



Narrative Construction of Conflict in Koran Kaltim's Coverage of the Karang Mumus River Normalization Program

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Received: 25 August 2025

Revised: 08 September 2026

Accepted: 20 November 2025

Abstract

This study examined the narrative construction of conflict in Koran Kaltim's reporting on the Karang Mumus River normalisation program. Although news is often presented as objective and factual, the findings showed that news texts also function as narratives, featuring characters, conflict, and causal sequences. Using a qualitative, narrative analysis, this research examined six news articles published between 2022 and 2025. Vladimir Propp's narrative framework was applied to identify narrative structures, the dramatisation of conflict, and the positioning of social actors within the news. The results indicated that the news was organised as a coherent narrative with a clear linear progression, beginning from the emergence of conflict and leading to its resolution. Conflict was mainly constructed around issues of compensation uncertainty and the demolition process. In addition, the study consistently found a pattern of binary opposition, in which government actors were portrayed as legitimate problem solvers, while affected residents were portrayed as obstacles to policy implementation. This study contributed to the field of narrative journalism by showing that routine news reporting could function as a structured narrative, thereby extending the application of Propp's theory into news discourse. From an Islamic perspective, the findings also emphasised the ethical importance of fair and balanced representation, particularly in relation to the concept of mazhlum (the oppressed). This highlights the need for more inclusive and socially responsible media narratives.

Keywords: Narrative Construction; Media Representation; Karang Mumus River

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INTRODUCTION

Public policy news not only serves as a conduit of information but also as a space for the construction of social meaning. The media plays a strategic role in shaping the public's understanding of reality through selection, emphasis, and narrative construction. The media not only represent facts but also shape public opinion by setting agendas and limiting available information, thereby influencing people's perceptions and attitudes towards certain issues, such as changes in social policies [1], [2]. In the context of social conflict, the media can reinforce narratives that create emotional or ideological perceptions that often do not reflect reality [3]. In addition, social media has expanded the space for public discussion, allowing the public to directly participate in shaping policy through dialogue and mobilisation [4], [5].

Within this framework, it is important to recognise that the construction of meaning in the media does not occur solely through the selection of information, but also through the narrative structure used to present news. The narrative approach in news studies in Indonesia is still limited, although it has great potential to reveal the structure of position and actor conflicts in the construction of social reality. Most news research in Indonesia focuses on framing analysis and discourse on media framing of minority issues or social conflicts [6],[7]. However, news narratives can be used to explore deeper ideological and structural dimensions. Narrative approaches, including Propp's theory, can help identify narrative patterns, such as the actor's role as "hero" or "villain," that often shape public perceptions of certain issues [8].

One of the issues that has received a lot of media attention is the normalisation program of the Karang Mumus River in Samarinda City. This program is not only related to environmental and urban planning issues, but also concerns the relocation of people living along the river. In its implementation, this program gives rise to various dynamics, including unclear compensation, residents' rejection, and demolition processes that create tension between the government and the community. This condition makes the news about the normalisation of the Karang Mumus River full of conflicts that continue to develop in the media space.

The normalisation program for the Karang Mumus River in Samarinda City is one of the public policies that has been ongoing for a long time and involves various aspects, including environmental management, urban planning, and community relocation. In its implementation, this program faces various challenges, including rejection by affected residents, unclear compensation mechanisms, and socio-economic problems arising from the transfer process. This condition makes this normalisation program an issue that continues to receive media attention, especially in local media, which reports a series of events marked by conflicts between the government and the community.

So far, news is generally understood as an objective presentation of facts. However, in modern communication studies, news is not only seen as a reflection of reality, but rather as a construct formed through a process of selection, emphasis, and the preparation of certain narratives of information selection, the emphasis of certain aspects, and the elimination of other information, which ultimately creates a narrative that influences public perception [9], [10]. In this context, understanding news as a narrative construction opens space for an analytical approach that can reveal the structure and patterns of meaning formation in media texts. Previous research has shown that Vladimir Propp's structural narrative theory offers a robust analytical framework for



understanding narrative structure by identifying narrative functions and the roles of characters in folklore, film, news, and other media [11]. Although this approach has been applied to various genres, such as film, television, and even interactive drama systems, its use in the analysis of local media news remains rare.

