

## Artificial Intelligence (AI) and the Development of the Legal Profession

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**Abstract.** *Amidst rapid technological advancement, this study investigates the influence of Artificial Intelligence (AI) on human relationships and the safeguarding of human dignity. The research questions whether AI's current trajectory aligns with ethical standards and preserves the core values of human interaction. This study aims to analyze the impact of Artificial Intelligence (AI) development and utilization on changing patterns of human relationships and to assess its implications for the protection of human dignity. Using a normative juridical approach combined with interdisciplinary analysis from ethics and philosophy, the study critically assesses both the advantages, and the ethical risks associated with AI integration. It explores how AI reshapes traditional social dynamics and tests existing legal-ethical frameworks. Through a review of selected case studies and theoretical discourse, the paper identifies deficiencies in existing regulations and emphasizes the urgent need for comprehensive ethical and legal standards. The findings highlight the importance of redefining ethical practices within legal frameworks to ensure justice, transparency, and the continuous protection of human dignity amid evolving AI technologies. The study concludes that AI should function as a supportive tool for legal professionals rather than a substitute for human judgment, with its development and utilization.*

**Keywords:** *Artificial Intelligence (AI), Human Dignity, Legal Ethics, Legal Profession.*

### 1. Introduction

The development and advancement of technology in society, especially in the legal field, also has a serious impact with the need to make various adjustments along with the times (Adha, 2020). Today's legal profession should be able to adapt to the development and advancement of technology, so that existing technology can help them in finding various data and information in carrying out their professional development (Golu et al., 2024). Many developed countries such as countries in Europe, England, and America are running in responding to the Industrial Revolution 4.0 phase, especially in the legal realm (Yudoprakoso, 2019).

AI technology in America is created and used to help produce a legal decision that can be analogized as the work of a judge in making a decision on a case submitted to him. The sophistication of this AI technology even provides convenience and is relatively accurate in helping to predict a case faced by the community (Juanita, 2024). Apart from America, England is also trying to create AI by utilizing this technology to resolve hundreds or even thousands of legal cases in society (Walter, 2019; Taufiqurrohman, 2024). The development of AI in the legal field does have a positive impact, many legal cases can be resolved more easily and at lower costs, and the process is faster. However, there are other issues that need to be anticipated when there is an attempt to shift the development of the legal profession by a robot called AI. The existence of AI, especially in efforts to resolve legal cases in court, is suspected of being able to shift the position of advocates and judges (Pabubung, 2023).

On the one hand, the discovery of AI is an amazing bright spot, rationality and mathematical calculations through the algorithms created are able to provide answers and simplify the process of resolving cases. However, it is also necessary to explore its weak points, namely that the element of conscience and assessment of a case from the perspective of justice and humanity will be lost and cannot be owned by a robot. Not only the performance of a judge, the work of an advocate is also suspected of being threatened. Although data from November 2017 collected by [bbc.com](http://bbc.com), a competition was held involving hundreds of advocates in England with an artificial intelligence robot called Case Cruncher Alpha. The robot and the advocate were faced with various basic facts which were hundreds of PPI trading cases (a payment mechanism for insurance claim payments in England). Then they were tasked with estimating the success of the application for payment of the insurance payment. The number of estimates submitted was 775. The artificial intelligence robot was relatively more accurate with an accuracy result of 86.6% and the advocate was only able to predict 66.3% (Nicholson, 2018).

Experts write and make predictions in the future about the role of artificial intelligence robots to facilitate the work of legal profession holders. The costs incurred in using this artificial intelligence robot are much lower than paying for the services of an advocate (Susskind & Susskind, 2015). This is also reinforced by the level of accuracy and efficiency of the work it does. Of course, the presence of big data in the development of AI in the Industrial Revolution 4.0 era provides a new perspective in society, especially among legal profession holders such as judges, notaries, and advocates (Yudoprakoso, 2019). This situation is considered quite threatening, so a meeting was held between legal profession holders held at Techlaw Fest 2018 at the Suntec Singapore Convention & Exhibition Center. In the future, society will no longer need the services of legal profession holders to help them resolve legal cases they face every day. Justice seekers are faced with many choices in seeking legal services. They do not always have to look for judges, notaries, or

advocates to help, but can use AI technology which is currently developing more advanced and better (Elnizar, 2018).

