The Axiology Of Co-Creation: Ethical Labor, Gotong Royong, And Cultural Identity In Jakarta's Human-Ai Collaborations

[1] Haryanto, Rudy, [2] Suhariyadi, Fendi, [3] Yulianti, Praptini, [4] Nugroho, Michael Adhi and [5] Pertiwi, Setya Ambar

[1]Faculty of Communication Science, Faculty of Communication and Business LSPR, Jakarta 10220, Indonesia. Orchid: http://orcid.org/0000-0003-1543-228X
[1]Doctoral Program in Human Resource Development, Airlangga University, Surabaya 60115, East Java, Indonesia.Orchid: http://orcid.org/0000-0003-1543-228X
[2]Department of Psychology and Head of the Doctoral Program in Human Resource Development, Faculty of Postgraduate Studies, Airlangga University, Surabaya 60115, East Java, Indonesia.Orchid: https://orcid.org/0000-0002-4468-3718
[3]Doctoral Program in Human Resource Development, Airlangga University, Surabaya 60115, East Java, Indonesia. Orchid: https://orcid.org/0000-0002-0721-5261
[4]Faculty of Economics and Business, Prof. Dr. Moestopo University (Beragama), Jakarta 10270, Indonesia. Orchid: https://orcid.org/ 0000-0003-1173-8839
[5]Faculty of Social and Political Sciences, Professor Dr. Moestopo University (Beragama), Jakarta 10270, Indonesia. Orchid: https://orcid.org/0000-0002-5085-048X
EMAILS: [1] abrudyharjanto@gmail.com, [2] fendy.suhariadi@psikologi.unair.ac.id, [3] praptini-y@feb.unair.ac.id, [4] miki.nugroho@gmail.com, [5] ambar.pertiwi@gmail.com

Abstract
The integration of artificial intelligence into creative industries represents far more than a technological upgrade. It signifies a fundamental transformation in the way we conceive and produce. Through in-depth phenomenological research with 22 creative professionals in Jakarta, this study reveals AI's as a collaborative partner and a disruptive force. While AI enhances creative possibilities, it also raises significant tensions over artistic autonomy, originality, and cultural authenticity. The research makes several crucial contributions to understanding human-AI collaboration. It introduces and elaborates on the concept of 'ethical labor', the deliberate, value-driven work creators perform to manage, correct, and culturally situate algorithmic outputs. This conceptual innovation reveals the often-invisible intellectual and emotional work required to bridge technological capability and human values. The study introduces the Multi-Level Adaptation Model for Ethical Human–AI Co-Creation. It identifies four key dimensions: individual adaptation through skill development, organizational adaptation via structural support, technological adaptation through tool customization, and ethical-strategic adaptation through value alignment. This model is a key theoretical contribution of the paper, derived from the empirical axio-phenomenological research. Rooted in Jakarta's cultural context and the principle of gotong royong (mutual assistance), this framework shows that successful AI adoption requires aligned progress across all levels.
Keywords: Axiology, Ethical Labor, Creative Autonomy, Cultural Identity, Gotong Royong, Phenomenology, Human-AI Co-creation

1. INTRODUCTION

The integration of artificial intelligence (AI) into creative industries represents a defining juncture, far surpassing a mere technological upgrade (Lee et al., 2021). It fundamentally challenges the ontological and axiological foundations of creativity, interrogating the nature

of the creative act, the locus of authorship, and the constitution of cultural value (Amato et al., 2019; Anantrasirichai & Bull, 2022). While scholarly discourse has matured from dystopian fears towards a more nuanced view of AI as a collaborator, this conversation remains disproportionately shaped by Western, technologically deterministic perspectives. This marginalizes the situated, value-laden experiences of creative professionals in the Global South, where rich cultural traditions converge with rapid digitalization.

The central aim of this paper is to develop an Axio-Phenomenological framework to uncover how Indonesian artists in Jakarta negotiate, validate, and incorporate algorithmic outputs into their creative practice, particularly focusing on the tension between technological determinism and cultural value preservation.

This study addresses this crucial gap by focusing on Jakarta, Indonesia, a lively hub of Southeast Asia's creative economy. In Jakarta, the clash between global algorithmic logic and deep-rooted local traditions, such as the ethos of gotong royong (mutual assistance) and unique aesthetic forms, creates a distinctive environment for exploring the negotiation of values.

Jakarta's creative ecosystem stands out not only because of its output but also due to an enduring cultural ethos: gotong royong (Latifa & Mahida, 2024). This principle of mutual help and shared responsibility forms a core cultural value, emphasizing collaborative problem-solving and community well-being over individual achievement. The role of AI here is more than just a technical tool; it represents a cultural encounter between this collectivist mindset and the often individualistic, efficiency-focused logic of global algorithms. This study explores how gotong royong shapes the negotiation of values in human-AI collaboration. The Indonesian concept of Gotong Royong is viewed not just as a social custom but as a layered axiological principle (Hartmann, 1962). In the context of human-AI co-creation, it acts as a cultural safeguard against the individualistic, utility-driven approach of global AI, promoting an intersubjective (Merleau-Ponty's lifeworld) validation of the co-created product.

