

## **Dark Law: Perspective Of Space And Time**

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### **Abstract**

This article examines the concept of "dark law" — the manipulative actualization of law that operates in opaque spaces and times — and its implications for certainty, justice, and order. Law comprises three essential elements: certainty (nature), justice (function), and order (purpose). When legal manifestations (statutes, regulations, and practices) lose one or more of these elements, they become "dark law." Using normative legal research and theoretical reflection, this paper describes how dark spaces and periods facilitate legal manipulation, enabling illicit transactions and undermining public trust. The article argues for institutional transparency and civic oversight to prevent the rise and entrenchment of dark law.

**Keywords:** dark law, Space and Time, Perspective, legal manipulation

### **Introduction**

Law exists within space and time. Hans Kelsen (2009) argues that law exists outside the spatiotemporal (space and time) and causal world, because the legal order is normative and pure, independent of social facts or sociological influences. How to actualize law in the right space and time becomes the orientation point and objective of legal administration toward the distribution of interests across various aspects of social life (Pandoman, 2019). The structure of law contains three elements: nature, function, and purpose. Law has the characteristic of "certainty," it has the function of "justice," and it has the purpose of "order." Up until now there has frequently been discussion and the question: What is law?

In answer to that question, the author has managed to collect 120 definitions from legal experts; these 120 definitions have been presented in the author's book titled Legal Theory and Civil Law. The answers to "what is law?" are highly variable and even tend to sever the definition from the manifestation of the syllable/term "law." (Pandoman, 2019, 2022; Santoso & Batubara, 2024)

The author believes that every syllable/term must have a manifestation; likewise the term "law" must have a manifestation. It is stranger still when legal experts choose abstract answers to the question "what is law?" — their answers need not be elaborated here; I hardly need

to point out the irony in definitions of “law.” But in order to find a more sensible way to answer “what is law?”, and even though it is true that the term “law” must have a manifestation, diagonally every term, besides having elements, also has parts — for example the word “house.” This syllable/term is very abstract; to realize the term “house” one must know the constituent elements of a house, concluding that a house has at least a roof, walls, and a floor. Its manifestation could be a hut, a minimalist house, or a multi-storey house.

The expression “the term ‘law’” — it is important to remember — most legal experts allow definition to be mixed with manifestation. If a book can provide definitions, there is reason to refer to its elements and manifestations. When people speak of “law” they usually mean the definition, not in the precise sense. What I mean here is that every word contains elements and manifestations.

An adequate way to answer “what is law?”: Law is something certain, something just, and something orderly. Besides that question, of course we must be able to show its manifestation, because every term must have a manifestation — so when we use the term “law” we must be able to show its manifestation, at least be able to point to it, just as when we mention the term “house.” Every term contains two questions: for example, what is that house and what is its manifestation. The ability to answer those two questions for every term we discuss is inseparable from three elements contained within that term: what its nature is for, what its function is for, and what its purpose is for.

The nature of the term “law” is to seek certainty; its function is to seek justice; while its purpose is to seek order. What is the manifestation of law? The book shows that the manifestation of law is statutory regulation, both written and unwritten. The existence of these three elements, in the author’s view, makes law very beneficial for human life. However, there is a possibility that a manifestation of law may lose one of these elements — for example it may lose the function of seeking justice; similarly it may lose its nature of seeking certainty; and it may even have lost its purpose of seeking order. If a manifestation of law in the form of statutory regulation has lost one of its elements, then that law is no longer beneficial for human life. Life exists in space; every living being exists in space. Likewise human beings — our life exists in a space called the state.

Law resides in the space called the state, and every state has eras or times in which that state is governed by rulers during certain periods. Law recognizes space and time where the space is the state and the time is during that period of governance. This space and time are the condition and situation of law’s existence — whether it receives light or has no light — so that the space can reflect light and be called “bright,” or there is no reflection of light so it is called a “dark” space.

Law is attached to us even if we do not implement it. The question is in the context of the term “law”: what exactly is the meaning of that term which is always present in the circle of our lives? You may want to ask what its relation is to the word “dark” so that it raises the question: What is law? And is law associated with the word “dark”? Can you reach an understanding of what dark law is? And do we need to pay attention to and understand it?

