

Gratification Control in Local Culture-Based Health Services at Prof. Dr. I.G.N.G. Ngoerah Central General Hospital, Denpasar

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ABSTRACT

Prof. Ngoerah General Hospital as a government institution tasked with providing health services to the community, should be able to provide optimal services according to the standards set by the government, especially clean and integrated services. However, in reality there are still obstacles faced, such as the practice of giving gratuities, which are disguised under the pretext of friendship and kinship. Departing from this reality, the management of Prof. Ngoerah General Hospital formed a gratuity control institution to prevent the giving of gratuities which could possibly lead to acts of corruption. By referring to this reality, this study formulated three main problems, namely (1) Why is gratuity control in local culture-based health services implemented at Prof. Ngoerah General Hospital? (2) How is the process of implementing gratuity control in local culture-based health services implemented at Prof. Ngoerah General Hospital? (3) What are the implications of the implementation of gratuity control in local culture-based health services, on social, cultural, economic life, and public trust in the health services provided by Prof. Ngoerah General Hospital?

The general objective of this study is to explore these three problems based on three grand theories, namely the theory of McDonaldization and new consumption tools, Management theory and Reception theory. This study uses a qualitative research type with a religious and cultural approach and an interpretative paradigm. Data collection techniques are carried out using participant observation techniques, in-depth interviews, and document studies. The results of the study are, first, there are several reasons for the implementation of gratification control at Prof. Ngoerah General Hospital, namely ideological reasons, such as the ideology of McDonaldization, and capitalist ideology, reasons to avoid gratification becoming an act of bribery, and legal reasons. Second, the implementation of gratification control at Prof. Ngoerah General Hospital is carried out by applying management functions, namely planning, organizing, mobilizing, and evaluating. Third, gratification control at Prof. Ngoerah General Hospital turns out to have implications for several dimensions of life, such as the social dimension, namely the realization of harmonious relations between the medical team and patients and their families, among fellow health workers, and between management and the medical team; Then, in the cultural dimension, it increases public knowledge of the values of Balinese local wisdom. Furthermore, in the economic dimension, controlling gratification can save patients money on treatment costs and increase the integrity of Prof. Ngoerah General Hospital, which has implications for public trust in the services provided by the hospital to its users. A key finding of this study is the emergence of an adaptive or hybrid work ethic within Prof. Ngoerah General Hospital, known in Balinese culture as "Ajeg Bali," an effort to maintain cultural identity without turning a blind eye to the influx of modern cultural elements or globalization.

Keywords: Gratification Control, McDonaldization Ideology, Capitalist Ideology, Modern Culture, and Globalization.

I. INTRODUCTION

Hospitals, as a healthcare facility that provides services to the community, have a strategic role in accelerating the improvement of public health by providing quality services according to established standards. Quality is a combination of the properties and characteristics of a product or service that can meet the needs of users or customers (Siyen, S., 2020: 269). Meanwhile, Pohan (in Siyen, S., 2020: 268), emphasized that the assessment of the quality of healthcare services can be viewed from the perspective of service users (patients/community), service providers, funders, or insurance, health facility owners, and for the healthcare administrators themselves. From the perspective of service users (read: patients/community), quality healthcare services are intended to meet the patient's perceived needs and are provided in a polite, courteous, timely, responsive manner, and are able to cure their complaints and prevent the development of the disease. In line with Pohan, Mendrofa, K. et al., (2022: 269) stated that service quality is a form of consumer assessment of the level of service they receive with the level of service expected.

In addition to the expert views above, regarding hospital services, Reski J., (2021:590) emphasized that hospitals in improving the quality of their services require competent human resources, in the form of medical and medical support personnel, nursing personnel, pharmaceutical personnel, hospital management personnel, and non-health personnel where every health worker working in the hospital must work in accordance with professional standards, hospital service standards, operational procedure standards, professional ethics, and others. Related to the hospital service system, there is an interesting thing that needs to be studied academically, namely the act of controlling gratification which requires an attitude of honesty and high commitment from every health worker. In

Hindu teachings, there are several values of honesty, one of which is the teaching of *catur purusa artha*, which teaches humans to behave honestly in terms of seeking wealth. This means, according to the teaching of *catur purusa artha*, it is permissible for someone to seek wealth, but it must be based on dharma (the right path and based on the value of honesty). In the book *Sarassamuscaya 12* it is stated:

*Yan paramarthanya, yan
arthakama sadhyam,
Dharma juga lekasakena
rumuhun, niyata
Katemwaning arthakama mene
tan paramartha wi
Katemwaning arthakama
deninganasar sakeng Dharma.*

Meaning:

In essence, if *artha* and *kama* are demanded, then *dharma* should be practiced first; undoubtedly, *artha* and *kama* will be obtained later; it will be meaningless if *artha* and *kama* are obtained by deviating from *dharma* (Kadjeng et al., 1997:15).

