirical analysis shows that these dimensions intersect around a common problem: formal and informal institutions possess different forms of legitimacy and resources but remain weakly connected, women contribute substantially to household and community resilience but have limited influence in formal decision-making, and community participation remains constrained by limited administrative literacy, access to information, and deliberative capacity. The discussion therefore proceeds from the institutional foundations of community resilience, to the role of women's institutions and gender in socio-economic empowerment, and finally to institutional synergy and the challenges of participatory development. This structure allows the empirical findings to be presented first and subsequently interpreted through the relevant theoretical perspectives.

INSTITUTIONS AS THE FOUNDATION OF SOCIAL RESILIENCE IN COASTAL COMMUNITIES

The empirical findings reveal that coastal community development in Galesong Baru is supported by a diverse institutional landscape, but these institutions do not yet function as an integrated system. Formal institutions, including the village government, BUMDes, and fishermen's groups, coexist with informal

institutions such as customary bodies, religious leaders, youth organisations, and women's groups. However, these actors tend to operate within separate institutional domains, with different sources of legitimacy, resources, and responsibilities. Formal institutions derive their authority primarily from administrative and regulatory structures, whereas informal actors, particularly hamlet and religious leaders, are trusted because of their social proximity, moral authority, and established relationships with community members. This institutional differentiation has resulted in limited coordination and has made development activities more dependent on individual programs than on sustained inter-institutional arrangements.

The findings further show an imbalance between institutional legitimacy and institutional resources. Community-based organisations such as PKK, *Karang Taruna*, and customary institutions possess strong social legitimacy and close relationships with residents, but have limited access to legal authority and public resources. Conversely, BUMDes and the village government possess greater administrative and financial access but do not enjoy the same level of social trust. This asymmetry contributes to pragmatic and project-driven forms of collaboration rather than sustained institutional cooperation. Community participation is consequently constrained: residents may attend consultations and community meetings, but their involvement does not consistently translate into substantive influence over development decisions. Limited literacy, unfamiliarity with administrative procedures and technocratic language, and weak negotiation capacity further restrict the ability of community members to articulate and advance their interests within formal decision-making processes.

Taken together, the empirical evidence indicates that the central institutional challenge is not the absence of organisations, but the absence of mechanisms that connect their different forms of legitimacy, knowledge, and resources. Formal and informal institutions perform complementary functions, yet they remain insufficiently connected in development planning, budgeting, monitoring, and deliberation. At the same time, local cultural values, particularly *siri' na pacce*, provide an important basis for solidarity, trust, and collective responsibility, but these values have not yet been consistently translated into institutional mechanisms for coordination, transparency, and accountability. The findings therefore point to a need for institutional arrangements that can connect formal administrative capacity with the social legitimacy and local knowledge embedded in informal institutions. Table 1 summarises the principal empirical patterns and their analytical implications.

The findings indicate that the institutional configuration in coastal communities of South Sulawesi has not yet formed a functionally integrated synergy between formal institutions, village government, BUMDes, fishermen's groups, and informal institutions such as customary councils, religious groups, youth organisations, and women's collectives. These two institutional spheres operate within largely separate social domains, with divergent actor orientations, resource capacities, and logics of action that are not coherently connected. This condition leads to empowerment programs that are fragmented, *ad hoc*, and unable to generate sustained institutional strengthening. Such fragmentation constitutes a structural challenge for participatory development in coastal areas, which intrinsically requires multi-actor coordination. Collectively, these dynamics create an *institutional void* (Hajer 2003; Leftwich 2010; Mair 2025), a condition marked by the absence of coordinating mechanisms capable of operationalising integration among actors in village development processes.

This institutional fragmentation can be understood through Beckert's (2003) concept of *embeddedness*, which posits that economic action and institutional practices are never autonomous but are deeply embedded in social networks and local norms. In the context of South Sulawesi's coastal communities, *siri' na pacce* serves as a value framework governing ethical collective interaction and reinforcing social resilience. However, despite functioning as a social glue, this cultural value does not automatically produce effective institutional coordination without accompanying mechanisms of communication, transparency, and institutionalised accountability.

Table 1. Analytical Themes of Institutions as the Foundation of Social Resilience in Coastal Communities

Aspect	Empirical Findings	Supporting Theory	Scholarly Meaning / Implications
Institutional Fragmentation	Formal institutions (village government, BUMDes, fishermen's groups) and informal institutions (customary councils, religious leaders, youth groups, PKK) operate separately without coordination.	Hajer (2003) – Institutional void; Leftwich (2007) – Political dimensions of institutional arrangements; Mair (2025) – Institutional voids (subject to verification of the cited source).	Fragmentation creates coordination gaps that hinder participatory development.
Institutional Embeddedness	Institutional practices are deeply tied to social networks, norms, and the cultural value of *siri' na pacce*.	Beckert (2003) – Embeddedness	Cultural values strengthen cohesion but do not automatically generate cross-institutional coordination.
Dual Legitimacy	Customary and religious leaders derive moral legitimacy; formal leaders rely on administrative legitimacy.	Leftwich (2010)	This dualism limits policy integration and produces governance asymmetry.
Fisheries Governance Tension	Fisherfolk prefer informal leaders over formal procedures.	Fabinyi et al. (2015)	Governance is caught between resource management needs and social inequality.
Moral Economy as Social Glue	Cooperation, solidarity, and distributive justice outweigh formal rules in shaping behavior.	Thompson (1971); Henningsen (2001)	Moral economy builds trust but cannot replace accountable governance structures.
Tokenistic Participation	Community members attend meetings but have no real influence on decisions.	Arnstein (1969) – Placation Level	Participation is symbolic rather than substantive.