Together with the title of this article you must prepare yourself to examine it carefully so that you can obtain that understanding, because at the end of this matter we are invited not only to know the substance and structure of dark law, but also to know how the black/dark world actualizes law in dark space. The point that can be understood is that we can decipher the subtle signals and tactics that people with dark personalities are using to actualize the law.

What is Dark Law?

As asked above why these two terms become the subject of this article: by its name “dark law” is part of the dark side of certainty-justice-and-order, always present along the course of our lives. Behind certainty, justice, and order across various aspects of life there is a pull between Certainty and Uncertainty; Justice and Injustice; Order and Disorder. Thus we arrive at the question: what is dark law?

We need to return to understand what law is: law is something certain, something just, and something orderly — these three elements are very beneficial to our lives. Our life needs certainty, justice, and order — but how to realize them? Every term must have a manifestation. Surely you ask: what is the manifestation of law? The manifestation of law is statutory regulation; therefore if statutory regulation lacks the elements of Certainty-Justice-and-Order, then that regulation can be categorized as dark law. Thus it can be said that dark law is the manipulatory actualization of law — even though its existence is not justified, it must pretend.

So the fact and the elements of law are already in a single psychological condition in their minds for example concerning how their positions remain recognized yet at certain times can take advantage of their own mistakes; not only do they manipulate the manifestation of law, but also in law enforcement itself, which is often realized to contradict the legal adage “no one should benefit from his own wrongdoing.”

What is the urgency of understanding the dark side of law? The answer: law is attached to us even if we do not implement it. The existence of law, whether we realize it or not, dark law in fact exists around our lives: in personal relationships, business environments, workplaces, even in online media — this makes us vulnerable to become victims.\

People using dark law will have hidden power behind manipulation of statutory regulations, taking advantage from their own misdeeds so that the victim will never blame them (Campbell, 2019). Or in other words, they let someone die so that it cannot be called murder. “Dark” can be interpreted as unclear or non-transparent — like a “dark situation” meaning a situation that is unclear or uncertain. “Dark” can be interpreted as difficult — like a “dark future” meaning an uncertain or difficult future. “Dark” can be interpreted as negative or bad — like the “dark side” meaning the negative or bad side of something.

It may occur that when someone reaches the top levels of hierarchy in the social sector, contradictions arise in their work between Pleasure and Suffering; Honesty and Manipulation; Giving and Deceit; Flattery and Defamation; Truth and Lies; Love and Hatred; Loyalty and Betrayal; Trust and Embezzlement; Tenderness and Rape; Deliberation and Negligence; Livelihood and Murder; Genuine and Fake; Profit and Loss; Promise and Breach; Goodness and Badness. As a means, for instance when we use something under the pretense of improving it.

However, the essence is that we reduce other people to something we can use according to our own will. Thus we will no longer feel a loss of respect for human dignity for ourselves or our families. They ought to respect other people’s rights to shape their lives, not to manipulate life. No other creature has the ability in some way to formulate a life goal other than by choosing to live manipulatively. This is why it is important as human beings to maintain dignity.

The tug-of-war of the behaviors described above depicts a pattern showing that humans living in this world are not about a choice between actions; between what may be done and what may not be done, but instead only one behavioral tendency: what perhaps should not be done.

One key of dark law is the persuasive power of norms we encounter in everyday life toward private ends, and this persuasion often creates victims — using legal defenses by manipulating justice, such as turning defamation into flattery, lies into truth, embezzlement into ownership, theft into a gift, hatred into love, betrayal into loyalty, forgery into authenticity, murder into an accident. By manipulating law to claim that it is not wrong. Those who carry out such behavior are one of the keys to dark law; they will have the persuasive psychology of pretense, or literally speaking, lying.

The persuasive power of those who use dark law is essentially lying. This has been analyzed by Arthur Schopenhauer, who argues that manipulative people use lying as a tool, believed that lying is worse than violence (Gryzanovski, 1973). It destroys the bonds of honesty that bind us morally, yet he pretends even though his actions are despicable (Aristotle, 2014).