The ideal teachings expressed in the verse above often contradict the actual reality that occurs in society. From the preliminary study conducted by the researcher to understand the control of gratification at Prof. Ngoerah General Hospital, it was revealed that there are noble values that regulate the development of integrity to control gratification. This synergy with the nine integrity values established by the Corruption Eradication Commission (KPK): honesty, known in Balinese culture and Hindu teachings as *satya wacana*, *wacika parisuda*, *wira satya*, *polos*, *satwika*, *tumpang*, and *lascarya*; caring, known as *kepariangan*, *satya mitra*, *rungu*, *rambang*, and *runguang*; The value of independence or *matilesang raga*; The value of discipline or *teleb*, *satya laksana*, *pageh*, and *puguh*; The value of

responsibility which is often called *agem-ageman*, *among-amongan*, *tetegenan*, and *nyanggra*; The value of hard work or *jemet*, *gimeh* and *mapuglig*, *ngayah*, and *yasa*; The value of simplicity which is known as *papojolan*, *seearana*, *polos*, *cepetit* (in ceremonies) and *metilesan raga*; The value of courage is also called *darmaning* propriety, prejudice, *pagut*, *dhira*, *wira*, *tabah*, and *purun*; and the value of justice which is known in the teachings of *kayika parisudha*.

Prof. dr. I.G.N.G. Ngoerah Central General Hospital, hereinafter referred to as Prof. Ngoerah General Hospital, is one of the technical implementation units of health services under the Ministry of Health of the Republic of Indonesia. This hospital can be classified as a type II educational referral general hospital (Ministry of Health of the Republic of Indonesia, 2022:35). Prof. Ngoerah General Hospital in its financial management as a public service agency has an obligation to provide services to the community in the form of health services without prioritizing profit-seeking and in carrying out its activities based on the principles of efficiency and productivity by providing flexibility in financial management based on economic and productivity principles and the application of healthy business practices (Yohana, et al. 2022:211-212). However, in practice, its implementation still faces several obstacles, including some hospital staff who do not fully understand that the gratuity can lead to bribery, thus leading hospital employees to commit criminal acts of corruption. Indeed, when viewed from the availability of human resources at Prof. Ngoerah General Hospital. Prof. Ngoerah Hospital has competent and professional health workers, namely 291 specialist and sub-specialist doctors, 54 general practitioners, 1,124 nursing staff, 383 supporting staff, 890 non-medical staff, and 5 management staff. With such conditions, SRUP Prof. Ngoerah has succeeded in achieving the title as the only hospital in Indonesia that combines the quality of

comprehensive health services and ensures patient safety with full accreditation recognition at the international level by JCI and full accreditation recognition at the national level by the KARS accreditation agency. In addition, this hospital also preserves the noble local culture in hospital management with the concept of harmonizing the relationship between humans and their God (*parhyangan*), harmonizing the relationship between humans (*pawongan*), and harmonizing the relationship between humans and their environment (*palemahan*).

Although Prof. Ngoerah General Hospital has successfully won various awards, both national and international, and has taken various strategies to avoid gratification, in reality there are still reports submitted by the public regarding gratification, both in the form of receiving gratification and in the form of sponsorship, so that this is not only interesting but also very urgent to be immediately studied academically. From this background, three main problems can be formulated, namely as follows. (1) Why is gratification control in local culture-based health services implemented at Prof. Ngoerah General Hospital? (2) How is the process of implementing gratification control in local culture-based health services at Prof. Ngoerah General Hospital? (3) What are the implications of implementing gratification control in local culture-based health services, on social, cultural, economic life, and public trust in the services provided by Prof. Ngoerah General Hospital?

To solve the research problem, three theories are used, namely (1) McDonaldization Theory and New Consumption Tools. This theory was first put forward by George Ritzer in 1983 in his essay entitled "The McDonaldization of Society". Another theoretical source to gain an understanding of this theory can be read in Ritzer (2002). According to Ritzer (2002:2) McDonaldization is a life process in which there is an expansion of the

presence of franchise restaurant principles to dominate more sectors of American life, as well as other parts of the world. The term McDonaldization in the context of this study is not intended to explore McDonald as a fast food business substantively, but rather is intended as a perspective to understand the social, cultural, and economic conditions of society in the current context. For example, how McDonald's restaurant principles have penetrated various dimensions of people's lives, such as education, work, politics, including health services. Of the many impacts caused by the influence of McDonald's restaurant principles, one of them is the occurrence of dehumanization in people's lives. Dehumanization, in this context, refers to the minimal social contact between McDonald's employees and customers. This is because a fundamental principle of McDonald's restaurants is to ensure the relationship between employees and customers is as quick as possible. Both employees and customers desire a speedy process: customers want to eat their food quickly, while employees also want to serve the next customer's order quickly (Suda, 2019:34).