Consequently, our central research question is not merely how AI is used, but what world of values is being constructed through its use: How do creative professionals in Jakarta experience, interpret, and adapt to AI integration in their creative practices, and what are the axiological implications for creative autonomy, authorship, and cultural identity?

To answer this, the study uses a qualitative phenomenological approach, based on the work of Merleau-Ponty (2002) and Ihde (1990). This method is crucial for accessing the practitioners' "lifeworld," their embodied, daily experience of making, judging, and finding meaning. Additionally, we include axiology, the philosophical study of value (Scheler, 1973; Hartmann, 1962), as a key analytical perspective. This axio-phenomenological framework enables us to go beyond simply describing tool adoption and to philosophically reflect on how AI mediates human values, meanings, and cultural significance.

The research makes several important contributions. First, it introduces and explains the idea of 'ethical labor', the intentional, often-hidden intellectual and emotional work creators do to manage, correct, and culturally position algorithmic outputs. Viewing this labor as an axiological praxis highlights the daily efforts of value negotiation needed in human-AI collaboration. Second, by combining these lived experiences with theoretical frameworks, the study presents a new Multi-Level Adaptation Model for Ethical Human–AI Co-Creation. This model suggests that sustainable integration requires collaborative adaptation across individual, organizational, technological, and ethical-strategic levels. Ultimately, this paper argues that AI integration is a culturally rooted, value-driven process, and our framework offers a guide for navigating a future of collaboration that is both ethically sensitive and culturally diverse. While AI co-creation is often framed technologically or sociologically, its axiological implications—the fundamental reordering of creative values

(autonomy, originality) and the emergence of new forms of labor—remain undertheorized. This study addresses this philosophical lacuna.

2. THEORETICAL FRAMEWORK: PHILOSOPHY AT THE HUMAN–AI FRONTIER

2.1. Phenomenological Foundation

To adequately frame the complex interplay between human creators and AI, this study builds an interdisciplinary scaffold connecting management studies, innovation theory, ethics, and philosophy.

At its methodological core, it draws from the phenomenological tradition, especially the work of Merleau-Ponty (2002) and its extension into the philosophy of technology by Ihde (1990). Phenomenology offers tools to view technologies not as neutral tools but as active participants in shaping human experience, perception, and world-making. The "lifeworld" (Lebenswelt) of the creative professional—their everyday reality of making, judging, and finding meaning—is significantly transformed when AI becomes a collaborator. This framework enables us to explore how AI tools mediate the relationship between creator and work, changing perceptions of skill, intuition, and creative intentionality.

Drawing on Merleau-Ponty and Ihde, phenomenology frames AI not as an external object but as an active participant in the creator's lifeworld. AI integration mediates perception, embodiment, and the creative process itself, reshaping how artists experience intentionality, intuition, and authorship, ultimately transforming the very phenomenology of creating.

2.2. Axiology: The Architecture of Value in Collaboration

Axiology, the philosophical study of value (Scheler, 1973; Hartmann, 1962), serves as our primary analytical lens. We posit that human–AI collaboration is an axiological practice, a continuous process of valuing and disvaluing. It forces a re-evaluation of:

Creative Freedom: Is freedom the absence of technical constraint, or is it the capacity for meaningful choice within a field of algorithmic suggestions (Brey, 2012)?

Authorship: Does authorship reside in the initial prompt, the final curatorial act, or the entire interpretive dialogue? This echoes Walter Benjamin's (2018) meditations on technical reproduction, but now the "original" is itself a product of code.

Cultural Value: How are local aesthetic values and narratives preserved when the generative source is a global, often Western-centric, dataset (Crawford, 2021)?

Building on Max Scheler's hierarchy of values and Nicolai Hartmann's stratified ontology, this study examines how AI disrupts existing value hierarchies by privileging technical utility over higher aesthetic and cultural values. In this context, creators become active agents of revaluation, reasserting cultural and ethical priorities over algorithmic tendencies toward homogenization.

This negotiation reflects Hartmann's notion of value strata, where technology mediates the transition between layers of meaning. From our experience in the field, creators often report that AI amplifies efficiency but risks flattening local cultural nuance, a dynamic that demands conscious human reevaluation.

2.3. Philosophical Anchors for Creative Autonomy and Authorship

To deepen our reflection, we tether the concepts of creative autonomy and authorship to broader philosophical currents.