The development of AI in the future is feared to replace the role of legal profession holders completely, even though legal profession holders, which are a noble profession, have a human side that cannot be replaced by a robot (Corrales et al., 2018; Rizana & Utama, 2025). Concerns about this are beginning to be recognized by many parties as a common problem in the international community. On February 28, 2020, the Pontifical Academy for Life, Microsoft, IBM, FAO, and the Italian Government, signed the "Rome Call for AI Ethics" a document born to support an ethical approach to AI and foster among organizations, governments, and institutions, a sense of responsibility involved with the aim of ensuring a future where digital innovation and technological developments should be useful to serve human intelligence and creativity, not gradually replace them.

Stakeholders in this case such as countries, international organizations, policy makers, experts and researchers need to maintain an agreement on the awareness of the importance of making ethical values a safety corridor in developing and forming various AI technologies so that respect for human rights and the dignity of humans can continue to be upheld and not simply replaced by technology (Legg & Bell, 2019; Kusumawardani, 2019).

Although numerous studies have examined the application of Artificial Intelligence (AI) in the legal sector from the perspectives of efficiency, automation, and legal service transformation, limited attention has been given to the broader implications of AI on human relationships and the preservation of human dignity (Taufiqurrohman, 2024). Existing studies primarily focus on the technological and operational benefits of AI, while insufficiently addressing the ethical and legal challenges arising from the increasing replacement of human roles in legal processes. Furthermore, there remains a lack of comprehensive analysis regarding how ethical principles and legal values, particularly those derived from Pancasila as Indonesia's philosophical foundation, can guide the development and utilization of AI in a manner that safeguards justice, humanity, and human dignity. This study seeks to fill this gap by examining the impact of AI on patterns of human interaction and proposing a framework for AI development that remains aligned with ethical and human-centered legal values.

This study aims to examine the impact of Artificial Intelligence (AI) on the transformation of human relationship patterns, particularly within the context of the legal profession, and to evaluate the extent to which such developments affect the preservation of human dignity.

1. How does the development and change of AI impact changes in the pattern of relationships between humans?

2. How is the pattern of relationships between humans on the value of the dignity of humans with the development model and utilization of AI so that it remains in line with the value of the dignity of humans?

## **2. Research Methods**

This research uses the approach and perspective used is the legal approach and perspective, by analyzing several problems that have been identified as mentioned in the previous section. As a first step, the approach method used in this research is the normative legal approach method, meaning that the legal research to be carried out is carried out by examining legal materials to understand the system and substance of positive legal rules related to the problems being studied (Soekanto, 1986). The existing positive legal rules will be systematized and analyzed normatively and theoretically.

Regarding the problems studied based on normative legal research alone, it will not be sufficient to solve the problems raised in the research. So, to complete it, this research will use an interdisciplinary method, namely an approach method in an effort to solve problems by using an approach and review of various relevant scientific perspectives in an integrated manner (Mertokusumo, 2004). In addition, the anticipatory method of the formulation of legal and ethical norms is related to the development of AI and the ethics of the legal profession because this is commonly used as a method of interpreting the law. Specifically, regarding law, Arief Sidharta (2010) stated that in responding to basic changes that certainly occur in society quickly, the law should be at the forefront.

## **3. Result and Discussion**

### **3.1 1. Analysis of the Impact of Changes in Interhuman Relationship Patterns on the Value of Human Dignity**

The truth about human relationships is that humans are relational beings. Human existence does not precede relationships, but arises from relationships and is lived by relationships. Being human basically means being oriented towards others. Reaching out to others has broad ethical implications. In interdependence, people have shared responsibilities. As relational beings, humans must live in social groups with certain structures that support human dignity and shared happiness (Soetoprawiro, 2003).

Humans are subjects, namely humans are responsible for their own lives. This means that humans are individuals with a certain level of autonomy and self-determination who will always act according to their own conscience, freedom and knowledge. The greatest moral significance of humans as subjects is that no one can use other humans as objects, as tools to achieve goals. Human dignity is the recognition that humans have intrinsic value specifically for their humanity and deserve respect because they are human. Rinie Steinmann (2016) proposed three basic elements of

human dignity, namely (a) ontological affirmation that refers to the unique quality of humans that is priceless, irreplaceable, and present in every person; (b) recognition dignity that refers to the recognition and respect of other human beings [especially in relation to the constitution of the State]; and (c) relational claim that refers to Kant's idea that the state must exist for every individual, where humans (and human values) must always be the ultimate goal of all policies.