Based on this framework, the formulation of the problem in this study is: (1) What is the narrative structure in the news of the normalisation program of the Karang Mumus River? (2) How is conflict constructed and dramatised in news texts? and (3) how are the positions of actors formed through binary opposition in the news? In line with that, the purpose of this study is to identify the structure of news narratives, analyse the dramatisation of conflicts, and examine the position of actors in news narratives.

METHODS

This study used a qualitative, narrative analysis approach to examine how news was constructed as a narrative in media texts. This approach was chosen because it allowed researchers to deeply understand the story structure, conflict, and the position of actors in the news. The research focused on the narrative construction of conflict in news coverage of the Karang Mumus River normalisation program in Koran Kaltim. The research was conducted in the media space, namely, news texts published by Koran Kaltim. The research data consisted of six news texts published between 2022 and 2025. Data selection was carried out purposively with the following criteria: (1) the news discussed the Karang Mumus River normalisation program; (2) contained a conflict between the government and the community; and (3) had a continuity of events so that it could be analysed as a narrative series. Based on these criteria, the unit of analysis was six news texts published in the daily newspaper: Sunday, January 16, 2022; Monday, September 4, 2023; Tuesday, February 18, 2025; Thursday, April 10, 2025; Saturday, May 3, 2025; and Thursday, August 14, 2025.

Data collection techniques involved documenting news texts by collecting, archiving, and in-depth reading. Researchers also explored the news context to understand the background of the events and the relationships between the texts. Data analysis was conducted using Vladimir Propp's narrative framework, which focused on character function and story structure. The analysis stages included: (1) identifying characters and roles in the news texts; (2) identifying the flow of events and causal relationships; (3) analysing the forms of conflict and the dramatisation process; and (4) examining binary oppositions in the positions of actors appearing in the news. To maintain data validity, this study employed diligent observation and source triangulation techniques, namely by comparing news texts to determine the consistency of emerging narrative patterns. In addition, the analysis was repeated to ensure the interpretation was appropriate with respect to the data analysed.



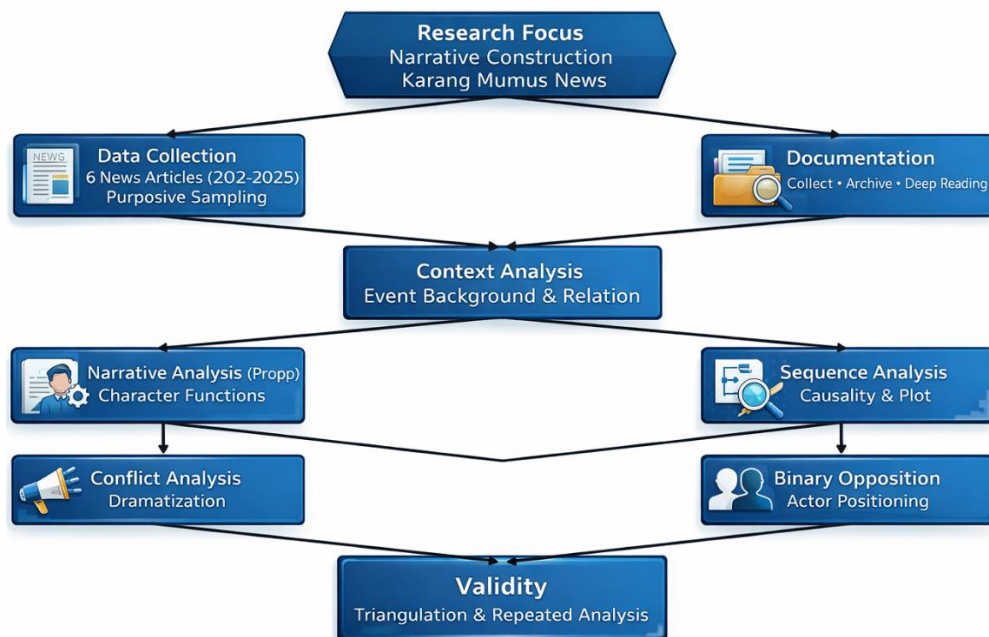


Figure 1: Research Process

RESULTS AND DISCUSSION

The results of the exposure and discussion of data in three main themes are: the characteristics of the normalisation news of the Karang Mumus River as a narrative, plot, or dramatisation of the conflict that arises; and the binary opposition of characters in the news through the identification of the narrative function of Propp.