Table 1. continued

Aspect	Empirical Findings	Supporting Theory	Scholarly Meaning / Implications
Bounded Participation	Low literacy, technocratic language, and weak negotiation skills restrict citizen voice.	Cleaver (1999)	Community capacity needs strengthening to enable meaningful participation.
Imbalance of Institutional Capital	PKK, *Karang Taruna*, and customary institutions hold strong legitimacy but lack access to resources; BUMDes has resources but weak social trust.	Agrawal & Gibson (1999)	Mismatch between social and administrative capital leads to pragmatic, project-driven collaboration.
Absence of Synergy Preconditions	Trust-building, face-to-face dialogue, and shared commitment are minimal.	Ansell & Gash (2008)	Without synergy conditions, collaboration cannot be sustained.
Parallel Governance Systems	Bureaucratic and customary–religious systems operate side by side without integration.	Chambers (1997); Pretty (1995)	Formal policies fail to align with local knowledge.
Lack of Collective Learning Mechanisms	Limited social learning and intergenerational knowledge transfer.	Folke et al. (2005) – Adaptive Governance	Reduces adaptive capacity and resilience.
Role of *siri' na pacce*	Strengthens solidarity, cohesion, and moral responsibility.	Cultural sociology	Must be institutionalised through mechanisms of transparency and accountability.

In Galesong Baru, differences in the basis of legitimacy reinforce institutional dualism: customary leaders and religious leaders derive authority from social trust, whereas formal institutions rely primarily on administrative legitimacy. This asymmetry results in an *institutional dualism* that constrains policy integration. Consistent with Leftwich (2010), institutional voids in developing contexts often push informal institutions to assume functions that formal institutions fail to fulfill. This pattern is evident in the management of fishing activities, village deliberation processes, and local economic coordination, all of which rely more on informal figures than on formal procedures.

These findings align with Fabinyi et al. (2015), who argue that small-scale fisheries governance is frequently caught in tensions between resource management and the management of social inequalities.

In Galesong Baru, social hierarchies and the dominance of local leadership limit the ability of formal institutions to function democratically without the support and legitimacy derived from informal structures.

Through the lens of moral economy (Henningsen 2001; Thompson 1971), social relations in coastal communities are shaped by ethics of mutual cooperation, solidarity, and distributive justice, factors that often exert greater influence over collective behaviour than formal rules. This condition explains why residents tend to place greater trust in religious figures and hamlet leaders than in village officials. Nevertheless, the predominance of this moral economy cannot substitute for the need for structured, inclusive, and accountable development governance.

Within the framework of participatory development, Chambers (1983) emphasises *empowerment from below* as a prerequisite for meaningful community empowerment. However, the findings indicate that coastal community participation generally remains at a consultative or even tokenistic level, failing to reach the realm of substantive decision-making. This situation corresponds with Arnstein's (1969) *Ladder of Participation*, which positions coastal communities at the level of *placation*, where community involvement is largely symbolic and devoid of control over the direction of development policies.

These limitations are closely linked to institutional embeddedness. Agrawal & Gibson (1999) argue that the effectiveness of local institutions is shaped by the integration among formal structures, social norms, and social networks. In coastal contexts, institutions such as *Karang Taruna*, PKK, and customary councils possess strong social legitimacy yet lack legal authority and access to state resources; conversely, BUMDes benefits from regulatory and financial access but suffers from low social trust. This imbalance results in inter-institutional collaboration that is often pragmatic, project-driven, and misaligned with broader community agendas.

Within the framework of collaborative governance, Ansell & Gash (2008) highlight the importance of face-to-face dialogue, trust-building, and shared commitment as minimal conditions for institutional synergy. Yet this study finds that these prerequisites have not been fully established. Local trust gravitates more toward informal actors such as hamlet leaders and religious authorities than toward formal governmental structures. This pattern indicates that formal and informal sources of authority coexist in the governance of coastal community affairs, with informal actors providing socially trusted channels through which community concerns and collective interests are articulated. Rather than demonstrating institutional bricolage in the strong sense of the adaptation or reinterpretation of formal rules, the findings point more directly to the coexistence of parallel sources of institutional legitimacy within local governance.

Moreover, the institutional dynamics of coastal communities demonstrate the presence of a dualism of governance between village bureaucracy and customary–religious institutions. The village bureaucracy performs administrative functions and development planning, while customary–religious institutions safeguard social cohesion, moral norms, and conflict resolution mechanisms. In the absence of integrative mechanisms, these systems operate in parallel without substantive linkage in planning, budgeting, or monitoring development initiatives. This disconnect results in formal policies that are often misaligned with the local knowledge possessed by coastal communities, as previously cautioned by Chambers (1997) and Pretty (1995).

