

Deconstruction of Drinking Water Resources Infrastructure Management Policy in Mimika Regency

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ABSTRACT: This research aims to analyze and deconstruct the management policy of drinking water resources infrastructure in Mimika Regency, Papua Province. Despite the abundance of natural water resources, the coverage of piped drinking water services in Mimika only reached 0.83% in 2021. Utilizing the postmodernism paradigm and Jacques Derrida's Deconstruction analysis method, this study uncovers the hegemonic, technocentric, and egocentric assumptions within policies that have historically ignored the geographical context and local wisdom of the Amungme and Kamoro indigenous tribes. Data were collected through in-depth interviews, field observations, and documentary studies. The results indicate that the failure to optimize infrastructure is caused by top-down policies and binary oppositions that prioritize "modernity" over "tradition." As a solution, this research proposes a policy reconstruction through the concept of infrastructure management decolonization, which integrates customary law (Adat), rural community involvement, and the use of appropriate technology. These findings recommend a paradigm shift from physical project management to management based on social justice and respect for land rights (Hak Ulayat) for the sustainability of civilization in Papua.

KEYWORDS: Deconstruction, Infrastructure Management, Public Policy, Local Wisdom, Mimika Regency.

I. INTRODUCTION

I. ACCESS TO SAFE DRINKING WATER IS A FUNDAMENTAL HUMAN RIGHT AND A PRIMARY INDICATOR OF PUBLIC WELFARE AND THE success of local government public services (WHO, 2019). In Indonesia, the government has enacted various regulations, such as Law No. 17 of 2019 on Water Resources and Law No. 6 of 2023 (Job Creation Law), which aim to accelerate infrastructure development and encourage multi-sector involvement in meeting the community's need for clean water in a fair and sustainable manner (Undang-Undang Republik Indonesia Nomor 6 Tahun 2023, 2023). However, in practice, there is often a discrepancy between technocratic national policies focused on large-scale management and the geographical, social, and cultural realities at the local level. This is highly evident in Mimika Regency, a region dubbed the 'Land Above the River' due to its abundant water resources, yet it still faces significant challenges in supply. Despite having Drinking Water Supply System (SPAM) infrastructure built in several locations, 2021 data shows that only about 0.83% of Mimika's population enjoys access to these services through house connections. Technical issues, such as damaged or sub-optimal facilities, combined with the low priority of development for rural areas, result in peripheral communities continuing to struggle for proper access to clean water.

Table 1 Identification of Constructed SPAM Data in Mimika Regency

No	SPAM Name/ Location	Year of Construction	Capacity L/Sec	
			Installed	Production
1	Mapurujaya IKK, East Mimika District	2014	10	10
2	Timika, Mimika Baru District	2009, 2015	5,0	5,0
3	Bintuka (SP 13) Village, Kuala Kencana District	2011	5,0	5,0

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4	Kadun Jaya (Kilo 10) Village, Wania District	2013	2,5	2,5
5	Iwaka Village, Iwaka District	2013	2,5	2,5
No	SPAM Name/ Location	Year of Construction	Capacity L/Sec	
			Installed	Production
6	PPI Poumako, East Mimika District	2019	5,0	5,0
7	Naena Mutipura (SP VI) Village, Iwaka District	2019	5,0	5,0
8	Pigapu (Logpon) Village, Iwaka District	2019	2,5	2,5

Furthermore, current infrastructure management policies tend to be egocentric, focusing exclusively on physical projects while frequently overlooking the local wisdom of indigenous communities, such as the Amungme and Kamoro tribes. This creates access gaps and service distribution inequalities that further marginalize specific social groups.

To address this impasse, this research utilizes Jacques Derrida's deconstructive perspective to dismantle the fundamental policy assumptions that are considered established and final. Deconstruction does not aim to destroy; rather, it seeks to uncover new, more inclusive, and participatory meanings (reconstruction). In this framework, development is no longer viewed merely as a state project, but as an empowerment effort that integrates the cultural values and local wisdom of the community.

Consequently, the primary objective of this study is to explain the ongoing policy development process and deconstruct it to ensure relevance to the specific conditions of Mimika Regency. Through this approach, it is envisioned that a water resource infrastructure management model will emerge one that focuses not only on short-term economic growth but also contributes to the sustainable progress of civilization and community welfare.

