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The Influence of Examination, Online Registration and Price on Health Services in Hospitals from the Perspective of Don Ihde's Postphenomenology

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Abstract

This study adopts a postphenomenological approach based on Don Ihde's thinking to explore the influence of outpatient check-ups, online registration, and price on healthcare in hospitals. With a focus on the interaction between technology and patient experience, this study identifies how online registration facilitates accessibility and efficiency in healthcare, and how outpatient check-ups contribute to positive patient experiences. In addition, price analyses showed an important role in building trust and transparency. The results indicate that these three factors interact with each other to form a positive value for patients, increasing satisfaction and hospital reputation. These findings highlight the importance of considering a phenomenological perspective in designing healthcare services that are responsive to patient needs. Thus, through this approach, Ihde provides a deep insight into how technology plays a role in everyday life and in the broader context of healthcare through four keys namely: Mediation, Empirical Approach, Multiple Relations, Intersubjectivity, and Ontological Shift. The discourse of philosophy of science and knowledge through technology becomes Don Ihde's instrument in understanding the meaning of life, existence and digital human experience. Through the implementation of Ihde's hermeneutics, it is conveyed that it is necessary to understand human interaction with technology which is a technological construction of instruments.

Keywords

mediation, empirical approach, multiple relationships, intersubjectivity and ontological shift

1 Introduction

Nowadays, knowledge in the field of Science and Technology is very important. It is not a commodity for experts or the field of scientists who are involved in Information Technology (IT) only. The rapid development of science and technology has led to an idea that is not new in the current decade, an Application-Based Service Facility. Currently, many international standard private hospitals have sprung up in collaboration with local hospitals. As for hospitals like that which prioritises services as the core business / spearhead of the service company. If we look at broader developments, this world has reached all levels both regionally, nationally and globally. Therefore, it is a challenge for the Indonesian people to create a society in the IT world.

The goal of health development towards a healthy Indonesia in 2025 is to increase awareness, willingness and ability to live a healthy life for everyone to realise services, prevention, treatment, and referral appropriately and quickly as well as to realise an optimal degree of public health. Indonesia should not be left behind by other countries. Japan is a developed country in the Asian region that has used and even developed technology rapidly. South Korea is the second country after Japan in using information technology in daily life and developing technology itself. Even today, South Korea is the pioneer of inventions in the field of technology.

Like the Samsung brand smart phones that are worldwide and can compete closely with each other overtaking the smartphone technology giants from the American superpower, namely Apple's iPhone smartphones. No less exciting is China whose market share of Wi-Fi companies penetrated Europe and even reached America and North America with the Huawei brand. In Southeast Asia, we are still behind Singapore, Thailand, Malaysia and the Philippines in the use of technology for life or internet of things (iOT). Our Malay neighbours have also built a cyber city, Putra Jaya. Indonesia under the administration of the

previous president, Joko Widodo, built the country's capital city, which is meant to be a cyber city in East Kalimantan, precisely in the city of Penajam Paser Utara to become the national capital (IKN).

The rapid development of science and technology has led to an idea that is not new in the current decade, an Application-Based Service Facility. Currently, many international standard private hospitals have sprung up in collaboration with local hospitals. The hospitals like that are prioritising services as the core business / spearhead of the service company. The goal of health development towards a healthy Indonesia in 2025 is to increase awareness, willingness and ability to live healthy for everyone in order to realise services, prevention, treatment, and referral appropriately and quickly as well as in order to realise an optimal degree of public health.

Seeing the current technological advances, a computerised system is used for hospitals to provide technology-based services to their customers called patients who are humans. In this case, traditional humans whose social interactions with other humans by means of direct face-to-face meetings have been replaced through digital meetings, so humans have now fallen into digital life, so the interaction between digital humans with one another is called homo digitalis (Hardiman, 2021, p. 37).

The existence of hospitals has a very important role, namely as a health service provider that carries out preventive, curative and rehabilitative functions. Based on the background of the problems that occur, the competition between hospitals on the service side to win 'customers' or customers today is similar to smart phone products. So in the competition of private hospitals in Indonesia, very tight service facilities are needed in information technology, price and quality of hospital services to 'customers' or hospital customers called patients by showing who they are (private hospitals) in Yogyakarta, Indonesia. As a service unit, the quality of service in hospitals is very important, because with the quality of service through dynamic applications both through the web and applications, patient trust in hospitals that have been formed and built for a long time can be sustainable.