Creative autonomy, in the Kantian sense, is the ability for self-legislation (Kant, 1980). In the creative realm, this means the artist's authority over their work. Hannah Arendt's (1958) idea of natality, the human capacity to start something new, is key here. Does AI-assisted creation truly embody natality, or is it just recombining existing data? The tension our

participants describe reflects the conflict between Arendtian action and automated behavior.

Authorship is challenged by Roland Barthes' (1967) "death of the author," but with a technological twist. If Barthes declared the author dead in favor of the reader, does AI now distribute authorship so broadly among programmers, data labelers, and algorithms that the idea dissolves? Or does it, conversely, revive a new form of romanticized "prompt-author"? Our analysis points to a middle ground: authorship as interpretive stewardship, where the human creator's main role is to give machine output context, intention, and meaning (Ginsburg & Budiardjo, 2019).

Jakarta's creative industries operate within a distinct cultural value system. The ethos of gotong royong shapes collaborative work, while visual and narrative aesthetics draw from indigenous forms. Integrating AI here reveals how global technological systems encounter and are reshaped by local cultural values. This cultural grounding distinguishes the Jakarta case from Western-centric narratives and makes visible the philosophy of culture in action.

2.4. Bridging Theory and Practice: Strategic and Ethical Lenses

These philosophical pillars are complemented by strategic and ethical perspectives that bridge theory and practice.

Open Innovation Theory (Chesbrough, 2003) offers a socio-technical language for the distributed creative process, positioning AI as a powerful external knowledge source within an open innovation ecosystem.

AI Ethics (Floridi & Cowls, 2021; Bender et al., 2021) supplies the normative principles for responsible praxis, addressing urgent concerns about algorithmic bias, the "black box" problem, intellectual property, and authorship attribution.

Strategic Human Resource Management (SHRM) (Armstrong, 2021) and the Resource-Based View (RBV) (Barney, 1991) frame the organizational and strategic dimensions of integrating AI as a value-creating resource.

The integration of AI is not solely a technological challenge but an organizational one. SHRM provides a lens for understanding how creative firms can align human capital strategies with technological change. This involves fostering adaptive structures, promoting continuous learning, and cultivating cultures that support human–AI teamwork. Effective SHRM ensures the workforce is empowered to leverage AI, transforming disruption into a strategic advantage.

The ethical dimension is inescapable. This study engages with the discourse on AI ethics, emphasising fairness, accountability, transparency, and justice. In the creative context, these principles translate into concrete concerns about biased training data (Crawford, 2021), system opacity, and intellectual property rights. An ethical framework is essential for evaluating societal impact and guiding responsible development.

3. METHODOLOGY: A PHENOMENOLOGICAL INQUIRY INTO LIVED EXPERIENCE

To capture the rich, nuanced, and often ambiguous experiences of creative professionals, this study adopted a qualitative phenomenological research design. Phenomenology is uniquely suited to this investigation as it prioritises the subjective, first-person perspective, seeking to understand the "essence" of a shared experience, in this case, collaborating with AI.

3.1. Research Paradigm and Philosophical Underpinnings

The study is rooted in an interpretivist paradigm, acknowledging that reality is socially constructed and best understood through the meanings individuals assign to their experiences. It draws primarily on the existential phenomenology of Merleau-Ponty (2002),

which emphasises the embodied and situated nature of human existence. This methodological framework is uniquely suited to an axiological investigation, as it provides direct access to the "lifeworld" (Lebenswelt), the pre-reflective, everyday realm where values are not just abstractly held but are actively felt, enacted, and negotiated through practical engagement. We therefore approached participants' interactions with AI not as external observers of a technical process, but as interpreters of a lived reality where technology, body, mind, and culture intertwine, and where the very hierarchy of values is constituted and challenged.

3.2. Participant Selection and Context

A purposeful sample of 22 creative professionals in Jakarta was selected. The city was chosen as a strategic research site due to its status as a dynamic creative capital in Southeast Asia, characterised by a blend of global digital trends and strong local cultural identities. The participant pool was diverse, including:

Freelance graphic designers and illustrators

Art directors and creative directors from advertising agencies

Brand strategists

Visual artists

CEOs and founders of creative startups

The key inclusion criterion was at least one year of hands-on experience using AI-powered creative tools (e.g., Midjourney, DALL·E, Stable Diffusion, ChatGPT) in their commercial or artistic practice. This ensured the data reflected grounded, practical experience rather than speculative opinion.

3.3. Data Collection Methods

Data were collected between January and April 2024 through two primary methods:

Semi-Structured In-Depth Interviews: Conducted one-on-one with 15 participants, these 60-90 minute sessions followed a flexible protocol designed to elicit rich narratives about their experiences with AI, including the evolution of their creative process, perceptions of authorship, emotional responses, and ethical dilemmas.