II. LITERATURE REVIEW

A. Drinking Water Resource Infrastructure

Infrastructure represents a vital physical asset that serves as the foundational support for social, economic, and environmental activities, effectively acting as the backbone for regional economic development (Aleschenko *et al.*, 2022). Within the specific context of water resources, infrastructure encompasses an integrated system ranging from raw water source identification and sophisticated treatment facilities to extensive distribution networks and strategic storage reservoirs, all aimed at ensuring a continuous and reliable supply of potable water (Ferreira *et al.*, 2021). The entitlement to safe drinking water is universally recognized as a fundamental human right by the WHO and constitutes a pivotal target of Sustainable Development Goal (SDG) No. 6, which mandates the provision of clean water and sanitation for all global citizens (WHO, 2019). In the Indonesian context, the historical evolution of infrastructure development has transitioned from a colonial-era focus on plantation irrigation to a modern reformation era characterized by diversified management, including Public-Private Partnership (PPP) schemes and communitydriven initiatives such as PAMSIMAS (Arif dan Sukarna, 2015).

B. Infrastructure Management

Management is academically conceptualized as a strategic decision-making process involving the optimization of organizational resources—specifically human capital, land, and financial assets—to achieve predefined institutional objectives with maximum effectiveness and efficiency (Bray dan Rue, 2015). The management of infrastructure entails a rigorous cycle consisting of meticulous planning, systematic organizing, proactive actuating, and stringent controlling (*controlling*) (Daft, 2000). The ultimate success of this management framework is not solely contingent upon technical or engineering proficiency; rather, it increasingly demands robust leadership capabilities and sophisticated cross-sectoral communication skills to harmoniously navigate the complex components of the organizational and social environment.

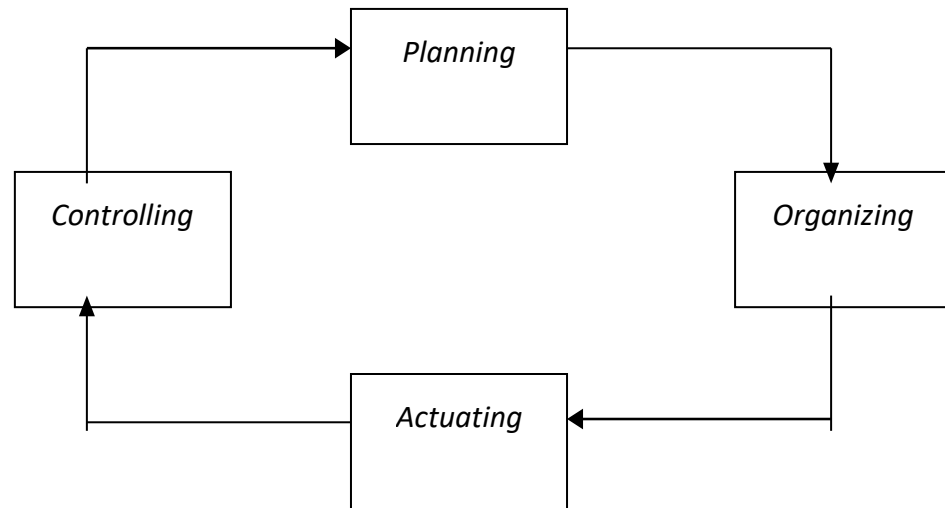


Figure 1 Management Process

The primary objective of this management cycle is to illustrate the systematic managerial processes through a structured framework. This process commences with the formulation of strategic planning and concludes with the implementation of rigorous control mechanisms. The creation of infrastructure is never an instantaneous event; rather, it is accompanied by a continuous management process. In the planning stage, a general framework is established, encompassing large-scale national goals and targets, which are meticulously aligned with national strategic plans and political directions. During the organizing stage, the focus shifts to determining the capacity and competency of relevant departments or organizations, representing multifaceted aspects such as administrative, legal, financial, technical, and institutional frameworks. In the actuating (implementation) stage, emphasis is placed on adaptation aspects, specifically resilience against risks (vulnerability) through comprehensive risk assessments. Finally, in the controlling stage, it is imperative to conduct systematic monitoring and evaluation of the infrastructure outcomes to ensure they meet the predefined standards and objectives.