News of the normalisation of the Karang Mumus River as a narrative

News as a narrative can be recognised in four characters, namely: the main and minor actors, the connected sequences, the presence of heroes and villains, and the plot. The four characters can be found in the news about the normalisation of the Karang Mumus River in Koran Kaltim, published daily: Sunday, January 16, 2022; Monday, September 4, 2023; Tuesday, February 18, 2025; Thursday, April 10, 2025; Saturday, May 3, 2025; and Thursday, August 14, 2025. Summarised in Table 1.

Table 1. Four Narrative Elements in the News

Actors	Major Actors: Mayor and Regional Secretary	Minor Actors: Residents
	‘Would not compromise.’	The compensation fund had not been paid
	Planned to carry out the demolition on the 6 th	There was a lack of clarity regarding the compensation mechanism
	Threatening to cut off electricity and clean water services	They did not reject the policy and were ready to relocate.
	Sent machinery to carry out the demolition.	Blockade the road to the demolition site.

An Interconnected Connection	<ol style="list-style-type: none"> 1. The news reported unclear compensation funds. 2. Only seven residents submitted documents to receive compensation, even as the demolition deadline approached. 3. The Samarinda City Government still provided residents with time to submit documents. 4. The demolition period was postponed. 5. Residents complained about their situation to the Samarinda City Regional People's Representative Council (DPRD). 6. The demolition was prepared, and 300 public order officers were deployed. 7. On the first day, residents blocked the road, preventing heavy equipment from passing. 8. On the second day, the blockade continued. 9. On the third day, residents began dismantling their own buildings, assisted by officers. 	
Heroes and Villains	Hero: Municipal Government (as the implementer of the normalization project)	Villain: Affected residents (as obstacles to the project)
Plot and Dramatisation	<p>Chronological progression (beginning–middle–end):</p> <p>Beginning: Residents did not want to relocate; only seven documents had been submitted for compensation; the government still provided time for submission.</p> <p>Middle: The demolition was postponed; residents complained to members of the Samarinda City Regional People's Representative Council (DPRD); the demolition began and faced resistance for two days.</p> <p>End: On the third day, residents began dismantling their own buildings.</p>	

The news article about the Karang Mumus River normalisation program was published in Koran Kaltim, it was not just focused on facts but compiled into a structured news narrative, quite structured. Major and minor character participants, interrelated causation of events, hero vs villain dynamics, and a story arc that flows linearly from beginning to middle to end. The media coverage reported the Samarinda City Government as the main actor, which attracts many policies and controls normalisation process. The players were the Mayor and the Regional Secretary. The firmness and control exercised by these actors were apparent in the language of the news “would not compromise,” “would still carry out demolition,” and “would cut off electricity and clean water services.” In contrast, the Affected were presented as marginal figures who reacted without bargaining power, as underscored by phrases such as “not getting clarity,” “being told to move,” and “not refusing policies.” This stance was further reinforced through binary opposition: the government as the executor or “hero,” and citizens as obstructors or “villain.”

There was also a clear causal chain in the sequence of events covered in the news. This ambiguity surrounding the compensation fund discouraged residents from relocating and was itself



a contributing factor to low document submission rates, delays in demolition, and open conflict in the form of road blockades. The story then built toward the climax of the conflict and concluded with a resolution in which residents started tearing down their own buildings. Or—as this pattern suggested—journalists actively worked to structure events into flowing, cohesive narrative arcs like those found in a story.

The news was not just informative; it was a narrative that guided readers through the complexities of public policy in an orderly manner. The narrative structure, therefore, was not neutral but rather served as a framing device of reality. In Koran Kaltim, the news framing embodies hegemony in symbolic and media power relations. Research by Rasul and Carter also found that media framing narratives often favoured certain actors such as the government, which had greater political or symbolic power while marginalising subordinate groups, such as affected citizens [12],[13]. This resonance was consistent with Falaska's observations that the media often reframed issues to serve the interests of dominant elites or institutions, thereby remaining relevant and surviving in a competitive media environment [14].

Data on major and minor actors were also similarly indicative of power relations, with the government at the centre of the narrative exerting dominant authority over citizens as a subordinate. The practice of media power or hegemony meant that the media could decide which actors were important, legitimate and rational, and who would be marginalised or framed as a wrecker in reporting. This framing practice could be perceived in another sense as an act of “media hegemony,” whereby not only do the media convey information, but by doing so, they also selectively shape public perception of issues. De Vreese (2004) conducted research in Turkey that indicates an influential role for media framing in opinion formation by attending to certain aspects of reality rather than others, leading to a symbolically structured reality [15].