The concept of human dignity has been known since Ancient Rome. At that time human dignity was called "dignitas". In the understanding of Ancient Rome, dignitas was a form of respect or appreciation given to someone for their social role in society. Usually, dignity also refers to functional abilities or characteristics, actions based on virtue to a certain degree or level that a person has in life in society. It is not uncommon for discussions about human dignity to become a topic of discussion because it is the basis for the existence of human rights.

Discussions about human rights must always include discussions about human dignity (Whelan & Donnelly, 2009; Heriansyah, 2024). Dignity is not synonymous with price. Everything can be valued by price, but not everything can be said to be dignified, only humans have dignity in terms of moral competence. The basis is autonomy. Autonomy is a characteristic traditionally attributed exclusively to human beings, who are capable of making conscious and independent decisions among multiple alternatives. Nevertheless, modern technological developments have led to the emergence of automated systems, such as robots, intelligent machines, and autonomous vehicles, that are able to execute particular tasks without continuous human oversight. However, these tools cannot be called "self-regulating" because they always carry out their tasks according to existing data-based programs and algorithms. Only humans have autonomy and therefore only humans have dignity. Even other creatures cannot be considered dignified, because they do not have autonomy (Jaya & Goh, 2021; Kurniawijaya et al., 2021). A dog or a cat cannot be sued for their behavior because they are not moral subjects who do not have the autonomy to act.

Every citizen has an obligation to respect himself and the state has an obligation to protect each individual and the freedom they have. The nation must respect human dignity. There must be a firm belief that at any time human dignity can be threatened or even injured. People can be manipulated, controlled or conditioned in a subtle way. This manipulation and control are often invisible. Victims often feel comfortable, even when they are physically insulted. The noble dignity of the human person is the basis of freedom, and every citizen, every individual has the right to live in their own autonomy without being monitored or controlled (Regilme, 2022).

For example, as part of the use of artificial intelligence, surveillance cameras can be seen as a tool to protect store employees from external attacks, even though the surveillance cameras are actually used to track the movements of the store

employees themselves. The data sent to the digital platform is intended to facilitate connections with others, especially with the digital platform in question. However, the data sent is often not secure, making it very vulnerable to privacy violations (Yanto, 2025). It is no wonder that many people receive messages from strangers who are certainly unexpected. Humans are used to sending data to various digital platforms and often do not care about the security of the data sent. Although it can have a negative impact in the future, even now, when humans uphold human dignity. Every human being because of his own dignity has the right not to be tracked, not to be “spied on”, has the right to his private life, and to others to respect the noble dignity of every human being (Kateb, 2011).

Throughout history, technological developments have affected human life. The term industrial revolution refers to rapid and radical changes in a short period of time. Industrial Revolution 1.0 with the introduction of the steam engine has enabled humans to work faster, more efficiently, and cover long distances with the help of new inventions in the form of machines. Industrial Revolution 2.0 with the discovery of electricity enabled mass production. Goods can be obtained easily and cheaply. Of course, many things became easier. Mass production was facilitated by the invention of the computer which initiated the Industrial Revolution 3.0. At this time, food, drinks, clothing, vehicles and various necessities of life can be obtained easily. The price is almost the same. Social boundaries between countries are narrowing because information moves so quickly from one place to another with the presence of a new sophisticated tool called a computer. Even people feel no longer tied to their own country, in the narrow sense of nationalism, but to the global community. Humans are experiencing the Industrial Revolution 4.0 where artificial intelligence is the main driving and regulating factor (Pabubung, 2023). Work becomes easier. Robots can help people do jobs that no longer require hard work by automating certain tasks. If previously administrative staff or customer service had to be served by humans, now artificial intelligence can replace them (Rizana & Utama, 2025).