These principles of McDonaldization are in line with John Dewey's (2001:23-28) view of the philosophy of pragmatism, which states that pragmatism is a philosophical school that prioritizes practicality and hard work, the main criterion of which is financial success. Referring to the two views of the figures above, and if linked to the socio-cultural phenomena of society in the current context, it can be understood that the principles of fast food restaurants and the philosophy of pragmatism have targeted various dimensions of society, including life in hospital health services. For example, in providing health services to patients in hospitals, it is not uncommon for health workers (nurses/doctors) to use these principles, both the principles of fast food restaurants and the principles of pragmatism. In further developments,

Ritzer (in Ritzer and Goodman, 2005:557-571) also discussed the emergence of "new means of consumption" in the United States since the end of World War II. According to Ritzer, McDonald's and the fast food industry in general are referred to as new consumption tools alongside other new consumption tools, such as malls, megamalls, hypermarkets, and various other types of modern markets.

The concept of this new means of consumption is actually derived from Karl Marx's work on production. According to Marx, the means of production (man of production) are "commodities that have a form in which the commodity enters into production consumption" (Marx, 1991:471). This means that according to Marx, production was created as a means of consumption that allows the proletariat to produce commodities and be controlled and exploited as workers. (2) Management Theory, according to Tery and Rue (1991:1) management is a process or framework that involves guiding or directing a group of people towards organizational goals or real intentions. Then related to the hospital service management system, Notoatmodjo, (in <https://www.pelatihan-sdm.net/manajemen-pelayanan-kesehatan-rumah-sakit/>) said that health service management is the application of general management to the area of the public health service system carried out in the hospital environment. The implementation is as follows. First, planning, which includes activities to determine what is to be achieved, the methods that can be taken to achieve it, the time required, the number of human resources involved, and the amount of budget needed and good will (Nasution, 2006:14-18). In line with Nasution, Gibson, et al., (in Suda, 2009:51) said that planning includes activities to determine targets and tools to achieve predetermined goals. Second, organizing means the activity of dividing tasks among people involved in cooperation in providing hospital health services. Third, the function of mobilization means stimulating members of the

organization to carry out tasks with high enthusiasm and good will.

Fourth, is the function of direction and supervision, direction in the context of hospital service management can be interpreted as an activity to direct so that activities carried out together remain on the agreed path, so that there are no deviations that are not desired by the organization. (3) Reception Theory, this theory was only published to the public space, in the late 1960s by Han Robert Jausz and Wolfgang Iser. This is clearly seen from the work of Han Jausz (in Holub, 1984:57) who focuses his views on literary works as a dialectic born from the production and reception of readers. Furthermore, according to Jausz (in Pradopo 2003:185) the appreciation of the first reader to a literary work will be continued and enriched through responses continuously from generation to generation. In the view of Han R. Jausz, Reception theory is actually centered on the reader's acceptance of the text itself. Therefore, by borrowing the idea of Couto (2005:74-76) actually Reception theory is very relevant to discuss the form of actual response and the form of final change in the response of a person or group of people to a text after going through an evaluation process. However, in the context of this research, the reception perspective used is Barker's (2005:13-14). According to Berker, the concept of text in this context does not solely refer to written words, although that is also one form. However, the text intended in this case also refers to all practices of meaning or often also referred to as social text, namely human behavior. In the context of Reception theory, each receptor response is seen as not determined by the text creator and the text's character, but by the receptor's evaluation of the text structurally, contextually, institutionally, and the transaction process between stimulus and response.

II. RESEARCH METHOD

This research was conducted using qualitative research, namely research aimed at discovering, developing, and scientifically testing the validity of knowledge. A key part of the qualitative research design is the search for descriptive or narrative data, both directly and through observations. Qualitatively, the research data analysis focused on non-numerical data derived from transcripts, interview results, field notes, photographs, and personal documents. Even if numbers were present, they were only to support the qualitative data analysis (Sudarwan, 2002:20-21).

This research was conducted at Prof. Ngoerah General Hospital for the following reasons: (1) Because Prof. Ngoerah General Hospital is a referral hospital that treats patients from various regions in Indonesia with diverse characteristics and cultures; (2) Prof. Ngoerah General Hospital has built a culture of quality and patient safety; (3) Prof. Ngoerah General Hospital has established an integrity zone with the achievement of a corruption-free zone; (4) Prof. Ngoerah General Hospital has... Ngoerah as a hospital that has implemented local culture-based governance, *Tri Hita Karana*; (5) Prof. Ngoerah General Hospital as a hospital that is building an integrity zone towards a clean and serving bureaucratic area; (6) Prof. Ngoerah General Hospital as a hospital that has built gratification control by forming a Gratification Control Unit.

The type of data used in this study is qualitative data which can be divided into: (a) primary data, namely data obtained by researchers directly from the source during the research process, either from informants or directly from Prof. Ngoerah General Hospital using observation and interview techniques; (b) secondary data, namely data obtained by researchers indirectly during the research process, collected from the results of previous research, articles, books, and similar literature. Qualitative data in

this study includes data on the general description of Prof. Ngoerah General Hospital, the reasons for implementing gratification control in hospital health services, the process of control and its implications for social, cultural, economic life, and public trust in hospital services. While the data source is a person called an informant. The determination of informants is done using a purposive sampling technique. In this study, three data collection techniques were used, namely: participant observation techniques, in-depth interview techniques and document study techniques. While the main instrument in this study was the researcher himself. In addition to the key instrument, the researcher also used supporting instruments, such as a cellphone photo camera, interview lists, and writing tools. Meanwhile, the data analysis technique used qualitative-interpretive data analysis. All research data was organized according to the principles of qualitative methods.