Dramatisation in the News of the Normalisation of the Karang Mumus River

The news value, in the form of a conflict between the city government, the implementer of the Karang Mumus River normalisation project, and the residents affected by it, was dramatised in the plot. At least in the news about the normalisation of the Karang Mumus River in Koran Kaltim, published daily: Sunday, January 16, 2022; Monday, September 4, 2023; Tuesday, February 18, 2025; Thursday, April 10, 2025; Saturday, May 3, 2025; and Thursday, August 14, 2025, two dramatisation plots were found in the news text, namely:

- a. The unclear mechanism for disbursing mercy funds led residents to be unwilling to move. At the same time, the Samarinda City government would no longer delay the demolition and would threaten to cut off electricity and clean water.
- b. The Satpol PP's demolition and the residents' road blockade of the demolition site, which prevented heavy equipment from entering.

In the plot, the dramatisation of two opposing events showed conflict. Conflicts in the news stemmed from unclear mercy funds and physical conflicts during the demolition process. On the other hand, Koran Kaltim reinforced hegemony, namely the domination of meaning by those in power. Given the prominent conflict as residents' act of resistance through road blockades to hinder the normalisation of the Karang Mumus River, the narrative that emerged could lead the community to seeing residents as the source of problems, rather than as parties affected by policies. According to Kassimi et al., the media often portrayed conflicts or acts of resistance, such as road blockades, in ways that shift public focus from underlying systemic issues to the actions of affected communities, framed them as sources of disruption rather than victims of policy decisions [16].



The media is also often a powerful tool for directing public attention and shaping public narratives. By emphasising conflict or resistance as a problematic matter, while on the other hand, the residents who are caught are not buried as a whole. The media, with its hegemony, can obscure the broader context of injustice or policy failures. Similarly, Moreno & Straubhaar's findings highlight how media narratives often perpetuate stereotypes and negative frameworks, portraying marginalised communities as barriers to progress or societal norms [17].

The Function of Propp's Narrative in the News about the Normalisation of the Karang Mumus River in the East Kalimantan Newspaper

Koran Kaltim reporters at the normalization of the Karang Mumus River, published on Sunday, January 16, 2022; Monday, September 4, 2023; Tuesday, February 18, 2025; Thursday, April 10, 2025; Saturday, May 3, 2025; and Thursday, August 14, 2025, described the actors in the news with specific traits in binary opposition following the narrative functions introduced by Vladimir Propp. The description could be seen in Table 2.

Table 2. Seven Key Characters in Propp's Narrative

Character	Characters	Functions in Text
Normalization project inhibitors (criminals)	Affected residents	<ol style="list-style-type: none"> 1. Residents still refused to demolish their buildings. 2. Most of the residents had not deposited the documents for receiving mercy funds. 3. Residents blocked the road to the demolition site 4. Residents blocked heavy equipment from entering the demolition site.
Donor (donor)	The Indonesian National Armed Forces (TNI), Police, Environment Agency	Assisted in ensuring the smooth and safe implementation of building demolition.
Helper	Chairman of RT 28 Sidodadi Village	<ol style="list-style-type: none"> 1. Bridged communication between residents and the city government. 2. Accompanied residents to visit the Samarinda City Regional People's Representative Council (DPRD) office
Princess	-	-
Sender	Mayor and Regional Secretary	<ol style="list-style-type: none"> 1. Instructed the The Municipal Public Order Agency to retreat when residents held demonstrations. 2. There would be no more compromises regarding residents' rejection.



Normalization project implementer (hero)	The Municipal Public Order Agency	<ol style="list-style-type: none"> 1. 300 personnel went to the demolition site. 2. Helped residents who dismantle their own buildings.
Fake heroes	Members of the Regional People's Representative Council (DPRD)	<ol style="list-style-type: none"> 1. Promised to call the city government to listen to his opinion. 2. Promised to instruct Commission I or III to hold a hearing meeting (RDP). 3. Asked the community to realize that the land they occupy does not belong to them. 4. They were not present when residents held demonstrations.