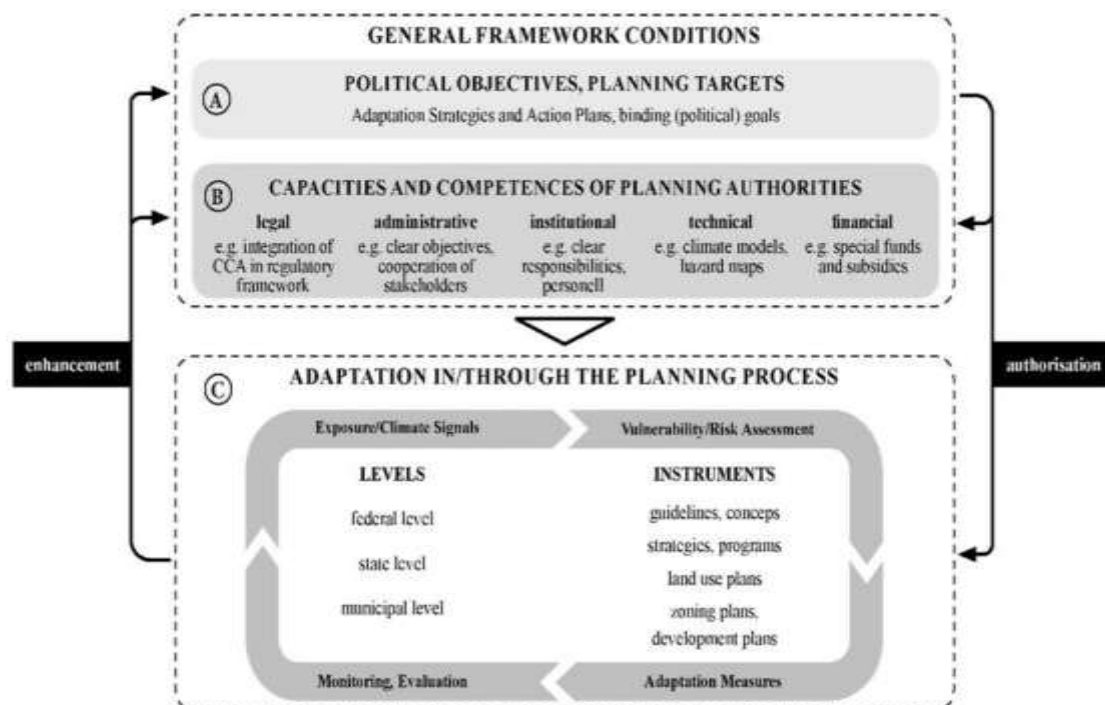


Figure 2 Infrastructure Development Management Process

C. The Impact of Infrastructure Improvement

Adequate infrastructure development serves as the foundation for sustainable economic growth by enhancing efficiency, productivity, and attracting investment (Reinwald *et al.*, 2024). Furthermore, infrastructure improvement yields significant impacts on the public health sector through clean water access that reduces disease prevalence, as well as on the education

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sector by facilitating students' access to schools in remote areas (Valentín-Sívico *et al.*, 2022). Enhanced infrastructure not only fosters ease of mobility and communication but also significantly influences overall population health. Robust infrastructure increases the accessibility of healthcare services (Rhubart *et al.*, 2024). Well-developed road networks, reliable public transportation, and other transport facilities enable individuals to easily reach health centers and medical facilities (Aleschenko *et al.*, 2022). In essence, adequate infrastructure is a prerequisite for economic development. A well-functioning infrastructure system increases income both directly and indirectly through the provision of health services, education, transportation, telecommunications, energy access, water, and improved sanitation conditions (Posumah, 2015).

D. Policy Development

Infrastructure policy development frequently encounters challenges arising from weak coordination among stakeholders and limited fiscal support. In Papua, specific challenges emerge in the form of a need for policies that are flexible and responsive to socio-cultural contexts, such as customary land rights (Hak Ulayat). A "policy decolonization" approach is proposed as a strategy to liberate policy formulation from centralistic dominance, making it more sensitive to local aspirations and indigenous wisdom. According to Kingdom, when these three streams converge at a single point, a "policy window" opens, allowing an issue to enter the policy agenda. This process is facilitated by "policy entrepreneurs" who play a role in merging these three streams. While the Multiple Streams Framework (MSF) excels in explaining the ambiguity and complexity of the policy-making process, it possesses limitations, such as a lack of explanation regarding the influence of specific contexts in policy formulation.