Alfred Schutz's phenomenological analysis focuses on how humans understand and interact with the world around them. In the digital context, artificial intelligence can help in understanding how digital humans interact with technology and how technology affects their behaviour. This analysis can help find the meaning of self in human interaction with digital technology (Syaharani, 2023, p. 7). Spinosa, elevates love from the realm of emotion to the realm of ontology. It should also be noted that from Empedocles and Plato to Augustine and Pico, then Hegel and Schelling, to Existentialism and psychology-love has played a very important ontological role (Tillich, 2004, p. 4). Its efficiency is undoubted, but the programme is at odds with the whole world, both the greater and lesser worlds. The programme could not be properly executed because the nature of everything that exists is contrary to the purpose of the programme. It can be said that the intention of making human beings happy never entered into the design of the 'creation of the universe.' What is called happiness in the narrow sense arises from the gratification - often sudden - of long-unmet needs that have reached great intensity. Happiness itself, then, is essentially a fleeting experience. When there are conditions that the pleasure-principle wants to prolong, the result is only moderate pleasure. We are such that we only get intense pleasure from the contrast between states, but the states themselves do not provide as much intensity as humans would like. The possibility for humans to attain happiness is limited from the start. Being unhappy is something much easier to do (Freud, 1989, pp. 25–26).

There is a sense of romanticism in this emphasis on returning to life itself, so it is not surprising that Dilthey published studies of the 'Strom and Stress' movement of Novalis, Gorethe and Schleiermacher. This is Dilthey's struggle with the legacy of romanticism, where the failure of positivism and romanticism in its variant forms to capture the wholeness, continuity and diversity of life itself is striking (Palmer, 2005, p. 111). The author can sense through Dilthey's thought the fundamental conflicts in nineteenth-century thought: the Romantic school's desire for continuity and totality in seeing the desired data as valid.

There is an anecdote about a misconceived view of computers. It is a 'smart' machine. People believe that computers are capable of performing any command given by humans. Perhaps it is because people often see it on television or read it in newspapers and nowadays through the internet information is very widely available.

This assumption is not entirely wrong. Computers are indeed tools in solving problems. The problem is that computers do not just immediately solve the problems that are 'presented.' Humans must formulate the steps to solve the problem in a series of instructions. It is the computer that will later work on the series of instructions, because the computer can do it quickly, accurately, and even repeatedly without fatigue and boredom. The set of instructions that solve the problem is called a programme. The program is 'entered' into the computer, the computer works on the instructions in the program, then provides the desired result or output (Munir, 2000, p. 1).

In order for a programme to be implemented by a computer, it must be written in a language that the computer understands. As in life, humans can only give orders to others in a language that the human understands. Communication between humans and other humans uses the same language. Computers are machines, so programmes must be written in a language specifically created to 'communicate' with computers. The computer language used to write programmes is called a programming language.

Programming languages are now in the hundreds. These programming languages will continue to grow and increase in number. The people who create and define the language (syntax) are humans too. There are languages that are quite difficult to 'understand' by users because of their 'primitive' grammar, or because their language orientation is 'closer' to machine language (called low level language - low level language) than human language (called high level language - high level language). This high-level language takes words from the English language so that it is easy for users to learn.

Nowadays with the development of structured programming techniques, people do not solve problems by directly writing directly in a programming language, but people start thinking about a way to solve problems that will be programmed by emphasising on the design or design that represents problem solving. The design contains a sequence of steps to achieve the solution written in descriptive notations. A systematic sequence of steps to solve a problem is called an algorithm. The notation for writing algorithms is called algorithmic notation. Algorithmic notation is not programming notation, therefore programmes in algorithmic notation are not executed by computers. In order to be run on a computer, the programme in algorithmic notation must be translated into the notation of the chosen programming language (Munir, 2000, p. 2). Logic (Greek: Logikos 'relating to knowledge' and 'relating to language') is the branch of philosophy that investigates the soundness of thinking, which rules must be respected for human statements to be valid. Logic teaches nothing about human beings or the arts that is concerned with the formal aspect, the form of knowledge. An argument is true if all the Steps of the argument are true (Hamersma, 2008, p. 21). According to Sandang (2013, p. 27), Logic is about investigating the rules that must be observed so that our thinking is healthy. The study of the principles used to distinguish between reasonable and unreasonable arguments, as well as about various forms of argumentation.

Heidegger elaborates phenomenology based on its etymological basis. Phenomenology is derived from the two Greek words *phainesthai*, which means 'appearing', and *logos*, which means 'discourse.' Phenomenology, then, is a discourse about things that reveal themselves. In order to understand what is manifest, one needs to interpret it. Thus, phenomenology is also a hermeneutic. Heidegger also said 'the phenomenology of human existence is a hermeneutic in the original sense of the word, when it refers to the activity of interpreting. Meanwhile, Ihde, according to Introna (2017, p. 6), uses phenomenological methodological tools to analyse technology, and in particular the relationship between humans and technological artefacts. Rather than considering technology as an abstract category, postphenomenological analysis looks at actual artefacts and the way they interact with users. Technology, according to this view, mediates our relationship with the world, influencing how we see it, understand it and act on it. Other important authors in the field of postphenomenology are Peter-Paul Verbeek and Robert Rosenberger. But in this research, the postphenomenology used is Don Ihde's postphenomenology.