The analysis using Propp's narrative function in Table 2 shows that the news contains a strong binary opposition structure. The government was portrayed as a "hero," and citizens as "criminals" or "obstructions." The government was described as the implementer of the program that carried out the demolition, based on the meeting's results. Meanwhile, residents were described as obstacles to the program because they did not want to move. The government offered residents the opportunity to collect files, but they did not take it. The government invited discussion and socialisation, but no one attended. The government avoided clashes, but residents blocked the road. The government acted in the public interest, and citizens act in their own interests.

The binary opposition in this study reveals an unjust 'violation' function in Propp's narrative structure. This indicated that people who did not have power or dominance seem to be doing things that are contrary to government policies and common interests. From a social perspective, this condition showed that the news could ignore the position of citizens as a vulnerable group in public policy conflicts. Bashri and Tedam similarly argued that the media often ignored the perspectives and needs of vulnerable groups, such as women, children, ethnic minorities, and marginalised communities, in reporting on public issues. This exclusion can perpetuate stereotypes, reinforce social hierarchies, and influence public opinion and policy decisions in ways that harm these groups [18]. When the media highlighted the government's point of view and limits the representation of affected citizens, the reality presented became unbalanced. As a result, residents not only lost space to convey their experiences and interests, but also risk being perceived as a party that hinders the common interest. This showed how the media can contribute to reproducing social inequality through biased narrative construction.

In the context of Islamic communication, this condition can be associated with the concept of *mazhlum*, which referred to groups placed in a position of oppression (dzolimi) or lacking power in the social structure. Islam emphasised the importance of justice and impartiality towards weak groups, including in the practice of communication and information delivery. This principle was affirmed in the words of Allah in the Qur'an. Annisa/4:75, which reads:

وَمَا لَكُمْ لَا تُقَاتِلُونَ فِي سَبِيلِ اللَّهِ وَالْمُسْتَضْعَفِينَ مِنَ الرِّجَالِ وَالنِّسَاءِ وَالْوِلْدَانَ الَّذِينَ يَقُولُونَ رَبَّنَا أَخْرِجْنَا مِنْ هَذِهِ الْقَرْيَةِ الظَّالِمِ أَهْلُهَا وَاجْعَلْ لَنَا مِنْ لَدُنْكَ وَلِيًّا وَاجْعَلْ لَنَا مِنْ لَدُنْكَ نَصِيرًا

Translation:



And what is [the matter] with you that you fight not in the cause of Allah and [for] the oppressed among men, women, and children who say, "Our Lord, take us out of this city of oppressive people and appoint for us from Yourself a protector and appoint for us from Yourself a helper?"

In Qs An-Nisa/4:75, it emphasizes the moral obligation to defend and fight for the rights of groups affected by normalization, as felt by the residents of Sungai Karang Mumus. In the context of justice, the media should not only serve as a conduit of information but also as a means to voice citizens' concerns. The media has a strategic role in building citizens' social identities and strengthening democratic values through inclusive and pluralistic representation [19]. The media has an ethical responsibility to present balanced news by providing equal space for vulnerable groups. For the media to be fair in constructing biased narratives, it must act as a bridge connecting the voices of the group *Mazhlum* to the public. Thus, the media can contribute to building a more equitable understanding and encourage the creation of more inclusive policies..

CONCLUSION

This study shows that the normalization of the Karang Mumus River in the Kaltim Koran not only serves as a conduit of information but also as a narrative construction that shapes social reality. The narrative structure found includes major and minor actors, a causally connected chain of events, a dramatization of conflict, and a binary opposition between the government as the "hero" and the citizen as the "inhibitor." This narrative shows that news is structured by a systematic storytelling logic, thereby influencing how the public understands policy conflicts.

Theoretically, this research contributes by expanding the application of narrative theory, especially Vladimir Propp, in the analysis of news texts, including straight news, which has been considered objective. These findings confirm that news is not value-free, but contains a narrative structure that functions in building social meaning, while strengthening power relations through framing practices and media power. In addition, the study also shows that the narrative structure of news can resemble the Todorov model, which includes balance, distraction, conflict, and resolution.

From a practical perspective, this study emphasizes the media's role in presenting fairer, more balanced news, especially in issues involving vulnerable groups. The media needs to be more sensitive in its representation of affected citizens, so as not to fall into narratives that reinforce marginalization. From the perspective of Islamic communication, this relates to the media's moral responsibility to provide a voice for the *mazhlum* group, so that the media is not only a tool of power legitimation but also a means of social justice.

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