## Definition of Space and Time

According to the Great Indonesian Dictionary (KBBI) (Badan Pengembangan dan Pembinaan Bahasa, 2016a), space is the gaps between two (rows of) poles or the gaps under a house, a cavity bounded or enclosed by planes, an unbounded cavity, a place that exists. KBBI also links the meaning of space to physical or spatial contexts, such as “space and time” often discussed by thinkers, and also as “scope” meaning the breadth of subjects covered.

According to the Indonesian Wikipedia (“Ruang,” 2025), space is a place on the earth’s surface or elsewhere that serves as a container for all living activities, including humans, animals, and plants, and includes land, sea, air, and space within the earth. More broadly, space can be understood as a system that encompasses all entities, relationships, and aspects existing in a location or place.

The Spatial Planning Law (Law No. 26 of 2007) defines space as a container covering land, sea, and air, as well as space within the earth as a unity of territory — a place where humans and other beings live, carry out activities, and maintain their continuance. In general, space is a place or container on the earth’s surface, air, sea, and within the earth that becomes a place for living beings to reside, be active, and sustain life. Space can also be understood as a geographic location, a spatial dimension, or even an abstract concept such as space and time, as well as the void that underlies the existence of objects.

According to The Great Dictionary of the Indonesian Language (KBBI), time is the entire sequence of moments when a process, action, or condition exists or takes place — no one knows what will happen in future time (Badan Pengembangan dan Pembinaan Bahasa, 2016b). No one can know the remainder of one’s time living in this world; at least time is useful to us. Time is money, but time is not money. We can count the money remaining in our pockets, safes, and bank savings, but we cannot calculate the time left of our lives in this world.

How the entire sequence of moments in which a process, action, or condition exists or takes place in a dark space — whether the implementation of that definition of time can occur within dark space. What is dark space? Definition of “Dark” in KBBI: no light; dim; not bright. Combining both definitions, “dark space” can be interpreted as: a cavity, room, or place with very little or no light at all, thus becoming dim. A dark room is defined as an environment equipped with minimal lighting, ideally featuring a 660 nm LED or dim light, used for sensitive experiments such as those involving luminescence (ScienceDirect, t.t.).

Figurative meanings — although metaphorical definitions are not explicit in the definition of “dark” — if the common reaction to the term

“dark” is combined with other words, it can be used in various figurative phrases such as “illegal transaction,” “black market,” “black goods,” “black/dark world,” “illicit relationship,” “dark economy.” Even the collocation “dark” has been accommodated by law as an offense stemming from darkness above with the value “embezzlement.”

So “dark space” can also have a legal figurative meaning in the dark — such as embezzlement, illicit relationships, contraband, black market. The word “dark” in this legal context is often used to describe something illegal, unrecorded, or non-transparent. The emergence of such things is the manifestation of dark law.

If we reflect whether all activities and actions that take place in a dark space are matters of darkness — it is hard to deny; dynamics in dark space make law dark. Why the author arrives at the conclusion of this analogical phrase meaning dark law as previously explained is because it seems to be the only way to explain how they carry out transactional activities in dark space. The author honestly admits inspiration for this article was obsessed by a Kompasiana blog telling stories about dark life.

Night is always identical with darkness as the sunlight that lights the earth during the day disappears. Yet if we examine, in daytime there are many places that also appear dark because sunlight is blocked from reaching them. In the dark many activities cannot be seen by others, giving some protection and privacy to the doers. Thus it is unsurprising that karaoke rooms offer dark or light options, and the same goes for pubs, discos, bars and the like (Ridha, 2022).

In karaoke/discotheque rooms the space is closed, dark and mixed between men and women with a song host. What they do and what transactions occur, only those inside that room know — outsiders cannot see. Many people enjoy and are fond of using dark spaces to be active and make transactions. Perhaps they do not want to be seen by others, considering what they do is not proper or in accordance with general decency. At this point these people still have shame; they do not want to be seen by others. Suppose karaoke rooms and the like were located in an open place inside a mall, with transparent glass walls where outsiders could clearly see every activity inside — would these people still come to karaoke together there?