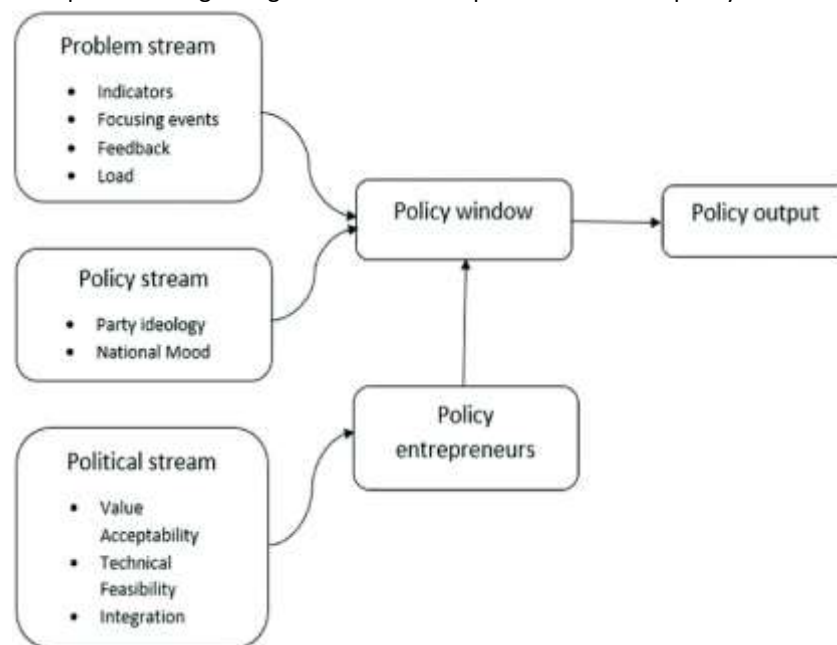


Figure 3 Multiple Streams Framework (MSF) in the Policy Development Process

E. The Concept of Postmodernism

In discussing postmodernism, one cannot decouple it from the term modernism. Modernism is a period that affirms the existence and possibility of attaining truth solely through human reasoning. Rationality serves as the singular foundation for acquiring knowledge, as modernists reject anything deemed irrational. This rigid stance catalyzed the emergence of postmodernism. Since its inception in the 1930s to the present day, postmodernism has become an alluring yet controversial term. This controversy stems from the extensive scope of postmodern discourse across all disciplinary lines, encompassing human and natural sciences, as well as scientific and non-scientific domains (Kahraman, 2015).

The specific mindset of postmodernism is characterized by contradiction, controversy, paradox, and dilemma (Torres *et al.*, 2021). Postmodernism perceives reality as inherently problematic—something that must always be inquired into, discovered, and treated as controversial. Rather than merely performing doubt, it necessitates interpreting and subsequently taking action based on indicators of the correct path. According to the author, postmodernism does not outright reject rationality; rather, it refuses to limit rationality to linear or standardized forms. It embraces divergent, horizontal, and heterarchical perspectives, emphasizing the pursuit of active and creative rationality.

According to Lyotard, postmodernism is a broader cultural phenomenon that stands in opposition to the modern. Key shifts include the movement from foundationalism to anti-foundationalism, from grand theories to specific localized theories, from universalism to the partial and local, and from a singular truth to a plurality of truths (Young, 2016). In the context of this

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research, postmodernism is employed to value heterogeneity and acknowledge the diversity of social realities that are frequently overlooked by universal standards.

F. Jacques Derrida's Deconstruction Theory

The term deconstruction was popularized by Jacques Derrida. Derrida's thought addresses linguistic issues—specifically the deconstruction of Saussure's structuralism—as well as universal issues of peace and justice that challenge the singular forms of justice often championed by Western nations. Structuralism posits that language possesses stable and fixed meanings, prioritizing the rules of language (langue) while dismissing the diversity of linguistic forms (parole). Derrida challenged this structuralist mode of thinking through deconstruction (Siregar, 2019).

Deconstruction, as popularized by Derrida, was initially a mode of action or, more popularly, a method. The deconstructive method involves an act by the subject to question and dismantle an object composed of various elements (Norris, 2003).

The primary goal of deconstruction is to produce "traces" between an existing singular meaning and the meaning resulting from deconstruction. Traces emerge through the process of searching for new meanings characterized by "difference" and "différance." "Difference" originates from the verb "to differ." The differentiation of meaning through deconstruction is intended to shift the mindset toward the realization that there is no finality in interpreting an object or a word; new language will always emerge to produce meaning. This simultaneously collapses the hierarchical view of binary oppositions. For instance, "white" is not superior to "black"; in a deconstructive view, "white" can only be understood as "white" because the term "black" exists. Furthermore, "différance" stems from the verb "to defer," meaning to postpone. This aims to critique a phenomenon or object by delaying its certainty. The meaning resulting from deconstruction is a deferral of certainty, as deconstruction itself does not believe in a singular absolute certainty (logocentrism). According to Derrida, there is no absolute truth; ultimately, what can be grasped are merely the "traces" of that truth.