The development of AI which has an impact on changes in patterns of relationships between humans has encouraged the development of new rights specifically in areas related to technological disruption, namely:

- 1) **Right to Privacy.** The concept of the right to privacy first appeared in Ancient Roman law, where the personal property and household of an individual were considered rights that must be respected. The idea of the right to privacy became clearer and stronger during the American Revolutionary War. The US Declaration of Independence in 1776 listed human rights, and the right to privacy became increasingly closely associated with it. In England in the 19th century, the right to privacy began to appear in legal literature, especially through legal cases involving violations of privacy. The book “The Right to Privacy” by Samuel Warren and Louis Brandeis, published in 1890, became an

important foundation in the development of the concept of the modern right to privacy. The concept of the right to privacy in American Law: In the US, the right to privacy is closely related to the Constitution and the Fourth Amendment regarding illegal arrests and warrantless searches. Famous cases such as *Olmstead v. United States* (1928) and *Katz v. United States* (1967) defines the limits of the right to privacy in the context of communications technology.

International legal frameworks recognize privacy as a fundamental human right. Article 12 of the Universal Declaration of Human Rights (1948) guarantees protection against arbitrary or unlawful interference with an individual's privacy, family, home, and correspondence. Despite this recognition, the expansion of digital technologies and internet-based communications has generated significant legal and regulatory challenges in maintaining effective privacy protection. Online activities, tracking, and data collection by companies and governments have sparked debate about the limits of privacy. Many countries have adopted privacy protection laws to protect individual rights. Examples include the European Union's General Data Protection Regulation (GDPR), which came into effect in 2018, and data protection laws in various countries. Several high-profile cases, such as *Apple v. FBI* in 2016 and the debate around the right to privacy in the context of the Covid-19 pandemic, have raised important questions about the limits of the right to privacy in specific situations.

Privacy rights continue to change over time and adapt to social and technological developments. In essence, the right to privacy refers to the right of individuals to safeguard their personal information from unauthorized disclosure and use, and to ensure that governments and other entities respect the individual's private space. The history and development of the right to privacy reflect an attempt to strike a balance between the protection of individual rights and the public interest.

- 2) **The Right to Equal Access to Technology.** The right to equal access to technology refers to the principle that all individuals, regardless of their background, gender, race, religion, or social status, should have equal opportunities to access and utilize technology. This is important because modern technology, including internet access and digital devices, has become an essential component of everyday life, education, employment, and many aspects of human life. Equality in access to technology aims to prevent discrimination and inequality in society.

The right to equal access to technology encompasses several essential dimensions that contribute to an inclusive digital society. First, it requires ensuring equitable internet access for all individuals, particularly those living in remote or economically disadvantaged areas, through efforts to reduce the digital divide and expand affordable internet infrastructure. Equal access also

includes the availability of technological devices, such as computers, tablets, and smartphones, with financial assistance or subsidy programs provided for individuals who cannot afford them. Furthermore, digital literacy initiatives are necessary to equip people from diverse backgrounds with the knowledge and skills required to use technology effectively. The right also extends to protecting individuals' privacy and personal data by ensuring that everyone has control over their digital information. In addition, technology should be integrated into education to reduce learning disparities and provide equal educational opportunities. Finally, technology should facilitate access to healthcare services and employment opportunities, particularly for individuals facing limitations in physical mobility. Collectively, these aspects demonstrate that equal access to technology is a fundamental principle for promoting inclusion, equality, and social welfare in the digital era. The right to equal access to technology is an important principle in creating a more inclusive and equitable society in the digital age.

- 3) Right to be forgotten. The concept of the Right to be forgotten is a part of data privacy law that regulates how an individual's personal data should be treated in the digital environment. This right typically includes the right of individuals to have their personal data deleted or removed from search engines and other online platforms, particularly when it is no longer relevant or necessary for its original purpose. This right is often associated with the use of technology, and its application varies across jurisdictions.

Several issues arise in the implementation of the right to be forgotten within the context of technological development. One of the primary concerns relates to the deletion of personal data, as individuals have the right to request the removal of their personal information from online services, including social media platforms, search engines, and other websites (Yudoprakoso, 2019). However, this process is often complex because personal data may be distributed across multiple digital platforms and stored in various locations on the internet.

Another challenge concerns controversial cases involving the balance between privacy rights and freedom of expression. The implementation of the right to be forgotten frequently raises questions regarding the extent to which an individual's right to have information removed should be reconciled with the public's right to access information. In addition, online service providers, such as search engines and social media platforms, are generally required to process requests for data deletion. As part of this obligation, they must assess whether such requests are legally justified and whether the relevant data should indeed be removed (Legg & Bell, 2019; Rizana & Utama, 2025).