III. DISCUSSION

3.1 Reasons for Implementing Gratification Control at Prof. Ngoerah General Hospital

There are several reasons behind the implementation of gratification control at Prof. Ngoerah General Hospital, namely: (1) Ideological reasons. According to Althusser, ideology provides a deep understanding of how ideology influences human consciousness. According to Althusser, ideology is a system of ideas and values instilled in society to maintain the power of a particular social class. Ideology plays a crucial role in shaping human consciousness, guiding their actions, and confirming their social position within the societal structure. In Althusser's view, ideology is also closely related to the concept of hegemony, where a generally accepted ideology becomes the most effective tool of domination for the ruling

class over the ruled class. Ideology that dominates and defines social norms and values accepted by society, thus ensuring the continuity of class domination can continue ("Takwin Reading Althusser from Several Sides: An Introduction to Althusser's Ideological Essays", 1984: xviii). Furthermore, Thompson in his book entitled "Ideological Analysis of the Discourse Critique of World Ideologies" (2003: 17) says that ideology is a system of thought, belief system, and symbolic practices related to social and political actions. Departing from the two definitions of ideology above, several ideologies that are the reasons for implementing gratification control at Prof. Ngoerah General Hospital are as follows.

Ideological reasons can be divided into several types, namely McDonaldization Ideology. Prof. Ngoerah General Hospital as a referral hospital has an obligation to serve patients who visit with a large number of service systems, as well as with high service complexity, so that it requires a fast, precise, and careful service process. As one of the teaching hospitals and vertical hospitals under the Ministry of Health of the Republic of Indonesia, there are also several service indicators that demand fast service to patients such as, (1) the indicator of "outpatient services without supporting examinations" with a maximum time limit of two hours to complete the service; (2) the "Door to CT" indicator that standardizes CT-Scan examination services with a maximum limit of one hour for patients with stroke symptoms, and other services. In addition to these indicators, there is also a service announcement that promises doctor visit services in the inpatient room no later than 10.00 WITA on every weekday and 11.00 WITA on holidays. The demand for fast service for many and complex patients and the limited human resources for care providers such as medical and nursing staff, the hospital responded by developing technology-based service methods, starting from online registration,

supporting examinations in the form of laboratory and radiology in one hospital information system, as well as tiered health services from students and employees, so that the time needed to interact in the service can be shortened. The short service time to the patient causes the concept of reprimand, greeting, greeting, politeness, and courtesy cannot be implemented optimally.

Next, there is capitalist ideology. According to Fakihi (2003:45-46), if capitalism's intellectual roots are explored, they lie in classical economic philosophy, particularly the teachings of Adam Smith, as outlined in his work "The Wealth of Nations" (1776). Besides Adam Smith, there are two other classical economic thinkers: David Ricardo and James Mill, as well as other figures, such as Jeremy Bentham, Thomas Robert Malthus, and others. A common thread among these classical economics adherents is the belief that the entire philosophy of classical economic thought is built on the foundation of liberalism. One such view is that they believe that individual liberty, private property, individual initiative, and private enterprise are the pillars of the well-being of society.

In this context, Prof. Ngoerah General Hospital, as a hospital owned by the Ministry of Health and with Public Service Agency (BLU) status, is expected by the Indonesian Ministry of Health to increase its financial independence. The existence of a BLU hospital financial independence policy has enabled hospitals to implement healthy business practices and provide more effective health services. To increase the financial independence of the BLU, the Ministry of Health has set revenue targets for each hospital vertically. Prof. Ngoerah General Hospital in 2025 is targeted to be able to earn revenue of 1.2 trillion rupiah, which in the planning is divided into targets for each installation and KSM, and is reduced to individual targets for professional care providers. The existence of such a policy, like it or not, it

cannot be said that Prof. Ngoerah General Hospital is also unable to stem the entry of capitalist ideology into its hospital management system.

(2) Avoiding gratification in the form of bribery, gratification as referred to in the explanation of Article 12B Paragraph (1) of Law No. 31 of 1999 and Law No. 20 of 2001, is a gift in a very broad sense. This includes money, goods, discounts, commissions, interest-free loans, travel tickets, accommodation, tours, free medical treatment, and other facilities. This gratification can be received, both domestically and abroad, and can be done with or without using electronic means (<https://fahum.umsu.ac.id/info/gratifikasi-pengertian-dasar-hukum-dan-sanksi/>) accessed June 2, 2025. To maintain the integrity of an institution, including a hospital institution, the institution must avoid the practice of giving gratification in carrying out the duties and obligations of the workers of the institution concerned. In order to avoid such practices, the institution can form an institution that functions to control gratification practices called a gratification control institution.

