

**VIOLENCE SUFFERED BY RELIGIOUS PEOPLE
PORTRAYED IN DAN BROWN'S *ORIGIN***

THESIS

By:

Mohammad Danial Shafran

NIM 16320130



**DEPARTMENT OF ENGLISH LITERATURE
FACULTY OF HUMANITIES
UNIVERSITAS ISLAM NEGERI MAULANA MALIK IBRAHIM
MALANG
2020**

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THESIS

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By:

Mohammad Danial Shafran

NIM 16320130

Advisor:

Agung Wiranata Kusuma, M.A

NIP 198402072015031004



**DEPARTMENT OF ENGLISH LITERATURE
FACULTY OF HUMANITIES
UNIVERSITAS ISLAM NEGERI MAULANA MALIK IBRAHIM
MALANG**

STATEMENT OF AUTHORSHIP

I state that the thesis entitled “**Violence Suffered by Religious People Portrayed in Dan Brown’s *Origin***” is my original work. I do not include any materials previously written or published by another person, except those cited as references and written in the bibliography. Hereby, if there is any objection or claim, I am the only person who is responsible for that.

Malang, November 28, 2020

The Researcher,



Handwritten signature of Mohammad Danial Shafran.

Mohammad Danial Shafran

NIM 16320130

APPROVAL SHEET

This to certify that Mohammad Danial Shafran's thesis entitled **Violence Suffered by Religious People Portrayed in Dan Brown's *Origin*** has been approved for thesis examination at Faculty of Humanities, Universitas Islam Negeri Maulana Malik Ibrahim Malang, as one of the requirements for the degree of *Sarjana Sastra* (S.S.).

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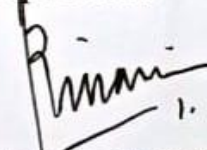
Acknowledged by

Advisor,



Agung Wiranata Kusuma, M.A.
NIP 198402072015031004

Head of English Literature
Department



Rina Sari, M.Pd.
NIP 197506102006042002

Approved by

Dean of Humanities Faculty



Dr. H. Syafiyah, M.A.
NIP 196609101991032002

LEGITIMATION SHEET

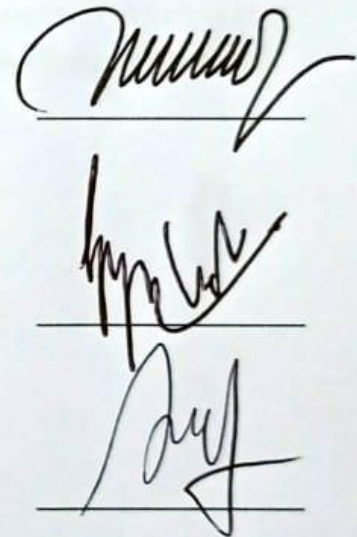
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Malang, December 7th, 2020

The Board of Examiners

Signatures

1. Dr. Hj. Mundi Rahayu, M.Hum
NIP 196802262006042001 (Main Examiner)
2. Dr. Syamsuddin, M.Hum
NIP 196911222006041001 (Chair)
3. Agung Wiranata Kusuma, M.A
NIP 198402072015031004 (Advisor)



Approved by
Dean of Faculty of Humanities



Dina H. Syafiyah, M.A.
NIP 196609101991032002

MOTTO

“Without a love all worship is just a burden, all dancing is just a routine, all music is just a sound.”

(Jalal al-Din Rumi)

يَا أَيُّهَا النَّاسُ إِنَّا خَلَقْنَاكُمْ مِنْ ذَكَرٍ وَأُنْثَىٰ وَجَعَلْنَاكُمْ شُعُوبًا وَقَبَائِلَ لِتَعَارَفُوا ۗ
إِنَّ أَكْرَمَكُمْ عِنْدَ اللَّهِ أَتْقَىٰكُمْ ۗ إِنَّ اللَّهَ عَلِيمٌ خَبِيرٌ
[الحجرات: ١٣]

[O mankind! We created you from a single (pair) of a male and a female, and made you into nations and tribes, that ye may know each other (not that ye may despise (each other)). Verily the most honored of you in the sight of Allah is (he who is) the most righteous of you. And Allah has full of knowledge and is well acquainted (with all things).]

DEDICATION

I proudly dedicate this thesis to
Allah Swt. and Prophet Muhammad Saw.,
My parents who always pray and support me every time.