Furthermore, technological sustainability presents additional difficulties. In the digital environment, information can be easily copied, reproduced, and redistributed. Consequently, even when data is deleted from its original source, it may continue to exist elsewhere on the internet, making the effective implementation of the right to be forgotten increasingly challenging.

The right to be forgotten is an important concept in privacy protection and personal data protection in the digital world. The right to be forgotten must be balanced with the right to freedom of speech and public interests such as national security. Therefore, careful regulation and balance between individual rights and public interests need to be taken into consideration when implementing the right to be forgotten in the context of technological disruption.

The pattern of human relations in Indonesia has its own characteristics and uniqueness that must not be ignored. Indonesian people grow and develop based on the principle of kinship. According to the session of the Investigating Committee for Preparatory Work for Indonesian Independence (Badan Penyelidik Usaha-Usaha Persiapan Kemerdekaan Indonesia/BPUPKI), namely “kinship” is accepted as the basis because it is considered to describe the original pattern of social life of the people in the archipelago. According to BPUPKI/PPKI member Ir. Soekarno on June 1, 1945, “kinship” is a static understanding in contrast to ‘mutual cooperation’ which is dynamic and describes one effort, one charity, one job. If we really want to base it on the concept of family, the concept of mutual assistance, the concept of mutual cooperation and social justice, get rid of every thought, every concept of individualism and liberalism from it. In Ir. Soekarno’s view, it appears that what is rejected is the prioritization of the interests of individuals as intended in individualism and liberalism. The prioritization of the common interests of a family (society, nation, and state) according to Ir. Soekarno’s view does not deny or eliminate the existence and interests of individuals.

Kartohadiprodjo (1983) stated that the phrase familial comes from the word ‘family’ which contains the meaning of ‘unity’ as a family, but on the other hand it also contains the meaning of ‘differences’ or ‘diversity’ between members in a family, for example differences in gender, age, views, status, and other differences. Therefore, the word ‘familial’ contains the meaning that even though unity is prioritized, diversity is still recognized as an inevitability in that unity. In short, Kartohadiprodjo (1965) stated that the meaning of ‘familial’ is ‘unity in diversity and differences in unity’. The relationship between humans in relations between communities in Indonesia is formulated as “unity in diversity and differences in unity” which is also certainly in line with the motto of the Indonesian nation, namely *Bhinneka Tunggal Ika*.

### **3.1 2. Analysis of AI development and utilization models to remain in line with the values of human dignity**

Human rights are fundamental rights inherent in every human being by virtue of their nature and existence as creations of God Almighty. As inherent and universal rights, they must be respected, protected, and fulfilled by the state, legal institutions, and society in order to safeguard human dignity and ensure the full development of the human person (Harahap & Sutardi, 2006).

Pancasila, which is recognized and confirmed as the foundation of the state and the source of all sources applicable to the Unitary State of the Republic of Indonesia, as stated in the Preamble of the 1945 Constitution of the Republic of Indonesia, is the soul of Indonesia. All Indonesian people at once represent the personality and outlook on life of the Indonesian nation that has been tested from all trials, disasters and difficulties throughout history.

Pancasila is the only source of law for the Indonesian nation that has always tried to unite Indonesians with various styles and desires. Under Pancasila, all Indonesians are treated equally and their rights and obligations are not restricted in any way. So that others feel the same rights and obligations in defending and advancing the Indonesian state.

To preserve the capacity and efficacy of Pancasila, real and continuous efforts must be made to understand all the values contained in every citizen, which means that:

- a. The values of Pancasila were born from the Indonesian nation as a result of research and philosophical thinking of the Indonesian nation.
- b. The values of Pancasila are the most appropriate philosophy (view of life) of the Indonesian nation, which the Indonesian nation considers as the most good, right, fair, and wise behavior in the life of society, nation, and state.
- c. The values of Pancasila include spiritual values whose realization is in line with the nature of the nation's conscience.

Recognizing the fundamental role of Pancasila as the ideological foundation of the state, its principles prioritize the protection of human dignity and fundamental rights. The sustainability of Pancasila within the Indonesian legal and social order ultimately relies on the public's commitment to understanding, embracing, and practicing its core values. Therefore, as a guideline for the entire Indonesian nation, noble values must always be implemented so that all Indonesian people become Pancasila people who are able to implement it in their daily behavior.