Low levels of literacy, education, and deliberative capacity narrow the space for substantive participation. The use of technocratic language in formal forums, coupled with residents' limited negotiation abilities, becomes a constraining factor that produces *bounded participation* (Cleaver 1999). The findings therefore point to the need for differentiated, contextually grounded, and culturally sensitive capacity-building at both community and institutional levels. For community members and representatives of informal and community-based institutions, capacity-building should strengthen administrative literacy, access to information, deliberative skills, and negotiation capacity. For formal institutional actors, complementary capacity-building should focus on inclusive facilitation, communication across institutional boundaries, and

the integration of local knowledge into planning and deliberation processes. Such differentiated capacity-building can help reduce the asymmetry between formal and informal actors and create conditions in which community participation becomes substantive rather than merely symbolic.

Normatively and in practice, building institutional synergy in coastal areas requires a shift from project-based collaboration toward governance-based partnership. Project-based collaboration refers to cooperation that is primarily initiated by specific government programmes or development projects, organised around particular activities or outputs, and often ends when the programme or project is completed. Governance-based partnership, by contrast, involves more sustained institutional relationships in which formal and informal actors share information, participate in deliberation, coordinate responsibilities, and contribute to planning, implementation, and monitoring beyond the boundaries of a single project. The distinction is therefore not simply between short-term and long-term cooperation, but also between instrumental cooperation centred on programme delivery and a more institutionalised form of collective governance in which actors have an ongoing role in shaping development priorities. From the perspective of adaptive governance (Folke et al. 2005), such partnership requires social flexibility, mechanisms for collective learning, and sustained opportunities for cross-actor participation. Inclusive village deliberation forums involving PKK, *Karang Taruna*, BUMDes, customary councils, and fishermen's groups can provide institutional spaces through which these actors exchange knowledge, negotiate priorities, and coordinate development actions.

Such governance-based partnership can also contribute to gender equity, but only when women's participation extends beyond their involvement in programme activities to include meaningful access to decision-making, resources, and institutional representation. In Galesong Baru, this is particularly important because PKK and women-led economic activities already contribute to household resilience and community welfare, while women remain less represented in formal village decision-making structures. Integrating PKK and other women's groups into deliberation, planning, budgeting, implementation, and monitoring can therefore connect women's existing social and economic contributions with formal governance processes. In this sense, institutional synergy becomes gender-equitable not merely because women are included as participants, but because institutional arrangements create opportunities for women to influence priorities, access resources, and exercise decision-making authority. Thus, strengthening institutional synergy requires both the integration of local values such as *siri' na pacce* and explicit mechanisms for inclusive representation, enabling coastal governance to become more adaptive, transparent, accountable, and responsive to different community needs.

THE ROLE OF WOMEN'S INSTITUTIONS AND GENDER IN SOCIO-ECONOMIC EMPOWERMENT IN COASTAL COMMUNITIES

The empirical findings show that women in Galesong Baru perform multiple roles that are central to the social and economic resilience of coastal households. In addition to managing household welfare, health, and children's education, women contribute directly to household livelihoods through marine-based productive activities, including shredded-fish production (*abon ikan*), flying-fish roe processing, and home-based microenterprises. These activities become particularly important in a coastal economy exposed to fluctuations in fish prices, seasonal changes, and other livelihood uncertainties. The contribution of women therefore extends beyond the domestic sphere: their productive and reproductive activities connect household economic security with the broader social stability of the community.

PKK provides an important institutional space through which these roles extend into community life. Through skills training, health education, religious activities, community service, and collective economic initiatives, women develop skills, exchange information, build social networks, and organise mutual support. The findings indicate that these activities strengthen women's capacity to initiate small businesses and participate in community networks, while also sustaining forms of collective care and solidarity. Local

values of *siri' na pacce* are evident in these practices, particularly in mutual assistance, knowledge sharing, and collective responses to household and community difficulties. PKK thus functions as an important organisational space connecting women's household responsibilities, economic activities, and participation in community affairs.

However, the findings also reveal a persistent gap between women's substantial social and economic contributions and their influence within formal village governance. Although women are active through PKK, religious groups, microenterprises, and other community activities, their involvement does not translate proportionately into representation or decision-making authority within formal structures such as the village government, BUMDes, and fishermen's groups. Limited access to capital and leadership opportunities further constrains the conversion of women's skills, networks, and economic contributions into institutional influence. The central empirical pattern is therefore not an absence of women's participation, but a disconnection between women's active participation in community life and their limited access to formal institutional power. Table 2 summarises these empirical themes and their analytical implications.

Table 2. Analytical Themes of The Role of Women's Institutions and Gender in Socio-Economic Empowerment in Coastal Communities

Aspect	Empirical Findings	Supporting Theory	Scholarly Meaning / Implications
Women's Multifunctional Roles in Coastal Households	Women sustain household economies, maintain social stability, support education and health, and lead microenterprise activities (e.g., shredded fish, roe processing).	Weichselgartner & Kelman (2015) – Everyday resilience	Women are central actors in socio-economic resilience, not merely support figures.
Empowerment Framework: Resources–Agency–Achievements	PKK provides training, social capital, and collective experience; women initiate businesses and participate in networks, but structural barriers limit achievements.	Kabeer (1999) – Empowerment trilogy	Empowerment progresses incrementally; structural inequalities constrain outcomes.
PKK as a Gendered Institution	PKK expands women's public roles through training, religious groups, and community service; strengthens solidarity and negotiation capacity.	Cornwall (2016) – Gendered institutions	Institutions both reflect and transform gender norms; PKK strengthens social capital.