Focus Group Discussions (FGDs): Two FGDs were held with the remaining 7 participants in small groups. The group setting fostered dynamic interaction, allowing participants to build upon each other's ideas and collectively construct meaning around shared experiences.

All sessions were audio-recorded, transcribed verbatim, and supplemented with detailed field notes.

3.4. Data Analysis

The data analysis followed Braun and Clarke's (2006) six-phase approach to reflexive thematic analysis. This involved:

Familiarisation with the data through repeated reading of transcripts.

Generating initial codes across the entire dataset.

Searching for themes by collating relevant codes.

Reviewing and refining potential themes.

Defining and naming themes, ensuring each represented a significant pattern.

Producing the report, weaving the analytic narrative with vivid participant extracts.

The analysis was iterative, moving between the data, emerging themes, and theoretical frameworks. NVivo software assisted with data organization and coding.

3.5. Ethical Considerations

The research received full ethical approval from the LSPR Communication & Business Institute Research Ethics Committee. Informed consent was obtained from all participants, ensuring anonymity, confidentiality, and the right to withdraw. Pseudonyms are used

throughout this report. The researcher remained vigilant of power dynamics, especially during FGDs, to ensure all voices were heard.

4. FINDINGS: THE LIVED REALITY OF HUMAN–AI COLLABORATION IN JAKARTA

Thematic analysis revealed four central themes capturing the core experiences of Jakarta's creatives as they integrate AI into their daily work.

4.1. Theme 1: AI as an Augmentative Force, The Co-Creative Partner

Most participants described AI not as a job replacement but as a powerful tool that enhances their creative abilities. The common metaphors used were "partner," "assistant," or "supercharged sketchbook."

Enhanced Ideation and Visualization: A freelance graphic designer (P7) noted, "Midjourney allows me to visualize abstract concepts more quickly. I can generate 50 variations of a 'serene, futuristic garden' in minutes. It breaks my initial mental blocks. But the final composition, the story it tells, still has to come from me."

Operational Efficiency: An art director (P4) stated, "Before AI, I spent hours editing layouts, removing backgrounds, or searching for stock images. Now, I get three solid, visual starting points in minutes. It gives me back the most precious resource: time to think and create at a higher level."

4.2. Theme 2: The Creative Tension, Autonomy, Authority, and Authenticity

Despite its benefits, the collaboration is permeated with a palpable sense of tension. Participants grappled with concerns about the erosion of their creative autonomy and the authenticity of their work.

Questioned Value and Role Confusion: A creative director (P12) expressed a common anxiety: "Clients now question whether they really need to pay for a designer when they see what AI can generate for a few dollars. It forces us to constantly justify our value." A junior designer (P9) shared a more personal unease: "Sometimes I wonder if my role is becoming just a 'manager' or 'curator' of machine output. That's unsettling. Where is my touch?"

Stylistic Homogenisation: A social media content creator (P14) explained, "When everyone uses the same models and similar prompts, 'cinematic lighting, hyper-detailed, 8k', the results, while technically impressive, can start to look generic. It's becoming harder to develop a truly distinctive visual style."

4.3. Theme 3: The Invisible Burden of Ethical Labor

A significant and consistent finding across the data was the emergence of what we call ethical labor, the extra, often-invisible mental, emotional, and practical effort needed to identify, avoid, and handle the ethical and cultural pitfalls of AI. This labor represents a core, value-driven part of the modern creative process, shifting the creative identity from just a generative role to one that also involves the responsibilities of a hermeneutic steward and ethical moderator.

Across all interviews and focus groups, a consistent and unprompted pattern emerged that we identify as 'ethical labor'. This theme goes beyond specific tasks like bias correction or fact-checking; it signifies a core, value-driven aspect of the modern creative process. The data shows ethical labor as a multi-dimensional practice involving:

- Vigilance and Diagnosis: Continuous background awareness of potential algorithmic bias, cultural misrepresentation, and intellectual property ambiguity.
- Correction and Contextualization: The active work of re-writing prompts, editing outputs, and infusing locally and culturally specific meaning to counteract the homogenizing tendencies of global AI models.

• Justification and Advocacy: The need to explain and defend creative choices to clients and stakeholders, articulating the human value added beyond algorithmic generation.

This theme is not merely an ancillary task but is experienced by participants as a core, albeit often invisible and uncredited, component of their professional expertise. It signifies a shift in the creative identity from a purely generative role to one that includes the responsibilities of a hermeneutic steward and ethical moderator.

4.4 Theme 4: Adaptive Practices and the Call for Localization

Participants explained that their creative autonomy has been fundamentally reshaped; it is no longer about solitary creation but has become a "situated agency," a constant "negotiation with the algorithm." This change shifts their professional identity from being the "sole originator to hermeneutic steward," where the main creative act involves critically interpreting and embedding "context, intention, and cultural meaning" into the machine's output.