Don Ihde was a philosopher who was born on 14 January 1934 in Kansas, USA, in Hope City and died on 17 January 2024, three days after his 90th birthday. Interested in the theory of evolution, he began his education at the University of Kansas in 1956. He then became interested in studying philosophy of religion under Paul Tillich and continued his education at Andover Newton Seminary in 1959. He obtained his PhD from Boston University in 1964 with a dissertation entitled 'Heremeneutic Phenomenology: The Philosophy of Paul Ricoeur.' In an attempt to look at the relationship between humans and technology, Ihde first shows how the use of technology in the form of tools can change human experience and perception (Naifio, 2017, p. 12).

His keen interest in the philosophy of technology was later expressed in his first book, Technics and Praxis: A Philosophy of Technology (1979), which deals specifically with the philosophy of technology. He also wrote subsequent works such as Existential Technology (1983), Consequences of Phenomenology (1986), Technology and the Lifeworld: From the Garden to Earth (1990), and Philosophy of Technology: An introduction to the philosophy of technology.

Today, the world we live in is full of technology. In fact, humans cannot live without using technology. Ever since we were born, or even since we fell asleep without realising it, we have had a worldview mediated by technology. Technology changes the way humans view the world. When technology and human life are closely intertwined, a new lifeworld is formed, mediated by technological means. Technology stands between humans and their perception of the world. According to Don Ihde, humans experience the world in a new way, technologically, through technological means.

Don Ihde's understanding of technology focuses on his approach to technological phenomena. According to Don Ihde, technology is a tool that allows humans to see the world. The presence of technology makes human knowledge and perspectives live in this world. Technology is a tool that humans use to determine human experience and perspective. Don Ihde believes that the world is full of technology. The existence of technology has become part of human life. Regarding the special relationship between humans and technology, Don Ihde himself avoids the reified view of technology, which is 'the view that technology, such as artificial intelligence, has its own life that controls humans,' and argues for technological neutrality, which avoids 'technology.'

The new philosophy of science in both its Anglo-American and European contexts has represented a change in sensibility and in perspective. It is directed away from what may be called statics of conceptual and logical relations (the nomological model) toward what may be called a dynamic of "seeing" (the potential praxis-perceptual model). But if this is so, there remains a certain vestigial Platonism throughout the new philosophy of science. It remains insensitive to the material embodiments of science, to its technological dimensions (Ihde, 1991, p. 45)

Ihde critically evaluated the state of his own discipline. The evaluation question is quite simple: Has philosophy of technology as a discipline been established? The relational unity of the human-instrument bosoms the condition for achieving knowledge. The overall quality of the sensory world is reduced to a certain quality, at the same time amplified. Based on the relation of embodiment and hermeneutic, Ihde formulates in more detail the phenomenological variations in which knowledge is acquired in reference to instrumental intentionality.

According to Don Ihde, technological devices change human experience and perspective, especially in relation to time, space and language. The birth of the clock introduced the notion of time to humans, making it possible to divide time and measure it. The invention of maps and lenses changed our spatial perspective. Maps created a sense of space that could be shared and measured, and lenses changed the perception of space depending on the distance and proximity of the objects being viewed. Written language differs from spoken language in that it changes our understanding of language and the way we communicate through language. This concerns the relationship between technological tools and people. Don Ihde shows how the utilisation of technology in the form of tools changes human experience and perception. Human perception of the living world changes through the use of technology as an intermediary between humans and the living world.

Looking at Ihde's postphenomenology that studies relationships in the context of human-technology relationships, Ihde provides deep insights into how technology plays a role in everyday life and in the broader context of an axiology (value) of health services through 4 keys namely: Mediation, Empirical Approach, Multiple Relations, Intersubjectivity, and Ontological Shift.

2 Methods

In the context of American-style pragmatic praxis, the main goal of happiness when humans are sick is the search for a place to heal. Hospitals provide the services needed for the well-being of patients.

The research method used in this research is a qualitative method through literature studies in the form of books and journals published and written in descriptions and using empirical data, namely case studies at Bethesda Hospital, Yogyakarta with quantitative data. While the literature study can be achieved by collecting references consisting of several previous studies which are then compiled to draw conclusions (Mardalis, 1999, p. 97). Data obtained in the preparation and writing of this article through literature articles from scientific journals sourced from books and other sources. Through the literature process, data was obtained from the results of the literature which was then analysed using a descriptive approach technique.