Certainly not, because the privacy to do the “desired” things would be gone, watched by passersby. Dark spaces do leave many stories, the majority being dark and gray transactions. This nation already has many statutory rules that regulate its people for order and common welfare. Yet often we feel those rules are largely neutered and do not side with the common people. Law often sides with the powerful and the wealthy. With transactions in “dark space,” someone can quickly obtain a driver’s license (SIM) without queue or test, likewise obtain a passport. With money and

power, one can transact so a case does not lead to punishment or even make the opponent the accused.

## Methods

The research material in writing this journal article is normative research; normatively by studying literature and secondary data related to the concept of law explaining law in space and time. The approach used is the pure legal theory approach about law existing in space and time (Amiruddin & Asikin, 2018; Mamudji, 2015). Through the pure law approach it will be possible to show that the description of space in this research can depict the meaning of space in terms of legal intensity and the meaning of space in terms of light intensity. Thus this research can answer the problem formulation — How is the actualization of law in dark space and time?

## Result And Discussion

### Perspective of Space and Time

Night is always analogous to darkness as sunlight disappears that had illuminated the earth during daytime. Yet if we reveal it, in daytime there are many places that also look dark because sunlight is obstructed from reaching them. Dark spaces indeed leave many stories. Many people enjoy and are fond of using dark spaces to be active and transact. Perhaps they do not want to be seen by others, considering what is done is not proper or in accordance with general decency.

In this area they only want to dispel shame; proven by the fact they do not want to be seen by others. This is a reality: dark space can be useful as a means to actualize law, such as clubs at night — karaoke spaces are closed, dark and mixed with men and women and the song host. What they do and what transactions take place, only those inside that space know; outsiders will not be able to see.

Suppose karaoke rooms and the like were located in an open place inside a mall with transparent glass walls where outsiders could clearly see all activity inside — would these communities still be active in bright daylight? The actualization of law in dark space is inevitably manipulatory and it is quite possible that the emergence of transactions is not only dark and gray matters. Actualization of law is in fact born in bright daylight. However, at times when we feel rules need not seek the goal of order through correct procedures — with transactions in “dark space” someone can immediately get a driver’s license without queuing or testing, likewise obtain a passport. With money and power someone can transact so a case avoids punishment or even make their opponent the convict (Ridha, 2022).

The purpose of law is to seek order; when the will of the actors in legal relations in dark space prevails, then the norms created by the state

so that order exists will not occur because in dark space the elements of law — to seek certainty, justice, and order — are swallowed by moments of time without light.

According to pure legal theory — Hans Kelsen (2009) — something that has become a norm is grounded in the morality of its society; if according to societal morality the act of taking another's property is an evil act, it should be realized as "evil." This is a form of law actualization where the element of certainty becomes a pillar that must be upheld.

With this element of certainty, those who lost their belongings will seek justice. The function of law is to seek justice, and the search for justice must conform to law's purpose. Law's purpose is order. How can there be order in dark space? When a family that was in a previously bright room then the room becomes dark, is there order? All elements are gone — let alone justice, even certainty will never occur. In such situations and conditions morality cannot be found; the phrase "shame" is no longer an ideal.

Idealism lies within the sphere of life; according to Immanuel Kant life is divided into two fields: the ideal (what ought to be) and the field of facts (Kant, 2007). The field of facts is the real world containing cause-and-effect relations that occur as they are and certainly will happen as is. The ideal field (ought to be) originates from thought and can be based on value teachings.

Furthermore it is stated that the conception of the field of ought differs from the field of facts. In the conceptual world of the ought, one cannot say that if someone is warned not to be anarchic in a demonstration, they should carry it out. The notion of ought does not mean they will carry it out; it depends on will. According to Hans Kelsen, this will is not a psychological will but a neutral or objective will and according to reason must be so. In conditions where demonstrations trend toward anarchy, if you express ideas in a (state) dark space, you are not discussing the last things of who gets what.