Table 2. continued

Aspect	Empirical Findings	Supporting Theory	Scholarly Meaning / Implications
Ethic of Care and Social Solidarity	Women organise support activities, crisis response, and community care networks.	Gilligan (1982) – Ethics of care; Tronto (1993, 2020) – Ethics of care and its social and political dimensions.	Women's moral orientation drives community resilience through collective care.
Institutional Non-recognition of Women's Roles	Despite major contributions, women's institutions remain outside formal decision-making structures.	Cornwall & Edwards (2010)	"Empowerment discourse" often rhetorical, lacking structural transformation.
Capabilities and Agency Constraints	Women contribute economically but lack representation and leadership space in village governance.	Sen (1999) – Capability approach, substantive freedoms, and women's agency.	Limited freedoms and agency inhibit women from influencing public decision-making.
Intersectional Barriers	Gender, class, and patriarchal norms intersect to restrict women's access to institutional power.	Crenshaw (1994) – Intersectionality	Women face layered constraints that require intersectional governance reforms.
Gender Bias in Fisheries Governance	Women participate actively in marine value chains but remain excluded from formal fisheries governance.	De la Torre-Castro et al. (2022); Kleiber et al. (2015)	Ignoring women's roles leads to biased and ineffective policy outcomes.
Capability Development through PKK	Training enhances skills, social networks, and confidence, yet patriarchal norms limit leadership roles.	Nussbaum (2000) – Capabilities & Freedoms	Skills growth does not automatically translate into leadership opportunities.
Gendered Institutional Fragmentation	Women's institutions operate separately from formal structures (Village Gov, BUMDes, fishermen groups).	Cornwall & Edwards (2010)	Participation remains symbolic; structural gaps reproduce gender inequalities.

Table 2. continued

Aspect	Empirical Findings	Supporting Theory	Scholarly Meaning / Implications
Hybrid Institutional Role of PKK	PKK bridges domestic and public spheres; women sustain social stability during economic and ecological stress.	Feminist Institutionalism (Aslichati, 2011; Mackay et al., 2010)	PKK can function as a critical node for community-driven development.
Cultural Foundation of Women's Agency	*Siri' na pacce* motivates women's empathy, solidarity, mutual care, and collective action.	Cultural Sociology; Tronto (1993)	Local values shape women's collective resilience and social leadership.
Women as Agents of Social Transformation	Women influence socio-economic dynamics and collective decisions, not just household matters.	Feminist Institutionalism (Mackay et al., 2010)	Strengthening women's institutions is essential for inclusive, sustainable development.

The findings indicate that women in the coastal community of Galesong Baru play strategic and multifunctional roles in sustaining household economies, maintaining family social stability, and ensuring the continuity of community well-being. Through institutions such as PKK, women extend their roles beyond domestic boundaries and enter the public sphere through social, economic, and cultural activities, as explained above. These dynamics illustrate that women are not merely 'supporting actors but are, in fact, central drivers sustaining the microeconomic resilience of coastal households.

Within the framework of women's empowerment theory, Kabeer (1999) emphasises three fundamental components of empowerment: *resources*, *agency*, and *achievements*. In coastal communities, women acquire resources through PKK training, social capital, and collective experience. Their agency is reflected in their ability to initiate small businesses, engage in community networks, and proactively access economic opportunities. However, their achievements, such as increased income, stronger bargaining positions, and enhanced social recognition, continue to face structural barriers, including limited access to capital, the marginalisation of women from formal village institutions, and male dominance in decision-making structures. Consequently, the empowerment process unfolds incrementally, gradually transitioning from the domestic sphere to the public sphere as women's capacities for participation grow.

Institutionally, PKK can be understood as a *gendered institution* (Cornwall 2016) that may simultaneously reproduce or challenge existing gender inequalities. As a vehicle for women's empowerment and participation in development, PKK provides an institutional space through which women can extend their roles beyond the domestic sphere (Aslichati 2011). Its approach to empowering women also resonates with Gilligan's (Gilligan 1982) notion of an *ethic of care*, which emphasises care and relational responsibility in moral reasoning. In Galesong Baru, this perspective is reflected in women's collective social activities and mutual support, particularly during economic crises or natural disasters. Through these practices, women

contribute to community well-being and social resilience, although their contributions do not necessarily translate into formal representation or influence within village governance.

Women's institutions such as PKK, religious study groups, and women-led microenterprises play a significant role in strengthening the social resilience of coastal households. However, these contributions are often institutionally unrecognised. This condition aligns with Cornwall & Edwards' (2010) critique that the discourse of women's empowerment frequently remains at the level of rhetoric without producing substantive structural change.

From Sen's (1999) *capabilities* perspective, empowerment is understood as the expansion of women's freedoms to pursue the lives they value. Although coastal women contribute substantially to household economies, they do not hold proportional representation in village decision-making structures. Crenshaw's (1994) intersectionality framework explains that the constraints faced by women stem from overlapping identities, gender, social class, and local patriarchal structures, that inhibit their entry into the village political arena.