Through previous research in the form of a Master of Management thesis with the title: The Effect of Intranet Service Facilities and Service Quality on Inpatient Customer Satisfaction (Case Study: Bethesda Hospital) which has been carried out (Tamatjita, 2005, pp. 82–84), using quantitative results analysis methods, in the results obtained success but the question is whether the customer (patient) satisfaction measurement tool can be felt through the form of numerical results. Through this research, it will be proven that customer (patient) satisfaction can be proven through qualitative evidence, through taste. Taste can be realised with several measuring instruments through the point of view of 'taste size.' In this case, the ability of today's digital human is challenged to feel, observe and understand the world through the senses

and intuition, which then becomes the basis of knowledge and action. Ihde states that taste is the source of knowledge. So this research tries to provide logical reasoning for the sense of satisfaction in this case 'customer satisfaction' or 'patients' as digital humans towards hospital services.

Philosophically according to Ihde, relations are divided into four. They are embodiment relation, hermeneutic relation, alterity relation and background relation (Choy, 2006, p. 1). Embodied relations occur when technology becomes part of the human body, expanding human physical and cognitive abilities. For example, the use of glasses that allow humans to see clearly, or the use of hearing aids that allow them to hear clearly. A hermeneutic relation occurs when technology gives meaning or interpretation to the world around humans. For example, the use of maps that provide information about locations, or the use of cameras that record and provide visual interpretations of events. This relation occurs when technology creates distance or difference between humans and the world around them. Hermeneutics itself as *dasein* and existential understanding. The definition comes from Heidegger, which is a deepening of the hermeneutic concept that not only includes understanding the text, but the basics of human existence. (Hardiman, 2015, p. 13). For example, the use of the internet that allows people to communicate with people in other places, or the use of cars that allow people to travel comfortably and quickly. This relation occurs when technology becomes part of the human background, without realising it. For example, the use of electricity that allows people to live comfortably, or the use of clean water that allows people to drink and bathe.

Looking at the four relations according to Ihde, the most suitable to prove 'satisfaction' with customer service caused by examination, online registration and price in hospitals is from the point of view of the relation of difference, which is technology that creates distance or difference between humans and the world. Thus making humans see the world through the lens of technology. Currently, especially the object of this research is the use of computers to communicate, humans cannot interact directly, but through a screen.

The first step is to classify the form of health services at the hospital that makes customers or patients satisfied. Then satisfaction is included in the 'measure of taste' of the interpretation of 'health services' at the Hospital. The basis for good reasoning in addition to carrying out the principle of analysis is often made classification or classification. Analysis is the process of breaking down everything right into separate elements to understand the nature, relationship, and role of each element, while classification is the process of grouping the nature, relationship, and role of each separate element in a whole to understand a universal concept. Then these two principles can then be mastered by concepts or notions and then expressed in terms as a basic element of reasoning. (Bakry & Trisakti, 2022, p. 3.17).

Through the classification of 'feeling' satisfied or dissatisfied with hospital services, it is an embodied value to establish happiness for today's digital human beings towards health services in hospitals. According to Frondizi (2011, p. 7), it is said that value does not exist for itself, at least in this world; it needs a bearer to exist. Therefore, value appears to humans as if it is only a quality of the bearer of value. In concrete terms here, it refers to the value of the current hospital services which value consists of examination, online registration and price, the results of which will be proven in this study in the form of a 'measure of taste' which is satisfaction in terms of health services in the hospital.

The test uses two variables for the 'measure of taste' of health services in hospitals referring to the level of satisfaction and dissatisfaction. Proof through 4 keys namely: Mediation, Empirical Approach, Multiple Relations, Intersubjectivity, and Ontological Shift in value. So that the value of health services consisting of examinations conducted by doctors, registration for consultations with doctors and the price of digital human health examinations themselves.

Humans who live in this world want to find happiness. If humans are successful in life, then happiness will automatically come (Wibowo, 2010, p. 11). Happiness itself is part of the meaning of satisfaction and if sadness is a state of dissatisfaction. So actually the activity of reasoning itself cannot be done apart from logic (Sudarminta, 2002, p. 40).

The terms of deduction and induction-based research. Specifically, this research uses the induction method, which is the smallest part first (specialised) all activities in this research are carried out. According to (van Laer, 1995, p. 69), it is stated that in general induction means the process by which humans proceed from the less universal to the more universal, or in more detail, it means from the particular to the general or universal. Furthermore, it can be said that the term induction is used in a very general sense for the purpose of transitioning from the particular to the general, it can be done through the process of a classified sequence.

3 Result and Discussion

3.1 Technology Replaces Everything

Qualitatively achieved results are based on Mediation scores are: Technology as Mediator: Ihde argues that technology affects human experience and perception. In healthcare, tools such as online registration systems can simplify processes, reduce waiting times, and increase accessibility, thus changing the way patients interact with hospitals. Examination: The nature of medical examinations – whether conducted in person or through telehealth – can affect patient anxiety and satisfaction. The technology used during the examination (such as imaging tools) also shapes the way patients understand their health condition. Online Registration: This technology can facilitate patient autonomy and convenience, allowing individuals to organise their appointments and information. However, it can also pose barriers to those who are less comfortable with digital tools, thus impacting equity in access to healthcare. Pricing Structure: Pricing can influence perceptions of value and access to services. Transparent pricing facilitated by online platforms can empower patients to make informed choices, but complex pricing can create confusion and exacerbate disparities.