Someone in dark space will deny very forcefully whatever — like loud and hysterical screams and aggressive behavior — but they are not like bandits; they are present not because someone else hired them. As Hans Kelsen argued, it turns out that the fact called "demonstration" here the psychological will is more dominant than the neutral will. The common reaction is to blame the government, and the other strange reaction is to blame the demonstrators. However, it is not realized that they are in a (state) dark space.

Law enforcers are supporting instruments used as tools to seek facts In order to find whether a fact conforms with the norm. The will of society becomes the norm; thus the search for certainty that an act is an



evil act must be actualized in spaces of light. It is in such light that the search for the values of crime can be found.

The desire to find tools as instruments for the search for order in a non-procedural way for the community is actualized by enforcing obedience among its members. It can be actualized ambiguously, interpretation is done at will; this can be felt in our daily lives. Everyone can sense this irregularity, but they do not know exactly when the scenario was designed and transacted. Dark space is the main cause when life seems insufficiently fair for the common people but the opposite for the rich and powerful. All those injustices begin from transactions that occur in dark space, where people do not see and do not know. Thus it is important for us if we want to change the space (the Indonesian state) for the better to eliminate dark spaces and replace them with transparent, well-lit rooms. Everyone will know and supervise well if all implementation of rules and policies is done transparently. So when an official tries to divert or play with ambiguous rules and interpretations, everyone will know and can protest or prevent it.

Bureaucrats, state institutions, and state apparatus must work in transparent glass rooms, with the people requesting services acting as supervisors. Never should a servant of the state play in dark spaces where they will become addicted and end in injustice for others. The temptation of money and power always exists, but if we remain in transparent bright spaces, God willing the tempter will not dare come close and we will feel ashamed to entertain him. Are we not actually encouraged to leave the vague, especially the dark? So let us approach the bright light, where it is better to be in transparent spaces so that it becomes clear what is right and wrong.

#### Principles of Dark Law

The author was obsessively influenced by a Kompasiana blog with an analysis from Ludwig Wittgenstein who wrote that in dark space a statement cannot automatically be considered a lie merely based on the literal meaning of the words uttered — therefore using tropes like metaphor and irony can make one a resilient liar (Svendsen, 2022).

Conversely, the fact that what they say literally does not automatically mean they are telling the truth. However, they insist it is not a lie simply because the statement is true according to its literal meaning, but we do not gain from that; it remains a form of linguistic deception and is no more morally justifiable than lying. If lying is understood as not saying the full and complete truth, then they can never say the full and complete truth about anything.

There will surely be meticulous people who will object. They may ask: How do we really know what the majority of people at the top of the

hierarchy think in the dark world — the dark economy, black market, industry that produces black goods? The answer is clearly: it cannot be certain, and especially so for hiding dark relationships. This is where, as David Graeber (2019) said, their jobs are considered “Bullshit Jobs” — whether they can be said to produce positive social value depends on the judgment of those who perform such jobs. Bullshit Jobs are paid jobs that are completely useless, unnecessary, or even harmful, to the extent that even the workers themselves cannot justify their existence, even though job holders feel obliged to pretend that this is not the case as part of their job requirements.

In “dark” conditions whether in dark economy, black market, dark state, or black world, social value is essentially what they think. If the above is explained thus, who else is in a better position to judge that bullshit jobs are true? In this situation Graeber courageously says: If the majority involved in a bullshit job are generally considered by society to have no social value, their assessment is true.

Now it can certainly be said that there is a strong structural relation between excessive waste and bullshit jobs; theorists and psychologists from Thorstein Veblen, Sigmund Freud to Georges Bataille have shown that at the pyramid’s wealth pinnacle — imagine riding in a golden elevator — there is a thin line between extreme luxury and a pile of excrement. (There is a reason why in dreams gold is often symbolized by filth, and vice versa.) (Graeber, 2019)

Wealth acquired in dark space is pragmatic wealth, because they all know what it means to acquire dark wealth and they know what it means to speak truth about something — namely the fact of their dark assets as they are. In dark space, to get wealth from the workings of bullshit jobs they tend to think that manipulation does not depend on whether an action is right or wrong, but whether they believe what they do is right or wrong. They do not lie to you though what they say is untrue; they generally can lie while lying. The fact in reality as Lars Svendsen says: for something to be manipulative, there is no requirement that whatever they say must be false; it suffices that we believe it is false.