While this adaptation occurs at an individual level, participants emphasized a strong need for support from higher levels. They called for "Organisational Adaptation," suggesting that Jakarta's creative firms should leverage indigenous values like "gotong royong" to establish collective support systems for "ethical labor" rather than solely adopting "Western models."

Most urgently, participants demanded "technological adaptation." This was a direct "imperative for cultural localization," a call for developers to create tools and datasets that actively "resist bias" and reflect their cultural realities, rather than forcing creators to constantly correct them.

5. DISCUSSION: SYNTHESIZING LIVED EXPERIENCE WITH THEORETICAL FRAMEWORKS

The findings reveal a complex reality that can only be fully understood by integrating our multiple theoretical perspectives. This discussion interprets the four descriptive themes as manifestations of deeper phenomenological and axiological negotiations. Our findings suggest that AI does not eliminate human creative autonomy but rather reconfigures its location. The shift from physical execution to axiological curation, which involves selecting and imposing cultural values onto the algorithm's output, demonstrates a new form of Kantian self-legislation within the techno sphere.

5.1. The Augmentation Paradox: Phenomenology of a Co-Creative Lifeworld

The experience of AI as an "augmentative partner" (Theme 1) aligns with the phenomenological view of technology as mediating the creative lifeworld (Ihde, 1990). However, this augmentation is paradoxical. The enhanced ability is accompanied by tension in Theme 2, which reflects a struggle over the phenomenology of authorship. The creator's intentional consciousness, once the undisputed source of the work, now must navigate a dialogue with the algorithm's suggestions. The anxiety over role confusion and authenticity is not just practical but existential, arising from a transformed lived experience where the "feel" of creating is fundamentally changed.

5.2. Ethical Labor as Axiological Praxis and Strategic Resource

The "invisible burden of ethical labor" (Theme 3) is the critical link between lived experience and value negotiation. This labor is not merely technical troubleshooting; it is an axiological praxis (Scheler, 1973). When a designer corrects for racial bias or infuses a local aesthetic, they are actively reasserting a hierarchy of values, prioritizing cultural specificity and ethical care over the algorithm's embedded preferences for efficiency and homogenization.

The central aim of this paper is to develop an Axio-Phenomenological framework to uncover how Indonesian artists in Jakarta negotiate, validate, and incorporate algorithmic outputs. We reveal their creative practice, particularly focusing on the tension between technological determinism and cultural value preservation.

Crucially, what we term 'ethical labor' transcends mere managerial oversight or technical refinement of the AI's output. Instead, it crystallizes as a profound act of value judgment. The human creator, faced with algorithmic abundance, is tasked with the weighty philosophical decision of what ought to be preserved, rejected, or elevated in the final artifact.

Seen through the lens of Axiology, particularly as elaborated by Scheler (1973) and Hartmann (1962), this labor becomes an active engagement with the hierarchy of values. It is the human effort to act as an axiological filter, determining if the AI-generated novelty upholds the intrinsic values of autonomy, aesthetic authenticity, and originality, or whether these values must be re-stratified in the face of the technological imperative.

The idea of 'ethical labor' becomes clearer when seen through the perspective of gotong royong. Although this labor might feel like a personal burden, its reasons and justification are often rooted in community values. The effort to prevent algorithmic bias is not just an individual ethical stance but is seen as a shared duty to represent the community and audience accurately. For example, when a designer adjusts an AI's output to better reflect local aesthetics, they are not simply improving a product; they are practicing cultural stewardship by defending a shared identity against the forces of algorithmic sameness.

The emphasis on incorporating local motifs through Gotong Royong in AI art is a way of preserving existential value. This act isn't just about style; it serves as an active, phenomenological resistance to the homogenization of the Cultural Lifeworld (Ihde, 1990), reaffirming a unique Jakarta cultural identity against global algorithms.

This reframes the 'invisible burden.' In the context of gotong royong, ethical labor can be understood as a modern, technologically-mediated form of communal work. It is the digital-age enactment of a cultural imperative to look out for one's community and preserve shared values. This cultural dimension helps explain why the burden, while heavy, is shouldered with a sense of purpose, it is a necessary contribution to the collective good in the digital sphere.

Furthermore, from our reframed management perspective, ethical labor becomes a vital strategic resource (Barney, 1991). Organizations that recognize, support, and develop this capability through effective SHRM, viewing it as the organizational embodiment of value negotiation, can create a sustainable competitive advantage rooted in trust, cultural integrity, and ethical branding.

Arguably, then, ethical labor stands as the primary philosophical battleground for asserting human relevance. It's where the creator fights to ensure the value-laden layers of the artwork are not subjugated by the technical efficiency of the machine.