3.2 Relations of Don Ihde

Through this qualitative research method, it can be seen that the “measure of taste” which is a value for getting the health services that each digital human wants through values in the form of examinations carried out by doctors by previously registering online and competitive prices can be produced. Based on these values, one of the four relations to measure human existential in the world of technology according to Ihde is taken. The technological lens used in this research focuses on all examinations conducted by humans with other humans. In this case, it is a human who works as a doctor to another human who in this case acts as a patient.

Seeking a “measure of taste” that is realized through a sense of service, the relation of embodiment is closely related to various technological instruments that are an extension of human organs. In this case, it is the computer as a tool for conducting the means of examination carried out by the doctor with his anamnesis to the patient based on the complaints asked to the patient.

The hermeneutic relation relates to the doctor's efforts to understand what is felt in the patient's body through technological instruments which are then interpreted into symbols, numbers, or text. Through health tests that have been carried out using tools such as ECG, Treadmill and others, doctors can determine the condition of the patient's body through computer output in the form of graphic images.

Alterity relations relate to technological developments that create distance or differentiation compared to previous technological innovations. Through computers used to provide results that can be printed and read by doctors, so that they can provide solutions in the form of giving drugs or consulting other doctors to obtain other medical actions quickly, transparently because the results of the doctor's examination can now be sent through chat applications such as WhatsApp and others.

The background relation relates to technology that often unconsciously shapes our social world. For example, smart gadgets that change human behaviour, information-economy technology that causes us to redefine the notion of markets and buying and selling activities, or it could be the technology of televirtual conferences that makes distance teaching and learning activities possible.

The embodiment relation itself is used when online registration which is already an inseparable part of humans is to provide Most or almost all of the human's personal data itself places information as an extension of archiving that the initial data such as Identification Number of Residence (KTP) in the form of a card becomes in the form of photos or text in pdf format, and is stored on a server where the existence of the server is not known where the exact place of the server object is, but this digital human believes. Is it ethical? Each human being recognizes their own wants and needs. Altruism is expressed by conditioning that the need to store personal data digitally can be fulfilled. In addition, the policy to “care for others” is an offensive intrusion into the private affairs of others (Rachels, 2004, pp. 148-149). So the essence is protected by the existence of a password that is only understood by the account owner himself with the clear formal object being a human being who has a relationship status as a doctor and a patient.

Online patient registration itself is seen from a hermeneutic relationship that the interaction between digital humans, in this case the object is a doctor and patient using a patient registration application both web-based and application-based. In this case, it can be seen that the ability of digital humans to read the symbols in the Hospital Registration System application can be learned well. An example of a symbolic

image in the form of a diskette, shows that it is to store what has been filled in on a form if done by the patient. The symbol with the image of a trash can shows that what was made is no longer used or deleted, for example, the doctor wants to replace the patient's previous prescription with the same medicine, but it turns out that in the hospital database for certain drugs, the drug manufacturer provider has changed or changed the brand of medicine with the same content.

Alterity relations on online-based registration for the patient itself has many advantages. Like wanting to register with one of the doctors at the hospital, on a rainy day that does not allow this patient to come directly, the fastest, most accurate alternative is to register or register for a consultation with a doctor online through the Hospital Information System application. For doctors too, there is no need to be contacted or contact the Hospital staff to be able to find out the number of patients who register to be served during the doctor's duty hours, which used to be via pager, PSTN telephone, now can be directly through the Hospital application, the doctor can see how many patients are currently.

The background relationship between doctors and patients in hospital registration through the Hospital Information System application shows that the internet plays an active role in digital human activities. The existence of this internet network connects doctors and patients to interact with each other through cyberspace. An example is the Halodoc application.

Furthermore, the last independent variable given in this study to obtain qualitative results on Health services in Hospitals with a “measure of taste” is price. Ihde's four relations cannot be applied to measure price. So that the embodiment relation, hermeneutic relation, alterity relation and background relation cannot be used to give value to something that is not a material object. The size of the price can only be assessed through the “measure of taste”, namely the price is expensive, the price is right according to the quality and the price is cheap. According to Magnis-Suseno (2005, p. 26-27), it is stated that philosophy does not pay much attention to modern technology. In this case, technology is an extension of work that helps humans, develops humans and brings nature to the realisation of its potentials.