The study by de la Torre-Castro et al. (2022) in Zanzibar demonstrates that women are key actors in the fisheries value chain but are often marginalised due to gender-biased institutional structures. This finding parallels the context of Galesong Baru: women actively participate in seafood processing, cooperatives, and social activities, yet they lack formal legitimacy within village institutions. Kleiber et al., (2015) further substantiate that the neglect of women's contributions in the fisheries sector results in biased and less effective policies. Thus, integrating gender perspectives into coastal governance is not merely a matter of justice but a prerequisite for effective development policy.

PKK training contributes to improved skills, expanded information networks, and women's enhanced sense of empowerment. However, as Nussbaum (2000) cautions, capability expansion is often constrained by patriarchal norms that restrict women's leadership roles, keeping them in subordinate positions within public decision-making. This phenomenon is evident in Galesong Baru, where women are socially active yet rarely involved in the formulation of the village's strategic policies.

This study identifies the presence of *gendered fragmentation* within village institutional governance. Although PKK and other women's institutions perform essential functions in community life, they occupy an institutional orbit separate from formal structures such as the Village Government, BUMDes, and fishermen's groups. This fragmentation reinforces Cornwall & Edwards' (2010) argument that women's participation is often *tokenistic*, visibly present in formal settings yet lacking substantive influence in decision-making processes.

Nevertheless, PKK holds strategic potential within the framework of community-driven development. As a *hybrid institution*, PKK is able to bridge the domestic and public spheres through a combination of productive and reproductive roles. In coastal contexts that are vulnerable to fish price fluctuations, seasonal changes, and shoreline abrasion, women play a key role in sustaining household social stability through adaptive economic strategies that reflect the concept of *everyday resilience* (Weichselgartner & Kelman 2015).

The local value system of *siri' na pacce* constitutes an important cultural foundation shaping how women perform their social roles. *Siri'*, as the principle of upholding dignity, and *pacce*, as solidarity and empathy, together serve as the moral basis that motivates women's collective activities. These values are reflected in PKK practices that emphasise mutual assistance, knowledge sharing, and organising solidarity, especially in times of crisis. Such practices embody the *moral economy of care* (Tronto 1993), in which collective care forms the basis of social action.

Theoretically, these findings contribute to feminist institutionalist scholarship, which examines how institutions are shaped by gendered norms and power relations and how institutional arrangements may reproduce or transform existing inequalities (Mackay et al., 2010). In Galesong Baru, women are not merely

recipients of development initiatives but active agents who shape the socio-economic dynamics of the community. Therefore, strengthening women's institutions, through access to capital, entrepreneurial literacy, leadership capacity-building, and equitable integration with formal village structures, is a critical prerequisite for realising inclusive and sustainable social transformation.

INSTITUTIONAL SYNERGY AND THE CHALLENGES OF PARTICIPATORY DEVELOPMENT IN COASTAL COMMUNITIES

The empirical findings indicate that the institutional fragmentation identified in Galesong Baru has direct consequences for the way community participation and development initiatives are organised. Formal institutions, including the village government, BUMDes, and fishermen's groups, and informal institutions, including customary, religious, youth, and women's organisations, perform complementary functions but remain weakly connected in planning and decision-making. Development activities consequently tend to be partial and event-based, with collaboration often emerging in response to particular government programmes rather than through sustained arrangements for collective governance. The coexistence of different sources of institutional legitimacy further reinforces this pattern: formal institutions possess administrative authority and access to public resources, while informal institutions are more closely embedded in community relationships and are often regarded as socially trustworthy.

The findings also show that institutional fragmentation is closely associated with limitations in substantive community participation. Residents are involved in consultations and receive information about development activities, but their capacity to influence decisions is constrained by limited administrative literacy, unfamiliarity with policy terminology, unequal access to information, and weak negotiation capacity. These constraints affect not only individual residents but also the ability of community-based institutions to articulate their interests within formal planning processes. At the same time, there are few sustained spaces in which formal and informal actors can exchange knowledge, negotiate priorities, and learn collectively. As a result, local knowledge and cultural preferences are not consistently incorporated into development planning, while collaboration remains dependent on the availability of particular government projects.

Taken together, the empirical evidence points to a central institutional challenge: the coastal community has multiple organisations and forms of social capital, but lacks durable mechanisms for connecting them within participatory governance. The issue is therefore not simply whether institutions collaborate, but whether collaboration creates sustained opportunities for shared decision-making, collective learning, and the integration of local knowledge. The findings suggest that strengthening institutional synergy requires governance arrangements that move beyond project-specific cooperation toward more continuous and inclusive coordination, while ensuring that women's organisations, youth groups, fishermen's groups, customary actors, and community members have meaningful opportunities to influence development priorities. Table 3 summarises the key empirical themes identified in this dimension and their analytical implications for participatory development.

The findings show that the institutional structure within coastal communities of South Sulawesi has yet to demonstrate functional synergy between formal institutions, village government, BUMDes, and fishermen's groups, and informal institutions, customary bodies, religious groups, youth organisations, and women's associations. Each institution operates according to its own *logic of practice* (Bourdieu, 1990), rooted in habitus, group interests, and legitimacy mechanisms derived from cultural values and local power structures. As a result, empowerment agendas unfold in a partial, non-systemic manner and tend to be event-based rather than institutionally sustained. This fragmentation represents a major barrier to participatory development in coastal settings, which are socially, economically, and ecologically complex.