Pancasila as the National Philosophy and State Ideology encompasses both static and dynamic aspects of human life. The static aspect is founded on two fundamental principles. First, human beings are regarded as creations of God Almighty, possessing inherent dignity and intrinsic value that must be respected and protected. Second,

human beings are social creatures who naturally grow and develop within a community. Consequently, human relationships are characterized by mutual recognition, where individuals interact with one another as subjects rather than objects.

In addition to its static aspect, Pancasila also embodies a dynamic aspect of human existence. This aspect emphasizes that human beings continuously strive to actualize their potential and develop themselves in pursuit of personal and social perfection. Through this process of self-actualization, individuals fulfill their humanity and contribute to the advancement of society while maintaining respect for the dignity and rights of others.

In Indonesia, Pancasila as the foundation of the state and the source of all sources of law of the Indonesian nation always places humans in their nobleness and dignity as a creation of God Almighty. Humans are the starting point for efforts to understand humans themselves, humans and society, as well as humans and their entire environment. The Explanation of Law Number 12 of 2011 on the Formation of Laws and Regulations, as amended several times, most recently by Law Number 13 of 2022 concerning the Second Amendment to Law Number 12 of 2011, affirms that Pancasila serves as the ultimate source of all sources of Indonesian law. This principle reflects the fourth paragraph of the 1945 Constitution, which embodies the fundamental values of Belief in the One and Only God, Just and Civilized Humanity, the Unity of Indonesia, Democracy Guided by the Inner Wisdom of Deliberation Among Representatives, and Social Justice for All Indonesian People. As the philosophical foundation and state ideology, Pancasila functions as the normative basis for the national legal system, requiring that all statutory regulations conform to and uphold the values embodied in Pancasila (Driyarkara, 2006).

The teachings of Pancasila can be practiced and lived in a humane manner, so that the guidelines for its practice must also come from human nature itself, especially from the interests and position of a person in relation to others. The Pancasila philosophy upholds the high and noble human dignity as a mirror manater in moral principles. Human dignity is an expression of moral principles. The state based on Pancasila and the 1945 Constitution strongly upholds human rights and dignity and places them above all else.

In accordance with the state vision of Pancasila and the 1945 Constitution, all human rights and human dignity must be protected, respected and fully recognized for the physical and spiritual survival of every citizen. Conversely, people must also strive for this. Everyone should actively participate in the defense of the country and the entire people, and also be willing to actively participate in the development of the people and the country and promote the public good and the actions promoted by the government for the benefit of all people in Indonesia. If the mutual relationship between the government and the people is fostered properly and perfectly, the goal

of national development will soon be realized in a balanced and harmonious manner without harming either party, on the contrary, it will bring great benefits to all Indonesian people.

According to Soediman (1983), Pancasila has five basic concepts or five interconnected precepts, namely: The First Precept, Belief in One God, is the foundation of all Pancasila concepts. This precept teaches that humans must have a strong belief in the existence of God Almighty as the creator of the universe and living things in it. The Second Precept, Fair and Civilized Humanity teaches that humans must treat each other fairly and civilized, regardless of background, religion, or ethnicity. The Third Precept of Indonesian Unity teaches the importance of maintaining the unity of the Indonesian nation, and rejecting all forms of separation or division. The Fourth Precept of Democracy Led by Wisdom in Consultation/Representation. Democracy led by Wisdom in Consultation/Representation teaches that government must be based on the will of the people represented by representatives elected through democratic mechanisms. Fifth Precept Social Justice for All Indonesian People. Social Justice for All Indonesian People teaches that the state must strive to create equality and social justice for all Indonesian people, so that no one is left behind in development. These five precepts are interrelated and mutually reinforcing. Pancasila as a complex and holistic concept must be applied in the life of society, nation and state to achieve better national goals.

The Pancasila worldview stems from the belief that the universe with everything in it as a harmoniously interwoven whole was created by God Almighty. Humans were created by God with a nature as creatures of society. This nature is formulated in the state motto Bhineka Tunggal Ika. Bhineka Tunggal Ika formulates the starting point in establishing the position of each human being in society. Humans are subjects who have a unique personality as their nature. The nature of this personality cannot be denied without also negating his human nature. To maintain its existence as a humane society, society must recognize, nurture and protect the human personality through which humanity is realized (Sidharta, 2016).