5.3. Creative Autonomy as Situated Agency and Frictional Dialogue

The "creative tension" (Theme 2) and "adaptive practices" (Theme 4) collectively reframe the concept of creative autonomy. It is neither the Romantic ideal of solitary genius nor pure technological determinism. Instead, it is a situated agency, a freedom exercised through negotiation with the algorithm. This aligns with a relational understanding of autonomy, where the self is constituted in dialogue with its tools. The human creator's role shifts from sole originator to hermeneutic steward, whose primary act is to critically interpret and imbue machine output with context, intention, and cultural meaning. The imperative for Organisational Adaptation (the Meso Level) finds a powerful, culturally-grounded blueprint in the principle of gotong royong. Rather than importing Western

models of competitive innovation, creative firms in Jakarta can leverage this indigenous value to build support systems for ethical labor.

5.4. The Imperative for Localisation: Resisting Algorithmic Hegemony

The strong "call for localization" (Theme 4) is a powerful political and axiological claim. It is a direct challenge to the cultural imperialism embedded in many AI systems and a struggle for narrative sovereignty. This demand demonstrates that the technological adaptation layer is not a neutral, technical fix but a site of cultural contestation, where local values must actively shape the global technological imaginary.

5.5. Towards a Multi-Level Adaptation Model for Ethical Co-Creation

Synthesising these reflections, the empirical findings directly inform our proposed Multi-Level Adaptation Model for Ethical Human–AI Co-Creation. The four levels are derived from the data:

Individual Adaptation is the micro-level response, seen in practitioners' development of personal ethical heuristics and a resilient, creative identity.

Organisational Adaptation is necessitated by the invisible burden of ethical labor, requiring formal policies and SHRM strategies that support value negotiation.

Technological Adaptation is the direct response to the imperative for cultural localization and for resisting bias.

Ethical-Strategic Adaptation at the macro level is required to create an ecosystem that incentivizes responsible, pluralistic AI integration.

This model reframes adaptation not as a passive reaction but as a proactive, multi-stakeholder project of value alignment.

5.6. Theoretical Contribution: Integrating Lived Experience into a Cohesive Model

The primary theoretical contribution of this study is the synthesis of rich, phenomenological data with a multi-disciplinary philosophical and strategic framework. This synthesis yields two key conceptual advances that address the gap between abstract value theory and the lived reality of human-AI collaboration.

First, this research introduces and rigorously defines the concept of ethical labor. While prior literature in AI ethics has discussed issues of bias and fairness in abstract terms (e.g., Bender et al., 2021; Crawford, 2021), this study provides a grounded conceptualization of the human workrequired to manage these issues. By framing ethical labor not as a technical task but as a form of axiological praxis, we elevate it from a practical challenge to a subject of philosophical and strategic importance. This concept provides a critical vocabulary for the often-invisible work of value negotiation, making visible the efforts of creators who act as hermeneutic stewards to bridge the gap between algorithmic output and human values. It is, in essence, the tangible, daily enactment of the value hierarchies described by Scheler and Hartmann.

Second, these empirical and theoretical insights are synthesized into the novel Multi-Level Adaptation Model for Ethical Human–AI Co-Creation. This model is a direct theoretical contribution that moves beyond descriptive accounts of AI's impact. It provides a dynamic, systemic framework for understanding how successful and ethical adaptation must occur synergistically across different levels of the creative ecosystem. The model theoretically reframes the challenge of AI integration from one of mere technical adoption to one of value alignment across individual, organisational, technological, and strategic domains. It posits that sustainable co-creation is impossible if adaptation is pursued at only one level, as the burdens and failures will inevitably spill over to others.

Together, these contributions offer a new theoretical lens for analyzing Human-AI collaboration. The concept of ethical labor illuminates the micro-sociology of value negotiation, while the Multi-Level Model provides a macro-structural framework for supporting it. This integrated approach bridges the often-separated domains of continental

philosophy and strategic management, offering a structured roadmap for future interdisciplinary research and practice.

6. A MULTI-LEVEL ADAPTATION MODEL FOR ETHICAL HUMAN–AI CO-CREATION

To synthesize the empirical findings and theoretical discussions, we propose a conceptual model outlining pathways for the responsible integration of AI.