Within the participatory development framework, Chambers (1983) emphasises the importance of *empowerment from below*, positioning communities as subjects rather than objects of development. However,

Table 3. Analytical Themes of The Institutional Synergy and the Challenges of Participatory Development in Coastal Communities

Aspect	Empirical Findings	Supporting Theory	Scholarly Meaning / Implications
Lack of Institutional Synergy	Formal (Village Gov, BUMDes, fishermen groups) and informal institutions (customary, religious, youth, PKK) operate in parallel and are uncoordinated.	Bourdieu (1990) – Logic of Practice	Fragmentation produces partial, event-based empowerment programs.
Tokenistic Participation	Community involvement is limited to consultation; residents receive information but do not influence decisions.	Arnstein (1969) – Placation Level	Participation remains symbolic; communities lack real control.
Weak Embeddedness Between Institutional Domains	Informal institutions hold moral legitimacy; formal ones hold administrative legitimacy but lack trust.	Agrawal & Gibson (1999)	Weak integration undermines collective action and institutional effectiveness.
Project-Driven Collaboration	Collaboration depends on government projects rather than community-driven agendas.	Chambers (1983)	Participation is externally driven, not rooted in community experience.
Trust in Informal Leadership	Residents trust hamlet leaders and religious figures more than village officials.	Cleaver (2012) – Institutional Bricolage	Rules are adapted to cultural contexts; formal rules lose influence.
Dualism of Governance	Village bureaucracy handles administration; customary–religious groups maintain social cohesion.	Ostrom (1990); Chambers (1997)	Without integrative mechanisms, policies fail to reflect local knowledge.

Table 3. continued

Aspect	Empirical Findings	Supporting Theory	Scholarly Meaning / Implications
Lack of Deliberative Capacity	Low literacy, technocratic language, weak negotiation skills limit community participation.	Cleaver (1999) – Bounded Participation	Knowledge inequalities restrict democratic participation.
Weak Collective Learning Mechanisms	Minimal social learning, limited cross-actor communication, no sustained coordination spaces.	Folke et al. (2005) – Adaptive Governance	Limits adaptation to socio-ecological changes.
Misalignment Between Formal Policies and Local Knowledge	Development agendas do not incorporate lived experiences of coastal communities.	Pretty (1995)	Governance is technically correct but culturally misaligned.
Bounded Citizenship	Rights to participate exist formally but are constrained by capacity and access to information.	(Black, 2005)	Institutional inequality persists despite formal inclusion mechanisms.
Overreliance on Government Projects	Collaboration occurs only when programs are available; does not continue institutionally.	Ansell & Gash (2008)	Lack of long-term commitment prevents sustainable collaboration.
Cultural Values as Untapped Governance Assets	*Siri' na pacce* influences social behavior but is not institutionalised in governance.	Cultural Sociology	Cultural capital must be translated into governance practice.
Governance, Not Resources, as Main Challenge	Key issue is not program availability but institutional coordination, communication, and conflict management.	Cleaver (2001); Ostrom (1990)	Strengthening governance systems becomes central to coastal development.

the participation patterns observed in Galesong Baru remain at the level of consultative or even tokenistic participation, where residents function more as recipients of information than as actors engaged in substantive decision-making. This condition reflects the community's position on Arnstein's (1969) *Ladder of Participation*, specifically at the level of *placation*, where people are involved but lack real control over development policies.

This gap is not merely a matter of institutional behaviour but also a consequence of *institutional embeddedness*. Agrawal & Gibson (1999) argue that the effectiveness of local institutions depends on the integration of formal structures, social norms, and community networks in supporting collective action. In coastal communities, institutions such as *Karang Taruna*, PKK, and customary councils possess strong moral legitimacy and social proximity but have limited administrative capacity and access to public resources. Conversely, BUMDes and the village government hold legal authority but often lack social trust from residents. This asymmetry results in pragmatic, project-driven collaboration, largely dependent on government programs, rather than community-driven agendas.

From the perspective of collective action theory (Cleaver 2001; Ostrom 1990), institutional coordination failures often stem not from the absence of rules but from weak trust-building mechanisms and insufficient collaboration incentives. The study shows that residents place stronger trust in informal figures such as hamlet leaders and religious authorities than in formal institutions. This phenomenon reflects *institutional bricolage* (Cleaver 2012), in which formal rules are reinterpreted and adapted to fit local social and cultural contexts.

The institutional dynamics in coastal areas also reveal a *dualism of governance* between village bureaucracy and customary–religious institutions. The village government holds administrative authority, while customary institutions safeguard social cohesion and moral legitimacy. Without adequate integrative mechanisms, development policies fail to accommodate *local knowledge* and cultural preferences. Yet Chambers (1983) and Pretty (1995) emphasise that meaningful participation occurs only when development begins from people's experiences and knowledge.