For example, in the case of hospitals, the rules that can be used as a reference in efforts to create an environment of integrity are the gratification control system, which can be formed based on several laws and regulations, including (1) Law of the Republic of Indonesia No. 20 of 2001 concerning Amendments to Law No. 31 of 1999 concerning the Eradication of Criminal Acts of Corruption; (2) Government Regulation No. 60 of 2008 concerning the Government Internal Control System; (3) Government Regulation No. 94 of 2021 concerning Civil Servant Discipline; (4) Regulation of the Minister of Health of the Republic of Indonesia No. 1 of 2022 concerning Gratification Control within the Ministry of Health; (5) Regulation of the Corruption Eradication Commission of the Republic of Indonesia No. 2 of 2019 concerning

Gratification Reporting; (6) Regulation of the Minister of Administrative and Bureaucratic Reform No. 18 of 2021 concerning the Road Map for Bureaucratic Reform of the Ministry of State Apparatus Empowerment and Bureaucratic Reform 2020-2024; (7) Regulation of the Minister of State Apparatus Empowerment and Bureaucratic Reform No. 90 of 2021 concerning the Development and Evaluation of the Development of Integrity Zones Towards Corruption-Free Areas and Clean and Serving Bureaucratic Areas in Government Agencies; (8) Regulation of the Head of the State Civil Service Agency No. 32 of 2011 concerning the Civil Servant Code of Ethics.

By referring to the narrative above, it can be understood that the formation of a gratification control institution carried out by the management of Prof. Ngoerah General Hospital, is actually aimed at controlling the acceptance of gratification by increasing the understanding and awareness of hospital employees, including the health service team to refuse any gifts in any form related to their position or report the acceptance of gratifications that are considered bribes to the Corruption Eradication Committee (KPK) in a transparent and accountable manner in accordance with applicable laws and regulations.

Gratuities come in various forms, namely as explained in Article 12B paragraph (1) of Law No. 20 of 2001, that what is meant by gratification is a gift in the broad sense, namely including the giving of money, goods, discounts, commissions, interest-free loans, travel tickets, accommodation facilities, travel, free medical treatment, and other facilities. Gratuities in this context include those received, both domestically and abroad and those carried out using electronic means or without electronic means. However, this provision is excluded by the provisions of Article 12 C paragraph (1) of Law No. 20 of 2001 which states that the provisions as referred to in Article 12B paragraph (1) do

not apply, if the recipient reports the gratification to the Corruption Eradication Commission (KPK). So, if referring to the provisions of Law No. 20 of 2001, it can be understood that the gratification in question can be in the form of various gifts related to position and contrary to the obligations or duties of the person who received the gratification itself and one of them can be in the form of money. Regarding the existence of gratification in the Republic of Indonesia, this has been regulated in several laws and regulations, namely in Article 12B paragraph (1) of Law No. 31/1999 in conjunction with Law No. 20/2001, which states that every gratification to a civil servant or state administrator is considered a bribe, if it is related to his position and contrary to his obligations or duties. In addition, Article 12C paragraph (1) of Law No. 31/1999 in conjunction with Law No. 20/2001, also regulates the same thing, which states that the provisions referred to in Article 12B Paragraph (1) do not apply if the recipient reports the gratification he received to the Corruption Eradication Committee.

In addition to monetary gifts, gratification can also take the form of gifts of goods, whether food or drink, souvenirs, clothing, or other valuables. The public's efforts to obtain excellent service, including hospital services, are inextricably linked to the pragmatism that has pervaded various dimensions of contemporary society. This aligns with John Dewey's (2001, 23–28) view that pragmatism is a philosophical school that prioritizes practicality and hard work, with financial success as its primary criterion. The introduction of pragmatism into the hospital service system could potentially reduce social contact between patients and healthcare providers. For example, doctors or nurses, as healthcare providers, may attempt to minimize social contact with patients or their families because they are expected to immediately serve the next patient. Psychologically, those being treated in the hospital require detailed explanations of their illnesses so

they can better understand their illnesses, which can motivate them to achieve recovery.

Legal reasons, according to the perspective (Center for Law Drafting of the DPR-RI Expertise Body, 2017) legal reasons are considerations or reasons that describe that regulations are formed to overcome problems or fill legal gaps by considering existing rules, which will be changed, or will be revoked to ensure legal certainty and a sense of justice for the community. The legal basis concerns legal issues related to the substance or material being regulated so that it is necessary to form legislation (Agustina, and Sagita Purnomo, 2023:3). By referring to the Center for Law Drafting of the DPR-RI Expertise Body, 2017 above, what is meant by legal reasons in the context of this study is the considerations or legal basis that becomes the basis for taking a policy which in this case is the implementation of gratification control at Prof. Ngoerah General Hospital, Denpasar. This reason illustrates that the policy was made to overcome legal problems, fill legal gaps, or to adjust to existing rules, as well as to ensure legal certainty and a sense of justice for the community. Regarding the reasons for implementing gratification control at Prof. Ngoerah General Hospital, in general it can be classified into two main reasons, namely to avoid unlawful acts and to provide protection (a sense of security) for the medical team from the possibility of being caught in unlawful acts, because there is already a control institution.