A. III. METHODOLOGY

A. Research Type

This study employs a qualitative approach within the interpretive and post-structuralist paradigm. This paradigm was selected because the research aims not only to describe the phenomenon of infrastructure management but also to dismantle (deconstruct) hidden meanings behind policy texts. A postmodern perspective is utilized to view reality plurally and to acknowledge marginal voices that have been overlooked by technocratic logic.

B. Research Location and Time

The research was conducted at the Department of Public Works and Spatial Planning (PUPR) of Mimika Regency, Papua Province, as well as in areas affected by the development of the Drinking Water Supply System (SPAM) in both urban and rural settings. The study spanned one year, from February 2024 to February 2025, covering the stages of planning, field data collection, and the final report preparation.

C. Unit of Analysis and Informants

The unit of analysis in this study is the management policy of drinking water resources infrastructure in Mimika Regency. Informants were selected using purposive sampling, consisting of:

- Government Parties: Officials within the PUPR Department (Human Settlements and Spatial Planning Division) and the Regional Development Planning Agency (Bappeda) of Mimika Regency.
- Community Parties: Customary leaders (Customary Institutions of the Amungme and Kamoro Tribes), Community Self-Help Groups (KSM), and local community figures.

D. Data Collection Techniques

Data were collected through three primary techniques to ensure credibility (data triangulation):

1. Observation: Conducting direct observations of the physical condition of the constructed SPAM facilities, including those that are functional and those that have sustained damage.
2. In-depth Interviews: Conducted face-to-face using interview guides to explore informants' perspectives regarding the regulatory process, community involvement, and implementation constraints.
3. Documentary Study: Examining academic papers, regional regulations, Regional Medium-Term Development Plan (RPJMD) documents, and technical reports on water resource infrastructure projects in Mimika Regency.

E. Data Analysis Technique (Deconstruction Strategy)

Data analysis was performed using Jacques Derrida's Deconstruction Method. This process does not aim to destroy policies but rather to uncover new "traces of meaning" through the following steps:

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1. Identification of Binary Oppositions: Mapping conflicts within the policy, such as Upstream vs. Downstream, Centralization vs. Decentralization, Urban vs. Rural, and Modernity vs. Local Wisdom.
2. Reversal of Hierarchy: Questioning why one element (e.g., technocratic/central) is consistently regarded as superior to the other (e.g., cultural/local).
3. Search for Différance: Identifying the deferral of meaning and geographical or cultural context differences that are not accommodated in national standards.
4. Reconstruction of Meaning: Generating a new understanding that integrates indigenous community values into the formal management structure to create policies that are more humanistic and sustainable.

IV. RESULTS AND DISCUSSION

A. Research Findings

1. The Paradox of Water Resource Existence and Infrastructure Conditions in Mimika

The empirical investigation reveals that Mimika Regency possesses a multifaceted array of Drinking Water Supply System (SPAM) infrastructures, strategically categorized into District Capital SPAM (IKK), Rural SPAM, and Urban SPAM frameworks. As of the 2022 fiscal year, the region maintained eight primary facility units with a cumulative installed capacity of 37.50 liters per second. However, the data unveils a profound and paradoxical anomaly: despite Mimika's geographical reputation as the "Land Above the River", characterized by an overabundance of natural hydrological resources, the actual penetration of piped drinking water services through domestic house connections (SR) remains stagnated at a mere 0.83%, serving only approximately 2,600 individuals out of the total population. This discrepancy underscores a systemic gap between the latent potential of natural water resources and the realized accessibility of infrastructure provided to the citizenry.

2. Operational Realities and Multi-dimensional Field Constraints

From a physical and operational standpoint, the study identified a significant portion of infrastructure assets categorized as either severely dilapidated or in an "idle" state, rendering them non-functional. The primary catalysts for this infrastructure failure include:

- Geographical and Climatic Extremities: The combination of extraordinary precipitation levels and a complex topography, ranging from treacherous mountainous terrain to expansive coastal swamplands, creates formidable barriers to material mobilization and the continuous maintenance of pipeline networks.
- Technical and Managerial Deficiencies: A critical shortage of skilled technical personnel at the village (Kampung) level to conduct routine preventative maintenance ensures that minor mechanical disturbances frequently escalate into catastrophic and total system failures.
 - Socio-Cultural Divergences: The research documented several instances of communal resistance against infrastructure projects. These conflicts typically arose because the siting of reservoirs or pipeline trajectories was perceived to infringe upon ancestral customary land rights (Hak Ulayat) or desecrate the sacred territories of the Amungme and Kamoro tribes, stemming from a lack of sophisticated, pre-emptive stakeholder coordination.