The study also identifies low administrative literacy and limited social capacity as major constraints on substantive participation. Many residents do not understand village planning procedures or public policy terminology, rendering them unable to effectively articulate and defend their interests. This condition constitutes a form of *bounded participation* (Cleaver 1999), shaped by social structure, knowledge inequalities, and power relations. In coastal regions, limited access to information, low educational attainment, and the absence of culturally sensitive participatory training further deepens these constraints.

Normatively, institutional synergy in coastal governance requires a shift from *project-based collaboration* toward *governance-based partnership*, emphasising sustainability, social learning, and cross-actor coordination. Within the framework of adaptive governance (Folke et al. 2005), the effectiveness of institutional synergy is determined by the capacity to integrate local cultural values, regulatory flexibility, and adaptive mechanisms responsive to socio-ecological dynamics. In Galesong Baru, this can be achieved through inclusive village deliberation forums that ensure the participation of all institutions, PKK, *Karang Taruna*, customary councils, fishermen's groups, and BUMDes, in planning and budgeting processes.

Institutional synergy requires collaborative mechanisms that go beyond administrative coordination. The collaborative governance literature (see for example Ansell & Gash 2008) underscores the importance of face-to-face dialogue, trust-building, and long-term commitment. However, collaboration observed in this study tends to be situational and heavily dependent on government projects, rather than emerging from structured participatory deliberation.

Fragmentation is also evident in the minimal integration between village government and customary institutions, despite Leftwich's (2010) assertion that institutions are more effective when *formal rules* are practiced within the framework of local norms. This misalignment produces development policies that are insufficiently sensitive to local knowledge, as widely critiqued in the participatory development literature (Chamber, 1997; Pretty 1995).

The persistence of tokenistic participation reinforces inequality in local governance, reflecting *bounded citizenship* (Black 2005), a condition where participatory rights exist formally but are constrained by access to information, social structures, and development literacy.

Institutional synergy is also shaped by the internalisation of social values such as *siri' na pacce* in governance practices. When this value system is operationalised through collaborative, transparent, and gender-sensitive governance, coastal institutions can become the foundation of adaptive and sustainable social resilience. At this juncture, coastal development not only strengthens economic capacity but also promotes inclusive social transformation through meaningful citizen participation.

Thus, the principal challenge of coastal development is not merely the availability of programs or resources, but the broader issue of *governance*, that is, how institutions coordinate, communicate, and manage conflict collectively.

Institutional Requirements for Coastal Community Development

To summarise, based on the data gathered from interviews with community leaders, four key institutional needs were identified for coastal community development in South Sulawesi:

1. Institutions that are adaptive to local cultural values

   New institutional arrangements must be able to integrate the principles of *siri' na pacce* as moral foundations and social mechanisms in decision-making processes.
2. Economic institutions that strengthen fishermen's market networks and microenterprises

   The community requires transparent marketing institutions and cooperatives capable of bridging the seafood value chain from production to distribution.
3. Cross-actor collaborative institutions

   Synergy among village government, women's groups, youth organisations, and customary leaders needs to be formalised through shared communication forums to avoid duplication of activities.
4. Institutions for learning and capacity-building

   Training in institutional management, financial literacy, and participatory governance is essential for building community self-reliance.

These institutional needs indicate a paradigm shift in coastal development, from project-based approaches toward approaches grounded in institutional strengthening and social capital. This aligns with Bebbington's (1999) argument on the importance of *capitals and capabilities* as the foundation for sustainable local development.

Policy Implications

Based on the findings and analysis above, several policy implications emerge that are relevant for strengthening institutional capacity and participatory development in coastal areas of Indonesia, particularly in South Sulawesi:

STRENGTHENING SYNERGY BETWEEN FORMAL AND INFORMAL INSTITUTIONS

Coastal development policies should promote *co-governance* between formal institutions (village government, BUMDes) and informal institutions (PKK, *Karang Taruna*, customary councils, and religious

groups). This approach highlights the importance of creating *institutional synergy* through joint forums that facilitate collaborative planning, monitoring, and evaluation. Such a principle aligns with the theory of adaptive governance (Folke et al. 2005), which underscores the need for local governance systems that are flexible, capable of social learning, and adaptive to environmental dynamics and community needs.

INTEGRATION OF LOCAL VALUES INTO DEVELOPMENT GOVERNANCE

The value system of *siri' na pacce* should serve as a social ethical foundation in both the planning and implementation of village development policies. This value can function as a *local governance code of conduct* that promotes transparency, accountability, and collective responsibility. Integrating cultural values into institutional practices is not merely an act of preserving tradition but a strategy to strengthen the social legitimacy of development initiatives. This approach echoes Ostrom's (1990) argument that effective governance of common resources depends on the alignment between formal rules and prevailing local norms.

GENDER MAINSTREAMING IN COASTAL ECONOMIES

Women must be positioned as central actors in coastal development through a gender mainstreaming approach that is practical and grounded in local needs. Empowerment programs—such as seafood processing, entrepreneurship training, and access to microfinance—should involve women from the planning stage through to evaluation. This aligns with Sen's (1999) *capability approach*, which emphasises that development should expand individuals' substantive freedoms and real opportunities to pursue the lives they value.