According to Bernard Williams (2012), an English philosopher, the opposite of lying is not truth but honesty. Furthermore he argues that in honesty there are two virtues: sincerity and accuracy. Sincerity is telling others how we truly understand something. Accuracy is striving to express how something actually is. Sincerity has no value if we do not endeavor to distinguish truth from falsehood, justice from injustice, certainty from uncertainty, order from disorder. Likewise accuracy is useless if we say something other than what we consider true. In dark spaces they betray the law — certainty, justice, and order — in two ways: either by not striving for accuracy (for example their evidentiary tools are false), or by being

insincere (how can one be sincere if one has accumulated dark wealth). In dark situations perhaps enforcement may fail, but economically they produce more gains — it works like a dream. We should begin by asking as the Romans did: “*Qui bono?*” — Who benefits?

About who gains benefit. This is not a conspiracy theory to overthrow government but rather a dark law theory. The author wonders why we do not have moral rights in dark situations; certainly we are not obliged to invite others because the right to freedom of thought is fundamental and we do not have the right to force anyone to regard something as truth. But in the principle of dark law it frees anyone from moral responsibility to check the accuracy of their evidence and/or their income; we cannot distinguish between honesty and truth. They have no moral responsibility and they bear no responsibility to the counterpart in dark transactions. They are harsh, greedy, aggressive, and feel fully uncontrollable in a very clear sense, and they succeed in deceiving the system extraordinarily.

#### How Dark Law Works

Aristotle (1985) highlighted that the boundary of manipulation is to pretend honesty, meaning that honesty must be rooted in oneself, not in external circumstances. If you only act correctly in external circumstances, this is called actualizing dark law (manipulative law). Because acting correctly in external situations and circumstances, you have not developed any character.

Moral learning primarily involves learning to feel what is right, in the right way, at the right time. Instruments of manipulative action are repeated lying and pretense and you will forget that the action is wrong. Manipulative action is: the more you lie, the easier it becomes to act manipulatively without feeling guilty (Kant, 2001).

Certainly the author wants to jest: the actualization of manipulative law as described above might more simply include the label bandit as a category of Bullshit Jobs in the actualization of manipulative law — so many of them perform work that has no social value, and which should not exist; they contribute nothing to the state and throughout the time bring no happiness to themselves or others.

The reason the author uses the word “bandit” is apt because almost all users of dark law equate to bandits; they feel their work is not disturbing not only because they think it has no positive value, but also because they see they can avoid upholding truth, more importantly there is an element of external will, because others employ them.

Players of dark law do not consider their work merely bullshit because they reject consumer culture where an action spends something to get something; they refuse because they see “their work as beautiful”

though in essence it is manipulative and forced to remain unknown. They distinguish between what may be an honest illusion and what is dishonest. It is almost impossible in a public space permeated with dark law to reveal honesty as part of social community.

The dynamics of dark law users tend to self-reinforce, narrowing normative belief scopes, yet legal supremacy can fail when confronted with a (state) dark space. The immaturity produced by law in dark spaces exacerbates social pressure that makes others follow. This manipulative form may appear harmless but undoubtedly harms the law enforcement system, because it creates products and services not intended by people which will increase and add to their wealth. If we are in a (state) dark space the first thing you must do is deceive people so they feel they need it, making it difficult to distinguish that this work could be called not a bullshit job.

## Conclusion

Law must manifest forms that contain certainty, justice, and order. When legal instruments lose any of these elements, they become 'dark law,' operating in opaque spaces and times. Dark spaces — physical or institutional — facilitate illicit transactions and erode legal pillars. To counteract dark law, the state should enhance transparency: public institutions and officials must operate in open, observable spaces under civic oversight. Normatively, restoring certainty, justice, and order along with moral emphasis on honesty (sincerity and accuracy) is essential. Bringing law into the light—both materially and morally—will mitigate manipulative legal practices that benefit the powerful and harm the vulnerable.

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