Price is the last independent variable from the previous independent variables, namely the examination carried out by the doctor and the examination results obtained by the patient and online registration cannot be assessed based on its intangibility. So that the assessment of price is through the point of view of “taste size” which each human being is different in its measurement. As stated by (Rhiti, 2023, pp. 134-135), namely in the context of price, the value of the price is expensive, the price is appropriate or fitting and the low price is related to what is stated as containing the value of “good.” So it can be said that the “measure of taste” is the value of “good”. So it can be said that the “measure of taste” at the price if the price is appropriate or cheap is said to be good, whereas if the price of consulting with a doctor in an Information System-based Hospital is worth “bad” if the price is expensive. So the measurement is based on conscience. Conscience is an “agency” within humans that judges the morality of human actions, both directly, now and in the present. Through “conscience” can mean the appreciation of good or bad related to concrete human behaviour (Bertens, 2013, p. 41).

How do the three independent variables above affect the Health services provided by the Hospital as the dependent variable expressed qualitatively? What measures are used? In this case, getting satisfaction which is a “measure of taste” is formed through perception. Baok proportionally and trust in the object in a perception. A negative response is obtained if the flow is not followed. For example, seeing a bird but not paying attention to details. When two people see a bird without details, one person will talk about the blue bird he just saw, but the other person only sees the bird but not the colour (Audi, 2003, pp. 21-23). So this price has a good and bad or positive and negative value judged based on subjective value through perception.

3.3 Human Wellbeing

Empirical Approach is Integrating Ihde's postphenomenology with empirical research provides a different understanding of how technology mediates patient experience in healthcare. By focusing on screening methods, online registration, and pricing, we were able to identify improvement opportunities that enhance patient satisfaction and access to services. This approach not only highlights the role of technology but also emphasises the importance of designing systems that truly meet the needs of diverse patient populations.

The relationship between internet technology is currently used to gain prosperity through a targeted information system design. This study aims to prove that health services produce a positive connotation of satisfied “taste size” when examination, online registration and price are appropriate. Connotation and denotation are inversely related. That is, the denser the sense content or the deeper the connotation, the smaller the denotation, and vice versa (Sumaryono, 1999, p. 33).

Another context is to use descriptive analysis of humanity itself, so philosophy has a normative task (Murtiningsih, 2025, p. 37). So that the view of satisfaction with hospital services perceived through acquisition using the internet can be assessed qualitatively. So that the embodiment relation, hermeneutic relation, alterity relation and background relation answer descriptively the level of "taste size" in the form of satisfaction with hospital services by patients who are customers. Hospital service itself is a dependent variable which otherwise could not stand alone even if only on its own. In order to produce an appropriate conclusion in achieving satisfaction, other variables are needed to be measured. The three independent variables mentioned above are examination, online registration and price. So from the three correlations of these variables, it is tested that they have an effect on achieving the level of satisfaction.

So it can be said that there is a reciprocal relationship between humans and nature. The meaning of nature today is the internet (digital world). So humans still maintain free will without having to build an indeterministic worldview. This relation of reciprocity will shape life like a network (Murtiningsih, 2021, p. 111). Heidegger's prediction about technology existing before science is proven, although in practice the concrete object exists or its form is seen through science first.

Multiple Relations yields Practical Implications: Findings can inform hospitals on how to design and implement technologies that improve patient satisfaction and accessibility. This could include creating user-friendly interfaces for online systems or ensuring transparent pricing models that make healthcare costs clear. Broader Context: The insights gained can also contribute to broader discussions about the future of healthcare, by emphasising the need for technology that truly meets the diverse needs of patients. Don Ihde's postphenomenology examines the relationship between technology and human experience, emphasising how technology mediates our interaction with the world. His focus is on ontological shifts, how technology changes our understanding of being and existence. Ontology shift in this context refers to how these technologies and systems are redefining the nature of healthcare. The transition of patients from passive recipients of services to active participants, shaped by the information and tools at their disposal. This shift raises questions about agency, identity, and the nature of care itself.

3.4 Studying Philosophy of Technology through Philosophy of Science and Social Philosophy

Applying Ihde's intersubjective postphenomenology allows for a deeper exploration of the relational dynamics at play in healthcare settings. By examining how screening methods, online registration and pricing interact and influence patient experience, we can identify opportunities to improve healthcare delivery. This approach emphasises the importance of designing systems that foster meaningful relationships between patients and providers, ultimately improving service quality and patient satisfaction.

Examining the influence of screening, online registration and pricing on healthcare through Ihde's postphenomenology reveals complex interrelationships. This highlights the need to understand how technologies and systems shape patient experiences and perceptions, ultimately influencing the healthcare landscape. This approach encourages a critical examination of how we interact with healthcare in an increasingly digital and economic context.

The embodied relation is realised in the examination, the body is represented by health checks on the human body and the instrument which is an economic right as a result of the human desire to be served when sick so that it becomes healthy, so that welfare creates a phenomenological relational unity to achieve happiness. In an embodied relationship, Ihde's body and instrument of value.