3.2 Gratification Control Process at Prof. Ngoerah General Hospital

The gratification control process at Prof. Ngoerah General Hospital is carried out adhering to management principles, namely planning, organizing, mobilizing, and monitoring (evaluation). Planning means that before implementing gratification control, the management of Prof. Ngoerah General Hospital first

determines the objectives of implementing gratification control, the methods to be used to achieve them, the number of human resources to be involved, the time required to reach the implementation stage, and, equally important, the required budget and a strong commitment from the implementers. In addition to these steps, the gratification control planning process within the Prof. Ngoerah General Hospital gratification implementation team divides tasks within the context of activity coordination to determine who will carry out the tasks according to their respective roles. Implementation of gratification control at Prof. Ngoerah General Hospital Prof. Ngoerah Hospital is always based on management principles, starting from planning, organizing, mobilizing, and directing or supervising functions. All of these functions are carried out under the coordination of the head of the gratification control agency. However, in practice, it is not as easy as imagined, because in the field, gratification control officers will deal with various parties with their respective characters, such as patients and their families, medical staff, and unit leaders within the hospital environment. Meanwhile, on the other hand, the community, in this case, patients and their families, are increasingly critical and have higher expectations of the services provided by the hospital. With such socio-cultural conditions, the opportunity for patients to give gratifications to the medical team in the hope of receiving better and faster service is very high. However, such actions can lead to bribery, which has the potential to violate the law or be an act of corruption. This is certainly not desired by the management of Prof. Ngoerah Hospital, therefore the gratification control agency was established.

The next step is organizing. Before implementing gratification control, organization is first carried out, meaning that tasks are divided among the people who will be involved in the process of implementing the control. For example,

first, the criteria must be met by those who will be assigned and responsible for implementing gratification control administration activities, including reporting on the provision of gratification from the public (customers). In this context, expertise in the field of administration is required, so that those appointed can carry out their duties and functions according to their expertise. This is in line with the management terminology developed by Norfield (1999:100) that in principle, management is a process or framework that provides opportunities for organizational members to actively participate in the process of developing personal understanding and encourages the creation of conditions conducive to practical reflection.

In the context of gratification control at Prof. Ngoerah General Hospital, this organizational step, especially in placing people who are in accordance with their expertise, is truly carried out through a strict recruitment system. One way the management of Prof. Ngoerah General Hospital always emphasizes to its employees that in serving the community they must be oriented towards the values of local wisdom of the Balinese people, such as *tat twam asi* which means that someone who will provide service must adhere to the principle that serving others is the same as serving themselves. This can indirectly result in quality and professional services. Next is the mobilization step, namely the step of motivating members of the organization to carry out their duties and obligations well and seriously. According to Davis (1972), mobilization is an ability that must be possessed by a leader to persuade the people he leads to carry out their duties and obligations well, so that they can achieve the goals that have been set. By referring to Davis, the implementation of gratification control at Prof. Ngoerah General Hospital can be described as follows. Gratification control in the Prof. Ngoerah General Hospital environment. Apart from regulatory demands, the

Ngoerah is also intended to prevent hospital employees from receiving gratuities that could turn into bribes.

Based on observations during this research, it can be understood that the organization, especially in controlling gratification at Prof. Ngoerah General Hospital, has taken into account the principles of managerial hierarchy, rules, and procedures, as well as medical planning. However, in reality, if we are honest, there are still many things that need to be improved. However, in daily practice, many people are unwilling to be honest in assessing their own performance. In fact, in Hindu teachings, honesty (*arjavam*) is something that must be practiced. Finally, according to Sunyoto (1999:18), evaluation involves a decision-making procedure based on the achievement of implementation results to change or maintain the formulation of policies and decisions regarding the implementation of planning, organizing, and mobilization. Then, formatively, evaluation can be carried out within the series of planning developments as an effort to adjust situations and conditions to achieve organizational goals and objectives. Meanwhile, summatively, evaluation can contribute in the form of statements about the effectiveness of a program within a certain period. Then, based on the implementation process, evaluation can provide a description of the effectiveness of planning, organizing, and mobilization, while ensuring the structural reach and physical elements of an organizational unit.

3.3 Implications of Gratification Control at Prof. Ngoerah General Hospital

Gratification control at Prof. Ngoerah General Hospital has implications for several aspects of life, particularly for social life. Humans are social creatures whose lives cannot be separated from the lives of other humans. Regarding this, Van Baal (1988:2) stated that humans always reside in a specific place and never live

alone. Referring to Van Baal's view, it can be emphasized that humans instinctively tend to want to live together and relate to other humans. Related to this nature and instinct, in social life, forms or patterns of social organization develop as a manifestation of patterns of interaction among humans. Although today's society has entered the era of modernism, even postmodernism, such organizational patterns still persist in society. This is possible because in social relations, such organizational patterns often serve as the basis for intensive communication and interaction with others.