ENHANCING COMMUNITY LITERACY AND PARTICIPATORY CAPACITY

A major weakness in participatory development in coastal regions lies in the low levels of administrative literacy and social capacity among residents. Local governments, in collaboration with universities and NGOs, should establish *community learning centres* serving as hubs for socio-economic literacy, leadership training, and participatory capacity-building. The *participatory learning* approach Pretty (1995) can provide a methodological foundation for fostering transformative and empowering social learning processes.

DESIGNING INCLUSIVE AND SUSTAINABLE INSTITUTIONAL FRAMEWORKS

Coastal institutions must be designed not merely to support short-term projects but to function as sustainable governance systems that are inclusive across generations. In this regard, the establishment of a *Coastal Collaboration Forum*, involving village government, fishermen, women's groups, youth organisations, and customary leaders, is necessary to build collective agreements on resource management and village development priorities. This model reflects the principles of *polycentric governance* (Ostrom 2007), in which decision-making is distributed horizontally to enhance efficiency, equity, and social accountability.

Taken together, the findings suggest that coastal community development is shaped not only by the presence of local institutions or the persistence of cultural values, but also by how these two dimensions interact in practice. In Galesong Baru, values associated with *siri' na pacce* provide a cultural basis for solidarity and collective responsibility, while institutions such as PKK and village organisations provide spaces through which these values may be expressed through social support and community activities. However, institutional fragmentation and women's limited representation in formal decision-making demonstrate that cultural solidarity does not automatically translate into coordinated governance or inclusive participation. These findings point to the importance of examining the relationship between

institutional arrangements and cultural values, particularly how local institutions can translate shared ethical commitments into meaningful participation and collective action. On this basis, the study proposes an *Institutional–Cultural Synergy Model* as an analytical framework for understanding how institutional arrangements, local cultural values, and gender-inclusive participation interact to shape the prospects for community resilience and participatory coastal development.

Theoretical Implications

This study advances an *Institutional–Cultural Synergy Model* as a context-sensitive analytical framework for understanding coastal community development through the interaction of institutional arrangements, local cultural values, and gender-inclusive participation. The findings from Galesong Baru demonstrate that *siri' na pacce* can provide an ethical basis for solidarity and collective responsibility, while institutions such as PKK and village organisations offer spaces for translating these values into community practices. However, cultural solidarity alone does not guarantee effective coordination or inclusive governance, as institutional fragmentation and women's limited representation in formal decision-making can constrain collective action. The proposed model therefore highlights that community resilience and participatory development depend not merely on the presence of local institutions or shared cultural values, but on how these dimensions interact and whether institutional arrangements enable women and other community members to participate meaningfully in collective decisions. Grounded in a coastal community in South Sulawesi, this model offers a conceptual contribution for further comparative research on the relationship between culture, institutions, gender, and inclusive governance.

Such a model also opens pathways for interdisciplinary approaches that combine institutional theory (North 1990; Ostrom 1990), gender and empowerment theory (Cornwall, 2008; Kabeer, 1999), and critical participation theory (Cleaver 2012; Nusa & Annisa 2025). Thus, the findings of this research are not solely descriptive; they also provide a conceptual basis for developing participatory institutional designs that are context-specific, gender-sensitive, and grounded in local cultural values.

Conclusion

Empirically, the findings of this study demonstrate that coastal community institutions in South Sulawesi play a central role as social, cultural, and economic foundations supporting community sustainability. Local institutions are not merely administrative structures; they are also arenas where social values—particularly *siri' na pacce*—are reproduced, shaping social cohesion and solidarity. This value system serves as a moral foundation that nurtures social trust and collective responsibility, affirming North's (1990) assertion that institutions constitute the "rules of the game" that guide human behaviour in social life. However, the study also identifies a paradox within institutional arrangements: while local values strengthen social solidarity, formal and informal institutions operate in a fragmented manner without effective coordination. This fragmentation undermines program sustainability and limits substantive community participation. Such dynamics reinforce Cleaver's (2001, 2017) argument that community participation depends not only on institutional design but also on social networks, trust, and cultural meanings that shape collective action. The role of women's institutions such as PKK emerges as a key factor linking the social and economic dimensions of coastal community life. Through various household economic empowerment programs and skills training initiatives, PKK functions as a bridge connecting formal government policies with the practical needs of the community. This role aligns with Kabeer's (1999) conceptualisation of empowerment as the process through which women enhance their ability to make strategic life choices, as well as Cornwall's (2008) emphasis on the importance of "social spaces" where women can negotiate and articulate their interests in the public sphere. Furthermore, the greatest challenge in strengthening coastal institutions

lies in the limited synergy among actors and the weak institutionalisation of participatory practices. Effective institutions require a balance between structural capacity (legality, resources, and governance) and cultural capacity (local values, trust, and solidarity). The integration of these two dimensions is essential for achieving equitable, adaptive, and sustainable development in coastal regions. In summary, the findings of this study suggest implications for policy development, and for conceptual development. They mirror findings from a number of other studies, but the broader approach of this studies brings them together under three themes that allow for the proposal of a new conceptual model.

Disclosure of AI Use

Artificial intelligence (AI) tools were used to assist with language translation, clarification of background information, and the formatting and presentation of tables during manuscript preparation. The authors reviewed the AI-assisted outputs and remain fully responsible for the accuracy, interpretation, and final presentation of the manuscript.

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