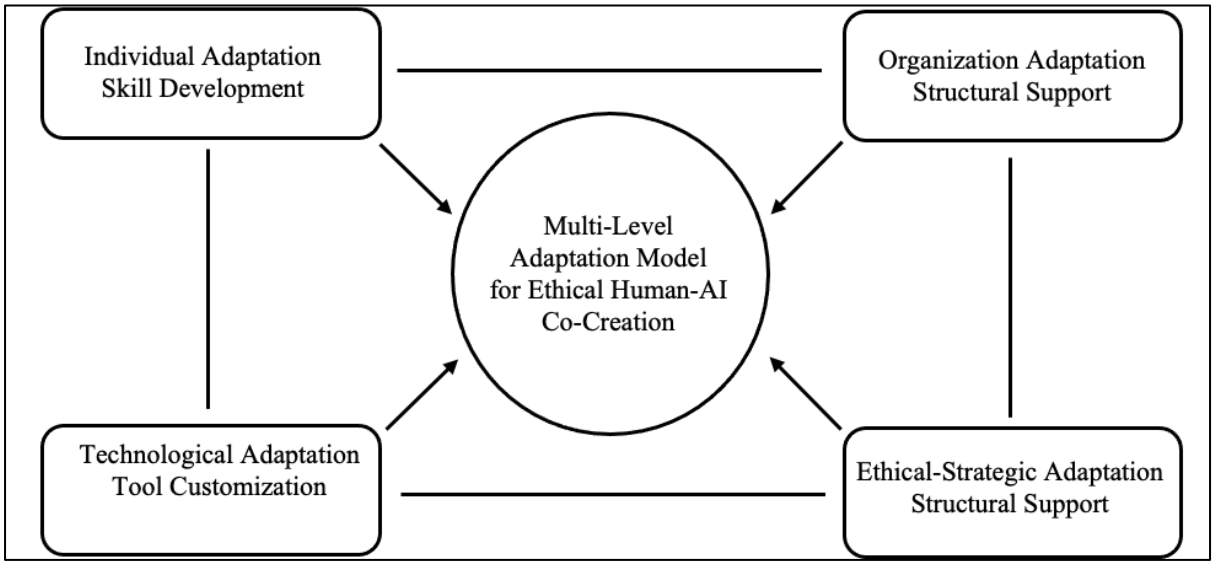

Figure 1: Multi-Level Adaptation Model for Ethical Human–AI Co-Creation

This multi-level adaptation model consists of four interconnected and dynamic layers:
Individual Adaptation (Micro Level): This is the foundation, encompassing the creator's personal journey. It involves developing technical proficiency, critical digital literacy, personal ethical heuristics, and a resilient, creative identity that can coexist with AI.
Organizational Adaptation (Meso Level): Creative firms and agencies must create enabling environments. This includes developing clear internal AI usage policies, fostering communities of practice, investing in relevant training, and formally recognizing and rewarding ethical work.
Technological Adaptation (Techno-Cultural Level): There is an urgent need to "localize" the technology itself. This involves pressuring developers for more diverse and representative training datasets, supporting low-resource languages, and potentially co-designing AI tools with local creative communities to ensure cultural relevance.
Ethical and Strategic Adaptation (Macro Level): This outermost layer involves the broader creative ecosystem. It includes developing national and industry-wide ethical guidelines, curriculum reforms in creative education, public discourse on the future of creative work, and policy frameworks that incentivise responsible and inclusive AI innovation.
This model posits that sustainable and ethical human–AI co-creation depends on simultaneous and synergistic adaptations across all four levels. A failure at one level (e.g., a lack of organizational policy) can increase the burden on another (e.g., the individual's ethical labor). The model serves as both an analytical tool and a practical roadmap for stakeholders navigating this transformation.

7. CONCLUSION: TOWARDS AN AXIOLOGICAL FUTURE FOR CREATIVE AI

This study's primary contribution is the establishment of an axiological and phenomenological framework for understanding AI's integration into the creative industries, particularly within a non-Western context. It argues that this integration is fundamentally a process of negotiating values. For Jakarta's creative professionals, AI is both a tool of empowerment and a source of existential tension. The research identifies and conceptualizes the critical role of "ethical labor" in this new creative ecosystem.

To navigate this complex terrain, this paper proposes the Multi-Level Adaptation Model for Ethical Human–AI Co-Creation. This model serves as the study's key theoretical and practical takeaway, offering a roadmap for aligning technological integration with cultural integrity and ethical responsibility. Ultimately, the goal is not to resist AI, but to shape it deliberately, through the synergistic efforts outlined in our model, to serve the pluralism of human culture rather than erode it.

This study's theoretical contribution is twofold. Firstly, it enriches the discourse on digital creativity by introducing and rigorously defining the concept of 'ethical labor', positioning it as an indispensable axiological practice in the algorithmic age. This concept provides a critical tool for analyzing the hidden work that underpins culturally resonant and ethically sound Human-AI collaboration. Secondly, the research synthesizes phenomenological experiences and axiological negotiations into the Multi-Level Adaptation Model for Ethical Human–AI Co-Creation. This model serves as our core theoretical proposition, offering a structured, multi-level framework that connects the micro-level experiences of individual creators to the macro-level strategies of the broader creative ecosystem. It provides a new paradigm for understanding and guiding the complex process of technological integration, ensuring it is not only efficient but also ethically grounded and culturally pluralistic.