What is the relationship between philosophy of technology, philosophy of science and social philosophy in this study? Well, from the point of view of the massive use of the internet. In Ihde's view, the three sciences include relevance that emphasizes the relationship between humans, technology, and the world around them. His approach is phenomenological in understanding technology. In his view, technology is not only seen as a tool or object separate from human life, but as something that is integrated in everyday human experience.

Ihde emphasizes that technology shapes the way we interact with the world and impacts our perception of reality. He discusses some of the relationships that occur between humans and technology through what he calls "modes of experience," or the different ways in which we experience the world with the help of technology. There are several important themes in Ihde's thinking, including: The interaction between humans and technology: Ihde sees technology as an intermediary in our interaction with the world. Technology changes the way we perceive and understand the world, and it does not simply replace human tasks, but also expands our capabilities.

Technological phenomenology, then, is Ihde's way of adopting a phenomenological approach to analyse how technology affects our experiences and perceptions. Technology is not just an object that humans use, but also a form of experience that structures how we see the world. So it can be said that this is Don Ihde's philosophy of technology.

Perceptual transformation according to him, technology not only functions as a tool, but can also change the way we see the world. Technology can expand or limit the way we interact with the world, for example with cameras, humans can see distant objects or events that were previously unreachable. Logically, it can be applied to the real as it is, namely the digital world. This is called the philosophy of science from Don Ihde's point of view.

Ethical and social dimensions: Ihde also pays attention to the ethical and social dimensions posed by the use of technology. Technology often has a broader impact on social, political, and economic relations, which must be considered in the analysis of the philosophy of technology. Thus, the relationship between moral philosophy and etiquette that exists in the interaction between digital humans via the internet is a real social interaction in the current situation. It is this context that strengthens the existence of digital humans in the real and existing digital world (real time communication). So it can be said to be a social philosophy in terms of technology a la Don Ihde.

Overall, Don Ihde's thinking invites us to be more critical of the influence of technology in our daily lives and encourages a deeper understanding of how technology shapes human experience. So, to be able to explain the real reality of achieving satisfaction so that humans become happy with hospital services, Don Ihde provides 4 keys, namely: Mediation, Empirical Approach, Multiple Relationships, Intersubjectivity, Ontological Shift towards examination, online registration and price.

The nature of the first reality is through mediation between the doctor and the patient during the examination of their illness. Medical history obtained by the doctor through questions and answers to the patient's complaints, then a physical examination is carried out, then if it is suspected that there is a disease that cannot be seen by the eye, special equipment is needed to test it, then samples are taken in the patient's body to be tested on the tool to get accurate results with the right diagnosis, so that the doctor can provide a quick solution in the form of treatment. Mediation here is reaching an agreement between the doctor and the patient in achieving treatment that requires the consent of the patient himself and the family legally from an action that must be taken by the doctor such as surgery so that the patient's life can be saved.

The empirical approach of this research is a doctor who is able to understand a disease. So as to be able to cure patients affected by diseases that have been understood by doctors. Thus, the direction of research is metaphysically realistic and can contribute to the real “there is” so called particulars and usually called universals (Loux & Crisp, 2017, p. 19). Another point in Freud's theory of personality is the core difference between the id and the ego. The id only recognises subjective reality - the soul, while the ego distinguishes between something found in the external world (Hall & Lindzey, 1993, p. 65). The other is the superego which is a referee who holds justice or as a filter of both personality systems, so it knows right-wrong, good-bad, may-not and so on. So that the superego acts as something ideal from the human self, which is in accordance with the norms and morals of society. According to Freud, the superego contains two important parts, namely conscience and ego ideal (Freud, 1960, pp. 24-25).

Don Ihde's multiple relations of embodiment relation, hermeneutic relation, alterity relation and background relation is shown through the independent variables of online examination and registration as well as the dependent variable of hospital service (level of satisfaction with the “measure of taste”). The third independent variable, namely price, cannot be analysed using the multiple relationship approach. Previous research used an empirical approach with an emphasis on data collection through observation, experimentation, or field data collection, to build knowledge that can be tested through the scientific method with testing methods with quantitative results.

Analysis of test results between previous research and current research with qualitative methods shows the same results but for humans the results of qualitative-based analysis are more real and factual and can be felt by the human senses. That feeling of happiness cannot be replaced by the numbers obtained from the results by testing using quantitative methods (the results are indisputable, because they are in the form of numbers and mathematical values). The same thing using value is done in testing using qualitative methods for this research. Using axiology which is the philosophy of value. Measuring the value of hospital service satisfaction with two levels, namely good and bad (Gazalba, 1973, p. 469). The measure of value used is between examination, online registration and price is high, appropriate, cheap. Three levels of value measure to get a “measure of feeling” satisfied with hospital services.