ACKNOWLEDGMENT

Alhamdulillah robbil 'alamin, all praises and thanks to Allah, the Lord of the world, who has given me opportunity and ability to write and complete a thesis entitled *Violence Suffered by Religious People Portrayed in Dan Brown's "Origin"* as a requirement to obtain a *Sarjana Sastra* (S.S) in the Department of English Literature, Faculty of Humanities, Universitas Islam Negeri Maulana Malik Ibrahim Malang. Hopefully, *selawat* and *salam* will always be delivered to the Great Prophet Muhammad, the best man on earth, who has brought people from the realm of darkness to the realm of bright light, *min az-dzulumat ila an-nur*.

I realize that this thesis will not be completed without any support and guidance of various people and colleagues, especially from the supervisor, Mr. Agung Wiranata Kusuma, M.A. I would like say thank you very much to him, who tirelessly guided and provided knowledge, suggestions, and corrections so that this thesis could be completed. I got a lot of knowledge and lessons from him. In addition, I also express my gratitude to the supervisor lecturer, Mr. Miftahul Huda, M.Pd and all lecturers in the Department of English Literature who have provided valuable knowledge to me while studying at Universitas Islam Negeri Maulana Malik Ibrahim, Malang.

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I also would like to thank all my friends and relatives who I cannot possibly mention one by one, especially to all *musyriifah and murobbi/ah*, the caregivers (*para pengasuh*) of Ma'had Sunan Ampel al Aly, Ikatan Alumni Annuqayah of UIN Maliki Malang, students, and someone who became my strongest motivation after *Rasullullah* and my parents. Finally, I thank all parties who have been involved in the process of writing this thesis. Hopefully, Allah will reward them for the kindness. Amin!

Finally, I realize that this thesis is not perfect. Therefore, I will always accept criticism and suggestions. Hopefully this thesis can provide benefits and contributions to people.

Malang, December 17th, 2020



Mohammad Danial Shafran

ABSTRACT

Shafran, Mohammad Danial (2020) *Violence Suffered by Religious People Portrayed in Dan Brown's "Origin"*. Undergraduate Thesis. Department of English Literature, Faculty of Humanities, Universitas Islam Negeri Maulana Malik Ibrahim Malang. Advisor: Agung Wiranata Kusuma, M.A.

Keywords: Sociological Approach, Belief, Religion, Violence

Religion is always interesting to discuss. Almost nothing is so intensely discussed from time to time other than discourse on religion. However, with the development of technological and scientific advances, people began to shift their orientation to technology and science and leave religious beliefs. It is undeniable that as a result of this, religious people are discredited, isolated, and often become objects of violence, especially by atheists and liberalists. The *Origin* novel by Dan Brown depicts many incidents and behaviors of violence perpetrated by atheists and liberalists against religious people. In addition to conflicts between atheists and religious leaders, the novel also describes behavior of violence within the same religion. The purpose of this research is to (1) determine the kinds of violence, and (2) to determine the causes of violence which are described in the *Origin* novel by Dan Brown.

This research is categorized as literary criticism, in which the researcher analyzes and interprets literary works using the sociological approach of literature and the theory of violence by Johan Galtung. With a sociological approach, the researcher can analyze and interpret literary works by relating it to social life. The theory of violence by Johan Galtung is used by the researcher as a knife to peel and find out the contents in the novel, namely types of violence. In this study, the researcher also uses the concept of analysis of the causes of violence by Moghadam. This concept is used to determine the causes of violence.

The results of this study indicate that there are three types of violence depicted in the novel, namely direct violence, structural violence, and cultural violence. Direct violence is in the form of insulting, discrediting, violence, assaults and killings of religious groups. Structural violence is directed to religious groups through the policy of the royal government which gives permission to hold presentation that attack and discredit the religious groups. Cultural violence is reflected in the form of art, scientific knowledge, and the thoughts of anti-religious philosophers, such as Nietzsche, Darwin, Miller-Urey, and Blake. In addition, the causes of violence in the novel are analyzed through three factors: individual, organizational, and environmental factors. Individual factors arise from the perpetrators of violence and the main motive for this factor is the desire for revenge. The second is organizational factors. In organizational factors, perpetrators of violence do not only do it alone, but there are other people who cooperate or influence perpetrators of violence. The last is environmental factors. In this case, the perpetrators of violence depicted in the novel are influenced by the environment such as social, political, religious, and others.

ABSTRAK

Shafran, Mohammad Danial. (2020). *Kekerasan terhadap Orang-orang Beragama dalam Novel "Origin" Karya Dan Brown*. Skripsi. Jurusan Sastra Inggris, Fakultas Humaniora, Universitas Islam Negeri Maulana Malik Ibrahim Malang. Pembimbing: Agung Wiranata Kusuma, M.A.