In addition, the organizational patterns that develop in such a society are also often used as a vehicle to pass on the values of life, ideas, beliefs, knowledge, and traditions that they have (Suda, 2008:30). In this regard, any form of interaction, communication, and activities carried out by humans in general will have implications for various other aspects of life. Based on the scene data obtained at the research location, the social implications of the implementation of gratification control at Prof. Ngoerah General Hospital can be described as follows. First, the implementation of gratification control philosophically actually contains the content so that medical services provided to patients can be carried out wisely and fairly; Second, so that Prof. Ngoerah General Hospital can enter the integrity zone; and Third, so that the hospital employees do not fall into the trap of accepting gratification that leads to bribery.

In addition to the social life of gratification control at Prof. Ngoerah General Hospital, it also has implications for cultural life. According to Koentjaraningrat (1984:1), the concept of culture in a broad sense is the entirety of human thoughts, works, and works that are not rooted in instinct, and therefore can only be created after going through a learning process. Or culture in a broad sense includes almost all human activities in the practice of daily life. So things that

are not included in the concept of culture are only a few reflexes that humans do outside of their instincts. Then for the purposes of analysis and considering the limitations of culture are very broad, the concept of culture can be broken down again into several elements as follows: (1) religious systems and religious ceremonies; (2) social systems and organizations; (3) knowledge systems; (4) language; (5) arts; (6) livelihood systems; and (7) technology and equipment systems.

Furthermore, if the seven elements are examined again, then the cultural elements can be broken down into smaller sub-elements. Related to the cultural implications of the implementation of gratification control at Prof. Ngoerah General Hospital, it could have implications for the seven cultural elements described by Koentjaraningrat above, and could also have implications for the sub-elements. For example, the implementation of gratification control at Prof. Ngoerah General Hospital can have implications for the community's knowledge system, where the community using hospital services who previously considered that giving gratification was something normal, as a form of gratitude for the services provided by the medical team that had helped their healing process, turned out to have legal implications for both the giver and the recipient. Another implication of the implementation of gratification control at Prof. Ngoerah General Hospital, socio-culturally, can foster a work culture in the form of a "work ethic", namely a disciplined attitude in carrying out their duties and responsibilities as health workers.

The control of gratification at RSUP also has implications for economic life. Discussing economic issues cannot be separated from the discussion of resources. Resources in this context include human resources, natural resources, time resources, and financial resources. In meeting all of their life's needs, humans create various policies to manage the

various resources available. These policies are not merely in the form of establishing plans, but also in the implementation of activities to meet their needs, both physiological and psychological. As physiological and psychological beings, humans also have economic needs, hence the nickname *homo economicus*.

According to Damsar (2009:113), humans as *homo economicus* cannot be separated from their essence as *homo consumers*. This means that humans as *homo consumers* are bound by the act of consumption, namely how humans as social actors with their needs relate to something (in this case material, symbolic goods, services, or experiences that can satisfy their lives). Departing from Damsar's idea, it is very difficult to distinguish between needs and desires that must be fulfilled, especially in today's consumer society era. In fact, if examined more deeply, the two entities are essentially different, namely that desire is a form of drive that has a more psychological dimension, while needs are more based on biological drives. Based on field data obtained by researchers during the study, it turns out that gratuity control at Prof. Ngoerah General Hospital has positive implications for the economic life and image of the hospital in the eyes of the public. This can be proven by several testimonies conveyed by patients and their families, that with the existence of such gratuity control can reduce patient expenses in the hospital treatment process.

Likewise, controlling gratification also has implications for public trust in hospital services. Normatively, every hospital staff is required to be able to uphold service ethics, including services at Prof. Ngoerah General Hospital. In carrying out these service duties, the staff at Prof. Ngoerah General Hospital have strived to adhere to service ethics, especially in terms of paying attention to patient safety during treatment, paying attention to the comfort of patients and their families through providing appropriate, fast, friendly, and empathetic treatment. If

all hospital staff can act like that, it can certainly have positive implications for increasing public trust in the various forms of services offered by the hospital. However, based on the scene data obtained during the researcher's research, it turns out that there are still patients and their families who are disappointed with the services provided by the staff at Prof. Ngoerah General Hospital.

It must be acknowledged that not all staff understand and practice ethical service to those seeking treatment at the hospital. As the Balinese proverb goes, "ten wenten wong swastha ayu nulus," which means no one is perfect on this earth. However, based on the results of this study, it can be seen that the management of Prof. Ngoerah General Hospital consistently strives to provide assurance to the community, especially those who use the hospital's services as a place to maintain their health. This was acknowledged by several patients and their families who use Prof. Ngoerah General Hospital for health care through various interviews. This is reinforced by Maddy's statement (2009: 1-10) who said that unfriendly service and the inability to position patients as partners are obstacles to making patients comfortable during the treatment process. This is very reasonable because a bad image of hospital services can start from less than optimal nursing services, lack of care for patients, and a lack of friendliness in dealing with patients and their families who come to the hospital for treatment. This makes patients and their families feel uncomfortable during the treatment process.