The concept of intersubjectivity developed in the philosophy of phenomenology, and is often used in social studies and psychology. Intersubjectivity shows how humans interact and connect, involving understanding and agreement on meaning and perception. The main task of phenomenological analysis is

to reconstruct the "real" world of human life in the form they experience it, which is intersubjective because members of society share basic perceptions of the world. In this case the concrete particular is money. Money has intersubjective value because its value does not lie in the object itself (paper or coin), but in the mutual agreement about its value. So the assessment of hospital service satisfaction emphasizes happiness in humans, both the object of the superclass of doctors and patients, both obtain economic benefits in the form of money obtained from services as a lecturer and get health from services paid to the hospital for patients. The economic implication is that money circulation provides a "measure of taste" of happiness as an abstract value for every human being.

Along with intersubjectivity, the ontological shift itself results in a fundamental change in the way humans understand and interpret reality, existence, and the nature of things. The ontological shift is a change in the way we perceive what exists, how it exists, and what we consider to be "reality." This means that in this case, the object is money (reality), then the money provides the value of satisfaction of the "measure of taste" of happiness (abstract).

4 Conclusions

Applying the framework from Ihde's perspective, consider conducting case studies or surveys to evaluate the patient experience before and after the implementation of online systems or changes in examination protocols. The qualitative approach results in how these technologies mediate not only access to services but also the overall experience of care. Understanding the influence of screening methods, online registration, and price through the lens of Ihde's postphenomenology highlights the need for technology integration in healthcare. This invites further investigation into how these mediation tools can be designed to enhance rather than hinder the patient experience. The practical implication is patient empowerment: Focusing on easy-to-use technology and transparent processes, hospitals can improve patient engagement and satisfaction.

Addressing Disparities: Understanding how different demographics interact with technology can help identify and reduce barriers to access. Designing Interventions: Using Ihde's framework, hospitals can evaluate and redesign their systems to ensure they support positive patient experiences rather than complicate them. By integrating Ihde's postphenomenology with empirical approaches, we can uncover how screening methods, online registration, and pricing structures mediate patient experiences in healthcare. This perspective not only highlights the importance of technology in shaping interactions but also requires thoughtful design that prioritises patient needs, ultimately leading to improved health outcomes and experiences.

Applying Ihde's intersubjective postphenomenology allows for a deeper exploration of the relational dynamics at play in healthcare settings. By examining how screening methods, online registration and pricing interact and influence patient experience, we can identify opportunities to improve healthcare delivery. This approach emphasises the importance of designing systems that foster meaningful relationships between patients and providers, ultimately improving service quality and patient satisfaction.

Examining the influence of screening, online registration and pricing on healthcare through Ihde's postphenomenology reveals complex interrelationships. This highlights the need to understand how technologies and systems shape patient experiences and perceptions, ultimately influencing the healthcare landscape. This approach encourages a critical examination of how we interact with healthcare in an increasingly digital and economic context.

The results of research analysis using qualitative inference methods are proven to be able to provide clear results on humans as digital beings today, through feelings of happiness which cannot be measured using quantitative-based methods applied to digital humans who use the same technology. So that in the real form of human existence itself, wellbeing can be seen through the five senses of the human being itself. The relevance of human existence results in embodiment relations, hermeneutic relations, alterity relations and background relations having a strong influence on examinations, online patient registration and prices on hospital services by measuring the level of satisfaction through the 'measure of taste.' The value of happiness felt by humans is according to Don Ihde's Postphenomenology with its four interconnected keys with four relations to examination, online registration with mediation, empirical approach, multiple relationships, intersubjectivity and ontological shift with prices that contribute to getting 'good' or 'bad' service as well as 'expensive', 'appropriate' and 'cheap' prices from the Hospital. The positive assessment is obtained from empirical data taken from 90 patients at Bethesda Hospital through a questionnaire data

form of 30 closed questions representing three independent variables to prove that the three variables really affect service satisfaction as the dependent variable of the Hospital. The value of happiness with a 'measure of taste' towards the form of a real object 'transaction object' obtained through the point of view in Don Ihde's postphenomenolgy makes digital humans and all the equipment provided by the Hospital able to provide existence not only to human objects but also to the subject in the form of the Hospital itself.

Suggested further research is to use a normative-juridical research methods from the legal philosophy standpoint. What etiquettes are required when conducting transactions in the form of online consultations between doctors and patients through chat technology, or when it has moved to a further level of human interaction with machine doctors in expert systems. Whether a legal protection can be provided for this, considering the validity of the diagnostic given after examining the medical history as well as the solution given for the disease in the form of prescriptions and treatments, which in fact are products of the computer in the expert system. These are conducted within the framework of thinking of how can Artificial Intelligence software be accepted by digital humans in Indonesia as a practical, economical means and its benefits can be more widely reached remote areas or people affected by disasters such as floods, provided that an internet network is available.

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