Kata kunci: Pendekatan Sosiologi, Kepercayaan, Agama, Kekerasan

Agama memang selalu menarik diperbincangkan. Hampir tidak ada wacana yang intense diperbincangkan dari waktu ke waktu selain diskursus tentang agama. Namun, dengan berkembangnya kemajuan teknologi dan ilmu pengetahuan, orang-orang mulai banyak berpindah orientasinya pada teknologi dan ilmu pengetahuan dan meninggalkan keyakinan keagamaan. Tidak dipungkiri, akibat hal ini kaum agamawan terdiskreditkan, terioslirkan, dan seringkali menjadi objek diskriminasi, terutama oleh kaum ateis dan liberalis. Novel *Origin* karya Dan Brown ini banyak menggambarkan kejadian dan perilaku kekerasan yang dilakukan oleh kelompok ateis dan liberalis terhadap kelompok agamawan. Selain konflik antar kaum ateis dan agamawan, di dalam novel juga digambarkan perilaku kekerasan antar sesama agama. Tujuan dilakukan penelitian ini adalah untuk, (1) mengetahui jenis-jenis kekerasan, dan (2) untuk mengetahui penyebab terjadinya kekerasan yang tergambar di dalam novel *Origin* karya Dan Brown.

Penelitian ini dikategorikan sebagai kritik sastra, yang mana peneliti melakukan analisis dan interpretasi terhadap karya sastra dengan menggunakan pendekatan sosiologi sastra dan teori kekerasan oleh Johan Galtung. Dengan pendekatan sosiologi, peneliti bisa menganalisis dan menginterpretasi karya sastra dengan mengaitkannya dengan kehidupan sosial masyarakat. Teori kekerasan agama digunakan oleh peneliti yaitu sebagai pisau untuk mengupas dan mengetahui isi di dalam novel yang berupa jenis-jenis kekerasan dan penyebabnya. Pada penelitian ini, peneliti juga menggunakan konsep analisis penyebab kekerasan oleh Moghadam. Konsep ini digunakan untuk mengetahui penyebab terjadinya kekerasan.

Hasil dari penelitian ini menunjukkan terdapat tiga jenis kekerasan agama yang tergambar di dalam novel, yaitu kekerasan secara langsung, kekerasan secara structural, dan kekerasan secara kultural. Kekerasan agama secara langsung berupa penghinaan, pendiskreditan, kekerasan, penyerangan, dan pembunuhan terhadap kelompok agamawan. Kekerasan structural dilakukan melalui kebijakan pemerintah kerajaan yang memberikan izin untuk menyelenggarakan persentasi yang menyerang dan mendiskreditkan kelompok agamawan. Kekerasan kultural tergambar melalui karya-karya seni, ilmu pengetahuan ilmiah, dan pemikiran filsuf yang anti agama, seperti Nietzsche, Darwin, Miller-Urey, dan Blake yang dijadikan legitimasi untuk melakukan tindakan kekerasan. Selain itu, penyebab kekerasan di dalam novel dianalisis melalui tiga faktor: individual, organizational, and environmental factor. Individual factor muncul dari dalam diri pelaku kekerasan dan motive utama pada faktor ini adalah adanya rasa ingin balas dendam. Yang kedua ialah organizational factor. Dalam organizational factor, pelaku kekerasan tidak

hanya melakukannya sendirian, melainkan ada orang lain yang bekerjasama atau mempengaruhi pelaku kekerasan. Yang terakhir ialah environmental factor. Dalam hal ini, pelaku kekerasan yang tergambar di dalam novel karena terpengaruh oleh lingkungan seperti social, politik, agama, dan lain-lain.

ملخص البحث

صفران، محمد دانيال. (2020). عانى من العنف من قبل المتدينين الذين تم تصويرهم في أوريجين لدان بروون. البحث الجامعي. قسم اللغة الإنجليزية وأدبها، كلية العلوم الإنسانية، جامعة مولانا مالك إبراهيم الإسلامية الحكومية بمالانج. المشرف : أكونج ويراناتا كوسوما الماجستير.
الكلمة الرئيسية: منهج علم الاجتماع ، عقيدة ، دين ، عنف.