3. Budgetary Allocation and Planning Discrepancies

According to the 2023 Mimika Regent's Accountability Statement (LKPJ), the drinking water infrastructure sector was granted a substantial fiscal allocation, with a realization rate reaching 88.54%. Nevertheless, the efficiency of this budgetary absorption does not demonstrate a linear correlation with an increase in the actual number of active consumers. The planning architecture remains entrenched in a top-down methodology, where community-driven proposals derived from grassroots forums (Musrenbang) are frequently marginalized by high-profile "strategic projects" that carry greater political weight in urban administrative centers.

B. Discussion

1. Binary Oppositions and Technocratic Hegemony in Water Policy

A profound analysis through Jacques Derrida's deconstructive lens reveals that the chronic failure of drinking water infrastructure management in Mimika Regency is not merely a technical issue or a matter of budgetary constraints; rather, it is rooted in a policy structure that is deeply logocentric and imbalanced. Policy formulation has historically been trapped within a technocratic hegemony that positions "Technical Rationality" as the sole and absolute truth. This creates a destructive binary opposition where technical aspects—such as concrete structures, piping, and machinery—are placed in a superior position, while the socio-cultural dimensions and local wisdom of the Amungme and Kamoro indigenous peoples are relegated to an inferior status or treated as mere auxiliary variables. The dominance of this technocentric paradigm systematically ignores the

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local community's ontology, which perceives water not simply as a chemical commodity (H₂O), but as a spiritual entity inextricably linked to their customary land rights (Hak Ulayat) and ancestral living spaces. Consequently, infrastructure development in Mimika is often perceived as a "foreign object" forced into indigenous spaces without an equitable epistemological dialogue.

The stark contrast between Formality (the Text) and Reality (the Context) serves as tangible evidence of the failure of this technocratic hegemony. In administrative text, local government policy appears highly successful, with budget realization reaching 88.54% in 2023. However, a deconstruction of these figures reveals a painful reality on the ground: house connection service coverage remains stagnant at a mere 0.83%. High budget absorption, it appears, only represents success in building physical monuments (concrete structures) while failing completely to deliver sustainable service functionality to rural communities. This proves that policies which excessively venerate the "center" and "national standards" have failed to grasp the geographical and social complexities of the Papuan hinterlands. The binary opposition between the "Urban Center," which enjoys developmental hegemony, and the "Rural Villages," which are marginalized, creates unequal classes of "water citizenship," where rural communities are viewed merely as passive recipients rather than sovereign subjects over their own resources.

Furthermore, this technocratic hegemony gives rise to what is termed "Sectoral Egocentrism." Within Mimika's bureaucratic structure, each agency is trapped in silos of sectoral interest, focusing solely on achieving physical output per department without a robust vision for upstream-to-downstream integration. The hegemonic nature of these policies imposes modern urban efficiency standards on indigenous territories that possess their own customary laws regarding water source ownership and management. When this rigid "project logic" collides with local wisdom, the result is social resistance and infrastructure neglect. Many water facilities eventually become "idle" or damaged shortly after completion because the community feels no emotional or cultural attachment to a system that did not involve them from the planning stages. This deconstruction demonstrates that without dismantling the mindset that elevates technocracy above humanity, water infrastructure policy in Mimika will only continue to yield recurring failures.

As an effort toward reconstruction, a radical paradigm shift is required to invert these binary hierarchies. Indigenous communities and their local wisdom must be placed at the heart of policy (the core), rather than on the periphery. This deconstruction demands "Policy Decolonization," where the authority of knowledge is no longer the sole property of central bureaucrats but is shared fairly with the owners of customary rights. The integration of customary law into formal management is a necessity to ensure that every drop of water flowing from government pipes also carries the values of social justice and respect for the dignity of the Papuan people. By dismantling technocratic dominance and recognizing local sovereignty, Mimika Regency has the opportunity to build a water resource management system that is not only technically resilient but also socially and culturally sustainable, ensuring that every drop of water becomes a symbol of inclusive civilizational progress for the Amungme, Kamoro, and all layers of society.