Advances in technology have increasingly enabled machines to substitute for human involvement in complex processes, procedures, and operational tasks across multiple sectors, including healthcare, elderly care through carebots, autonomous transportation, human resource management, and military operations utilizing drones (Syahputra et al., 2024). Intelligent machines can be used to extend human performance in collaboration between AI and humans. However, with these additional capabilities, additional responsibilities are certainly attached. The deployment of artificial intelligence systems increasingly involves decision-making in complex contexts that require balancing safety, human welfare, individual preferences, cognitive biases, and rapidly evolving conditions (Carrel, 2019). Such

environments may expose AI systems to ethically controversial dilemmas. Despite the growing emphasis on issues such as algorithmic fairness, existing research offers only limited practical frameworks for incorporating human ethical values into collaborative relationships between humans and AI (Christoph, & Pavan, 2018).

A sustainable model for the development and utilization of artificial intelligence (AI) should be grounded in the fundamental value of human dignity, ensuring that technological innovation enhances human well-being and generates tangible benefits for society. Such a model requires robust oversight and regulatory frameworks to prevent misuse and protect fundamental human values (Bucher, 2025). The involvement of ethicists and philosophers in AI development is essential to ensure that ethical considerations are incorporated into decision-making processes, while transparency and accountability should be maintained by enabling AI systems to provide explainable and understandable decisions. Strong safeguards for personal data security and privacy must also be prioritized so that information is processed responsibly and only for legitimate purposes. In addition, public education and awareness regarding AI are necessary to improve digital literacy and enable informed decision-making. AI should be applied responsibly across various sectors, including healthcare, where it can support medical professionals without replacing their clinical judgment, and education, where it can enhance personalized learning while preserving the central role of teachers. Likewise, AI can improve the efficiency of legal systems, provided that fairness, due process, and judicial integrity are maintained. As AI continues to reshape employment patterns, appropriate training and workforce adaptation programs are needed to help workers respond to technological changes. In the fields of defense and security, AI must be restricted to legitimate defensive purposes and remain consistent with international humanitarian law (Ravizki & Yudhantaka, 2022; Kunkel, 2022). AI also offers significant potential in artistic creation, environmental protection, and addressing social inequality, provided that its application respects human creativity, promotes ecological sustainability, and prevents algorithmic discrimination. Ultimately, AI should be developed as a complementary partner to human capabilities rather than as a substitute for human roles, thereby fostering a balanced human–AI relationship that supports a more inclusive, equitable, and sustainable society.

#### **4. Conclusion**

The development of artificial intelligence (AI) has a significant impact on changing patterns of relationships between humans in various aspects of life. AI has changed the way humans communicate and interact with each other. The development of intelligent chatbots and virtual assistants allows human interaction with machines to be more personal and direct. The application of automation and intelligent robotics has replaced routine and repetitive work, thus affecting the relationship between workers and employers. In addition, the emergence of an AI-powered platform-based

economy is also changing the way people work and relate in the context of the digital economy. The use of AI technology for data analysis and monitoring can affect trust and security in interpersonal and organizational relationships. AI has facilitated cross-cultural and language communication with the adoption of translation technology and natural language understanding.

Changes in patterns of relationships between humans can have a significant impact on the value of human dignity. The dignity of human dignity refers to the appreciation and respect for the dignity and human values inherent in each individual. Specifically for Indonesia, patterns of relationships between humans are always guided by Pancasila with the principle of kinship as a reference in relationships between humans. Changes in patterns of social relationships can affect the level of empathy and solidarity among humans. Unbalanced relationship patterns between social groups can lead to social inequality. Changes in patterns of human relationships can also affect the level of respect and tolerance in society. Changes in patterns of human relationships can affect education and public awareness.

Authorities in the development of the legal profession must work together to formulate clear ethical guidelines for the use of AI in legal practice. Proper regulation will help ensure that AI technology is adopted wisely and provides positive benefits to the legal system as a whole. In addition, the existence of an independent supervisory institution or ethics body can help implement and enforce ethical guidelines in the use of AI in the legal profession. Reconstruction of legal professional ethics within the framework of Pancasila must ensure that legal practices using AI are based on moral values, justice, and the public interest. Reconstruction of legal professional ethics in the context of the use of AI will help optimize the benefits of AI technology in the development of the legal profession, while still ensuring that ethical values and justice based on Pancasila are maintained in every legal process involving this technology.

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