الدين دائما مثير للاهتمام للمناقشة. لا تتم مناقشة أي شيء تقريبا بشكل مكثف من وقت لآخر بخلاف الخطاب حول الدين. ومع ذلك ، مع تطور التقدم التكنولوجي والعلمي ، بدأ الناس في تحويل توجههم إلى التكنولوجيا والعلوم وترك المعتقدات الدينية. لا يمكن إنكار أنه نتيجة لذلك ، فإن المتدينين قد فقدوا مصداقيتهم وعزلتهم وغالبا ما أصبحوا أهدافا للعنف ، خاصة من قبل الملحدين والليبراليين. تصور رواية أوريجين لدان براون العديد من حوادث وسلوكيات العنف التي يرتكبها الملحدين والليبراليين ضد المتدينين. بالإضافة إلى النزاعات بين الملحدين والزعماء الدينيين ، تصف الرواية أيضا سلوكا عنيفا داخل نفس الدين. الغرض من هذا البحث هو (1) تحديد أنواع العنف ، و (2) تحديد أسباب العنف التي وصفها دان براون في رواية أوريجين.

يصنف هذا البحث على أنه نقد أدبي ، حيث يقوم الباحث بتحليل الأعمال الأدبية وتفسيرها باستخدام المنهج الاجتماعي للأدب ونظرية العنف لجوهان جالتونج. من خلال نهج اجتماعي ، يمكن للباحث تحليل الأعمال الأدبية وتفسيرها من خلال ربطها بالحياة الاجتماعية. يستخدم الباحث نظرية العنف لجوهان جالتونج كسكين لتقشير ومعرفة محتويات الرواية ، أي أنواع العنف. كما تستخدم الباحثة في هذه الدراسة مفهوم تحليل أسباب العنف من قبل مقدم. يستخدم هذا المفهوم لتحديد أسباب العنف.

تشير نتائج هذه الدراسة إلى أن هناك ثلاثة أنواع من العنف تم تصويره في الرواية ، وهي العنف المباشر ، والعنف البنوي ، والعنف الثقافي. يتمثل العنف المباشر في إهانة الجماعات الدينية وتشويه سمعتها والعنف والاعتداء عليها وقتلها. يتم توجيه العنف الهيكلي إلى الجماعات الدينية من خلال سياسة الحكومة الملكية التي تمنح الإذن بتقديم العروض التي تهاجم وتشويه سمعة الجماعات الدينية. ينعكس العنف الثقافي في شكل الفن والمعرفة العلمية وأفكار الفلاسفة المناهضين للدين ، مثل نيتشه وداروين وميلر أوري وبليك. بالإضافة إلى ذلك ، يتم تحليل أسباب العنف في الرواية من خلال ثلاثة عوامل: العوامل الفردية والتنظيمية والبيئية. تتبع العوامل الفردية من مرتكبي العنف والدافع الرئيسي لهذا العامل هو الرغبة في الانتقام. الثاني هو العوامل التنظيمية. في العوامل التنظيمية ، لا يقوم مرتكبو العنف بذلك بمفردهم فحسب ، بل هناك أشخاص آخرون يتعاونون أو يؤثرون على مرتكبي أعمال العنف. الأخير هو العوامل البيئية. في هذه الحالة ، يتأثر مرتكبو أعمال العنف المصورة في الرواية بالبيئة الاجتماعية والسياسية والدينية وغيرها.

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CHAPTER I

INTRODUCTION

In this chapter, the researcher presents the introduction of the research which is divided into several parts. The background of the study discusses the basic reason for choosing the topic of this research. The problem of the study and its objective determine the specific concern that will be seen in this research. Furthermore, the significance of the study puts on the benefits of the research, while the scope and limitation convey the boundaries of the study. Moreover, the definition of key terms is provided to ease the reader in apprehending this research. The previous studies show some research relevant to this research. Last, the research method provides clear information about research design, data source, data collection, and data analysis.

A. Background of the Study

Religion is always interesting to discuss. Almost nothing is so intensely discussed from time to time other than discourse on religion. Why does religious matter always occupy such a special position? Some people argue, basically humans are *homo religious*, beings who have religious instincts. History records that since a long time ago humans have worshiped gods (Armstrong, 1993). They consider that religion (God) has a significant role in life and is the source of truth. Therefore, religion is made the foundation of life - the source of truth.

However, in an era filled with science and the rapid development of technology today, the role of religion in life has begun to be problematic. One of the reasons is because some people think that in order to survive and compete in

this modern era, humans should shift their orientation to science and technology (Harari, 2019). Some even also think that the main source of chaos that occurs on earth is due to the presence of different religions (Brown, 2017: 43). Consequently, religious hatred is unsurprisingly a common thing. One of the causes of the emergence of religious hatred is due to negative religious prejudice (Waller, 1997: 69). According to a study by the “Pew Research Center”, the most persecuted religious communities were Christians and Muslims as the most numerous, while in the second place were Hindus and Jews. In particular, Christians were persecuted in 108 countries (in 102 countries - in 2013), Muslims - in 100 countries (in 99 countries - in 2013). Antisemitic spirits are growing. Jews, which make up 0.2% of the world’s population, have been subjected to direct violence or discrimination in 81 countries (in 2013 - 77, 2012 - 71 countries). Also, the level of tolerance to the Indians, which were pursued in 14 countries (in 2013 - 9 countries), has grown (in Mykhalskyi, 2018: 26).