2. Critique of Egocentric Management and the Failure of Policy Streams

An analysis of the internal bureaucratic dynamics in Mimika Regency reveals an acute bureaucratic pathology manifesting as "Sectoral Egocentrism." This phenomenon refers to the tendency of government agencies, such as the Public Works Office, the Health Office, and the Regional Development Planning Agency to operate within isolated spaces or sectoral silos. Each institution is trapped in a pursuit of quantitative physical output achievements, such as the total kilometers of pipelines installed or the number of reservoir units constructed, without a coherent upstream-to-downstream management integration. This egocentrism creates policy fragmentation where the development of drinking water infrastructure is often detached from aspects of operational sustainability and long-term maintenance. Consequently, many water projects in Mimika's rural areas are completed administratively but fail functionally due to a lack of synchronization between physical infrastructure providers and the management units responsible for ensuring water distribution to residents' homes.

This failure can be more sharply explained through John Kingdon's Multiple Streams framework, which demonstrates a profound misalignment between three primary policy streams: the problem stream, the policy stream, and the politics stream. In the context of Mimika, the problem stream namely the clean water crisis experienced by coastal and mountainous communities— is often narrowly defined solely as a shortage of physical facilities. This leads to a policy stream that tends to be uniform ("one size fits all") and technocratic, failing to consider geographical complexities and sociological barriers on the ground. Meanwhile, the politics stream is frequently more focused on strategic projects in the urban center (Mimika Baru District) that hold higher political visibility in the eyes of the public and central-level stakeholders. The inability of policy actors to converge these three streams into a harmonious "policy window" leaves the issue of drinking water in the hinterlands on the periphery of meaningful development priority agendas.

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Furthermore, these hegemonic policies implicitly reject the sovereignty of indigenous communities over their own natural resources. This hegemony is evident in the imposition of modern efficiency standards and rigid project logic upon indigenous territories that possess customary laws (Ulayat) regarding the ownership of water sources. The failure of policy streams is also reflected in the bureaucracy's inability to predict social resistance; construction is often carried out without meaningful consultation with customary institutions such as LEMASA or LEMASKO, thereby triggering land conflicts that result in project halts or the deliberate destruction of assets by residents who feel their rights have been bypassed. Ultimately, this managerial egocentrism creates a wide gap between the government and the people, where local communities are viewed merely as passive "beneficiaries" rather than development partners who possess local knowledge regarding water resource dynamics in their region.

Lastly, the failure of these policy streams is exacerbated by the absence of qualitative and sustainable evaluation systems. The government tends to conduct evaluations based only on physical progress reports and budget absorption, which appear administratively successful with a realization rate of 88.54% in 2023. However, the failure to deliver water to house connections— which reached only 0.83%—is irrefutable evidence that the policy stream has lost its primary objective. Without a deconstruction of this egocentric mindset, water infrastructure development in Mimika will remain trapped in a cycle of "build-break-forget," where trillions of rupiah in state budgets are wasted on concrete monuments that provide no benefit for improving the quality of life for the Papuan people. Therefore, a fundamental transformation in the bureaucratic structure is required to dismantle sectoral egos and unify policy streams toward an inclusive, integrated water management system oriented toward the fair fulfillment of basic community rights.

3. Deconstruction through Policy Decolonization and Local Sovereignty

The deconstructive analysis in this study radically interrogates the grand narrative of development that has historically legitimized water management policies in Mimika Regency as a neutral instrument of "equity." Through the lens of decolonization, these policies are dismantled as a form of "technocratic colonization" that imposes Western standards of modernity and a centralistic mindset upon the unique cultural landscape of Papua. This deconstruction reveals that water management policies have operated by suppressing local sovereignty; where the authority of knowledge is only deemed valid if it originates from formal bureaucracy and national technical standards. By dismantling these universal claims, the research finds that the infrastructure failures in Mimika are, in fact, traces (traces) of the systematic neglect of local epistemology. Policy decolonization demands the dismantling of a bureaucratic mentality that views the Amungme and Kamoro indigenous peoples merely as passive objects of assistance, when in reality, they are sovereign subjects possessing profound knowledge regarding hydrology, natural cycles, and the spirituality of water within their customary lands (Ulayat).

A deconstructive reading of the concept of local sovereignty uncovers a "deliberate exclusion" of customary institutions from strategic decision-making processes. The deconstruction of water management policy texts in Mimika shows that community participation is often reduced to a mere administrative formality, such as attendance at pre-arranged development planning meetings (Musrenbang) without providing space for "the other" (the other) to determine a developmental direction consistent with their values. Through this deconstruction, it is found that state hegemony has replaced customary law with rigid formal regulations, which ultimately triggers social resistance. Local sovereignty is deconstructed not as a threat to policy integrity, but as an element that has long been subordinated by the logocentrism of development. Without acknowledging this sovereignty, every infrastructure project becomes an extension of power that alienates the community from its own natural resources.