IV. CONCLUSION

Some conclusions drawn from this study are: First, there are several reasons for implementing gratification control at Prof. Ngoerah General Hospital, as follows: (1) Ideological reasons: ideologically, gratification control is intended to prevent gratification from turning into bribery; (2) Today's society tends towards

McDonaldization, which means wanting to quickly resolve problems, including hospital treatment. As a result, many people seek shortcuts, one of which is through gratification; (3) Capitalist reasons: the infiltration of capitalist ideology into the minds of today's society, leading them to believe that everything can be solved with money, so they seek to engage in gratification in the hope of obtaining faster and better service; (4) Security reasons: gratification control is also intended to provide a sense of security to hospital healthcare workers, as controlling the provision of gratification can prevent them from bribery or corruption.

Second, the gratification control process at Prof. Ngoerah General Hospital is implemented by adhering to management principles, namely planning, organizing, mobilizing, and monitoring (evaluation). In planning, the gratification control team carefully prepares everything related to the control implementation process. The mobilization step is carried out to stimulate the implementation team members to carry out their duties with high motivation and commitment. The organizational action is carried out to ensure that each delegated task is understood by the assigned staff. The final step is supervision or evaluation. This step is carried out in two ways: first, through formative evaluation, namely evaluation at the planning implementation stage through monitoring in an effort to change or improve the previously established plan. Second, is summative evaluation with the aim of raising awareness of the responsibilities of assignments given by superiors to assist the counselling process.

Third, the implementation of gratification control at Prof. Ngoerah General Hospital has implications for several aspects of life, such as social, cultural, economic, and public satisfaction with hospital services. Social implications mean that sociologically, gratification control has a positive impact on social relations between health workers and

hospital patients and their families. The implications for economic life can be seen from the rise of public awareness and also the health service team that giving gratification can turn into bribery/corruption, with which both patients and the health service team are afraid to commit gratification, so that economically the costs that must be incurred by patients and their families can be more saved. Implications for public trust in hospital services can be seen from Prof. Ngoerah General Hospital has entered the integrity zone. This zone describes the various forms of services provided by the hospital that are trusted by the public.

Some theoretical findings obtained in this study are first, the McDonaldization theory by George Ritzer is actually an extension of Max Weber's thinking on the classical theory of rationalization of modern society and culture. According to George Ritzer, McDonaldization is a process in which various principles of fast-food restaurants come to dominate more sectors of American life and various other parts of the world. If these McDonaldization principles are used as a theoretical prime to describe the real conditions of Eastern societies, especially Balinese society, in various dimensions of their social life, then the gratification control system at Prof. Ngoerah General Hospital appears different. For example, the exploration of the sociology of consumption, such as the principles of fast-food restaurants have indeed colored the hospital service system, such as fast, instant, effective, and efficient service. However, at Prof. Ngoerah General Hospital, the provision of services to customers does not fully adopt the principles of McDonaldization, but rather is integrated with the values of local wisdom of the Balinese people, thus resulting in a "synthetic integration", namely the combination of two or more elements that produce something new. In this case, the "adaptive work ethic or hybrid work ethic" in the context of Balinese culture is called

“Ajeg Bali”, namely the effort to maintain the cultural identity of the Balinese people, without turning a blind eye to the influence of the values of modernization and globalization.

Second, the values of Balinese local wisdom rooted in Hindu philosophical teachings are consistently used as a guideline by the management of Prof. Ngoerah General Hospital in formulating every hospital policy. For example, the application of the teachings of *tattwam asim*, *tri hita karana*, *rwa-bhineda* and others emphasize the stages of planning, organizing, actuating, and controlling of the service management process for patients and their families at Prof. Ngoerah General Hospital. Thus, theoretically, this finding strengthens the postulate of management theory which in principle has four functions, namely planning, organizing, actuating, and controlling. In its application, these four management functions are implemented in an integrated manner with the values of Balinese local wisdom, thus producing a compromise management theory.

Third, the pioneers of reception or consumption studies emphasize that any textual analysis of the meaning that can be constructed from a writer's perception cannot be certain which meanings are taken by the actual reader/viewer/consumer. This means that readers/viewers are active creators of meaning in relation to the text and they apply various cultural competencies to read the text, so that even among readers, the text will be interpreted differently. Therefore, Stuart Hall's reception has two important influential studies, namely the encoding-decoding model. In this context, Hall said that the meaning produced by the producer (encoder) is not necessarily the same as the meaning constructed by the text reader itself (decoder). Likewise, various policies (texts) related to gratification control made by the management of Prof. Ngoerah General Hospital, are not necessarily understood the same by the public as users

of hospital services. Therefore, to approach the understanding of the text reader, in this case the community using the services of Prof. Ngoerah General Hospital, it is necessary to consider the following: Ngoerah with what is meant by the policy maker which in this case is the hospital management, then the policy is adapted to the values of local wisdom of the community, with the hope that the community can easily understand the policy. So, the field findings of this study apparently strengthen the reception theory put forward by Stuart Hall, especially in relation to the encoding-decoding model, the difference is that according to Hall the production of meaning does not guarantee the consumption of the meaning in accordance with what the producer (encoder) intended. Meanwhile, what happened at Prof. Ngoerah General Hospital was the difference in meaning between the text maker and the text reader, carried out by adapting the values of local wisdom of the community with various hospital programs, so that the meaning is easier to understand by the community as the reader of the text.

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