This study emphasizes that integrating AI into creative practices is a culturally embedded process where value hierarchies, creative independence, and authorship are constantly negotiated and reshaped. By highlighting how technological forces interact with and influence local cultural worlds, these findings add to cultural philosophy by showing the dynamic co-creation of cultural meaning at the crossroads of human intention and algorithmic influence. In conclusion, this study demonstrates that the integration of AI into creative work is a profoundly axiological process, deeply mediated by local cultural frameworks. The Jakarta case reveals that the principle of gotong royong provides a vital cultural script for navigating this transition. It shapes the communal motivation behind 'ethical labor' and offers a model for 'organisational adaptation' that is culturally coherent and sustainable. This underscores our core argument: a truly ethical and effective future for human-AI co-creation cannot be achieved through a one-size-fits-all technological model, but must be built by leveraging and strengthening the unique cultural values that guide how communities work, create, and care for one another.

Acknowledgments

The authors extend their deepest gratitude to the 22 creative professionals in Jakarta who generously shared their time, experiences, and insights. We also thank Dr. Yolanda Stellarosa and the LSPR Communication & Business Institute Research Ethics Committee for their unwavering commitment to ethical research standards.

References:

1. Amato, G., et al. (2019). The challenges of AI in creative industries. Oxford University Press.

2. Anantrasirichai, N., & Bull, D. (2022). Artificial intelligence in the creative industries: A review. Artificial Intelligence Review,55(1), 1–68. https://doi.org/10.1007/s10462-021-10039-7
3. Anthony, Susan, Benjamin Lee, and Maria Garcia. 2023. "Open Innovation and AI." Journal of Innovation Management 11(2): 110–125. https://doi.org/10.24840/2183-0606_011.002_0005
4. Arendt, H. (1958). The human condition. University of Chicago Press.
5. Armstrong, M. (2021). A handbook of strategic human resource management. Kogan Page.
6. Barney, J. B. (1991). Firm resources and sustained competitive advantage. Journal of Management,17(1), 99–120. https://doi.org/10.1177/014920639101700108
7. Barthes, R. (1967). The death of the author. Aspen, 5–6. (Original work published in French)
8. Bender, E. M., Gebru, T., McMillan-Major, A., & Shmitchell, S. (2021). On the dangers of stochastic parrots: Can language models be too big? . In Proceedings of the 2021 ACM Conference on Fairness, Accountability, and Transparency (pp. 610–623). https://doi.org/10.1145/3442188.3445922
9. Benjamin, W. (2018). The work of art in the age of its technological reproducibility (M. W. Jennings, Ed.). In The work of art in the age of its technological reproducibility, and other writings on media. Belknap Press. (Original work published 1936)
10. Braun, V., & Clarke, V. (2006). Using thematic analysis in psychology. Qualitative Research in Psychology,3(2), 77–101. https://doi.org/10.1191/1478088706qp063oa
11. Brey, P. (2012). Well-being in philosophy, psychology, and economics. In The good life in a technological age (pp. 15-32). Routledge.
12. Chesbrough, H. W. (2003). Open innovation: The new imperative for creating and profiting from technology. Harvard Business School Press.
13. Crawford, K. (2021). The atlas of AI: Power, politics, and the planetary costs of artificial intelligence. Yale University Press.
14. Floridi, L., & Cowls, J. (2021). A unified framework of five principles for AI in society. AI and Ethics,1(1), 1–10. https://doi.org/10.1007/s43681-021-00055-2
15. Ginsburg, T., & Budiardjo, M. A. (2019). The art of the algorithm: AI and the future of copyright. In The Cambridge handbook of artificial intelligence (pp. 245-262). Cambridge University Press.
16. Hartmann, N. (1962). Axiology: The theory of value. Routledge.
17. Ihde, D. (1990). Technology and the lifeworld: From garden to earth. Indiana University Pres
18. Kant, Immanuel (1980). Lectures on ethics (L. Infield, Trans.). Hackett Publishing Company. (Original work published 1770s–1790s). ISBN 0-915144-26-3
19. Latifa, R., & Mahida, N. F. (2024). Gotong royong, an indigenous value for a more inclusive and sustainable future. In Religion, Education, Science and Technology towards a More Inclusive and Sustainable Future (pp. 77-82). Routledge
20. Lee, J. D., Lee, K., Meissner, D., Radosevic, S., & Vonortas, N. S. (2021). Technology upgrading and economic catch-up. The challenges of technology and economic catch-up in emerging economies, 1-34.
21. Merleau-Ponty, M. (2002). Phenomenology of perception (C. Smith, Trans.). Routledge. (Original work published 1945)
22. Scheler, M. (1973). Formalism in ethics and non-formal ethics of values (M. S. Frings & R. L. Funk, Trans.). Northwestern University Press. (Original work published 1913–1916)