Furthermore, the deconstruction of these management strategies emphasizes the importance of dismantling the dependence on technological models that are irrelevant to the local context. Policies that impose complex systems without considering maintenance capacity at the village level represent a hegemony of knowledge that must be deconstructed. Through the process of decolonization, it becomes evident that local sovereignty demands technological choices that respect human dignity and the independence of indigenous communities. This deconstruction concludes that the failure of drinking water provision in Mimika is a manifestation of the failure to respect the dignity of the Papuan people as the legitimate owners of their living space. By dismantling the colonial mindset veiled in technocratic garb, this research asserts that genuine water management is only possible if policy ceases to dictate and begins to recognize the existence of local wisdom as the primary foundation for water resource management.

4. The Sustainability of Civilization through Water Justice

A deconstructive analysis of the infrastructure management failures in Mimika demonstrates that the sustainability of a civilization is inextricably linked to how authorities distribute justice through water resources. In current policies, "sustainability" is often narrowly deconstructed as mere physical durability of structures or budgetary continuity. However, this study

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dismantles that view, revealing that genuine sustainability lies in the interconnectedness of water, humanity, and social justice. The failure to achieve significant house connection targets stagnating at 0.83% is a trace (trace) of a policy that neglects the human dimension. When water fails to flow to the homes of indigenous communities in the mountains and coastal areas, the state is effectively undermining the civilizational foundation of those people by allowing them to remain trapped in health crises and existential uncertainty, despite residing on resource-rich land.

Through a deconstructive lens, "Water Justice" emerges as the antithesis to the technocratic hegemony that has long marginalized "the other" (the other). Justice is not merely a mathematical division of water volume but a recognition of the dignity of the Amungme and Kamoro peoples as sovereign subjects. Social injustice in Mimika manifests as spatial discrimination, where the seat of power enjoys modern facilities while indigenous territories are treated as non-priority peripheries. By deconstructing this egocentric mindset, this research asserts that water justice is an absolute prerequisite for the sustainability of civilization in Papua. Without a redistribution of power in water management that respects customary rights (Ulayat) and local wisdom, infrastructure development will function only as a tool of alienation, severing the Papuan people from their cultural roots. Ultimately, the sustainability of civilization in Mimika depends on the government's ability to transcend project-oriented logic and begin viewing water as a sacred element within the social contract. This deconstruction demands a radical shift: from oppressive and centralistic water management toward a system that is inclusive and based on substantive justice. Water must be repositioned as the most fundamental human right that guarantees the survival and honor of humanity. By realizing water justice, Mimika Regency is not merely constructing piping systems; it is strengthening the civilizational foundation of its people, ensuring that every citizen from the urban center to the remotest village has equal access to the dignified source of life.

V. CONCLUSION

This research concludes that the management of drinking water resource infrastructure in Mimika Regency remains heavily dominated by a technocratic approach, which focuses almost exclusively on the physical provision of facilities and infrastructure. Such an approach has proven insufficient in addressing the actual needs of the community, particularly marginalized groups in rural areas who continue to face severe limitations in accessing clean water. Through the analytical lens of Jacques Derrida's deconstruction, this study has successfully dismantled the foundational policy assumptions previously considered settled and final, highlighting the stark discrepancy between centralized policies and the localized social realities. This deconstructive process reveals an urgent necessity for policy reconstruction that is more inclusive, participatory, and contextually grounded. Furthermore, the findings underscore the vital importance of integrating local wisdom and the cultural values of the Mimika people as a cornerstone of Drinking Water Supply System (SPAM) management. Local wisdom possesses the potential to strengthen communal sense of ownership, enhance public participation, and ensure the long-term sustainability of constructed infrastructure. In addition, managing institutions such as the Regional Technical Service Unit (UPTD) must be fortified through human resource capacity building, the establishment of clear Standard Operating Procedures (SOPs), and robust regulatory and financial support.

Consequently, this research offers a theoretical contribution by applying a deconstructive approach within the field of infrastructure management, as well as practical contributions for local governments and stakeholders in formulating more adaptive policies. Policies that are inclusive, rooted in local wisdom, and oriented toward sustainability are expected to realize equitable access to drinking water, enhance the quality of life, and support sustainable development in Mimika Regency.

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