Negative religious prejudice and religious hatred can lead to conflicts between human beings, both among religious people or not, atheists. When such religious hatred becomes intense, in certain circumstances it can result in intimidatory and/ or violent behavior towards the religiously 'other' (Waller, 1997, 69), in which in turn it arise conflict among groups. Conflict is defined a social process in society between two or more groups that have certain interests and have negative impacts on one another (Robbins & Judge, 2017). One of the causes of conflict between groups is differences in belief (Mayer & Neil, 2013, cited by Muad, 2020).

A conflict such as violence among different groups is a matter that at times cannot be avoided. Conflict among religious groups, for instance, had become an event mostly reported. Violence undergone by religious communities has occurred for a long time. Most conflicts in the past and present are a rejection of differences reflected in discriminatory behavior, intolerance, persecution, violence, and even genocide (Waller, 1997: 62). Recently, violence has not only occurred among other religious communities, but between atheists and religious groups. In this modern era - whose orientation is science and technology - it is not surprising that some people leave the old “belief” – religion – towards a new “belief”, becoming an atheist. In fact, some people who do not have a religion often express hatred against religions and vice versa, resulting a conflict that lead to religious violence.

Generally, violence is a term used to describe behavior, both open and (overt) and closed (covert), both offensive and defensive, accompanied by the use of force on others (Douglas & Waksler, in Thomas, 2002: 42). Galtung stated that violence occurs when humans are influenced in such a way that their actual physic and mental realization are under their potential realization. Potential realization is what is possible to realize in accordance with the level of insight, resources, and progress that has been achieved in the era (Galtung, 1969, cited by Raharjo, 2000: 5).

Violence is that which increases the distance between the potential and the actual (Galtung, 1969: 168). The potential means the ability that can do to the fact happen. The key terms which must be underlined here is “factual” (real) and

“potential”, ignored, and overcome (Raharjo, 2000: 6). In this case, Galtung gave examples of people who died due to disease or natural disasters. In the 18th century many people died from tuberculosis and this was not categorized as part of violence. However, if those people die in the recent day, where medical equipment is so sophisticated and medicine is widely available, it is called as violence as those people indirectly abandoned and left to die (Raharjo, 2000: 6). In other cases, many people died from natural disasters such as earthquakes, tsunamis, floods, volcanic eruptions, and hurricanes. In Galtung's view, this is included in the part of violence if in the future these incidents can be prevented or overcome, but still happen (Galtung, 1990).

In addition, Galtung also defines violence as a group or class monopolized insight or resources used for other purposes. Galtung sees violence as avoidable insult that destroys human needs and more generally in life. He argues that all threats that facilitate violence are also called violence because it brings bad to the object (Galtung, 1969, cited by Dhinnor: 21). Violence includes in several aspects. Those are based on skin color, sex, religion, ethnicity, education, age, politics, and disability.

According to Galtung, violence is divided into three types: 1) direct, 2) structural, and 3) cultural violence. By cultural violence, it can be legitimized as direct or structural violence. Hence, Galtung offers the way to analyze violence through cultural violence which can blur violence directly or structurally. Simply, he defines direct violence as an event, structural violence as process; cultural violence as an invariant, permanence (Galtung, 1990).

First, direct violence is a violence which is broken out ‘the ecological balance’ encompassing abiota (non-live) and biota (life). But what is meant by Galtung is violence which defined as insult to life which would focus on biota, only indirectly on abiota (Galtung, 1990). Besides, direct violence — war, murder, rape, assault, verbal attacks — is the kind we physically perceive, but it manifests out of conditions created by the first two invisible forms and can’t be eliminated without eliminating them. Direct violence has its roots in cultural and structural violence; then it feeds back and strengthens them. All three forms interact as a triad. Cultural and structural violence cause direct violence. Direct violence reinforces structural and cultural violence. We are trapped in a vicious cycle that is now threatening to destroy life on earth (Hathaway, 2020). Second, Galtung states structural violence exists in the system not in the manifest subject. Structural violence is in “power” which controls the system. The “power” here is defined as “imperialism” that relates to exploitation and repression.

He classifies the aspect of culture into: religion, ideology, language and art, empirical science and forma science. These aspects can be used to under pressure the underdog in direct or structural violence (Galtung, 1990). For instance, in the context of religion, violence was experienced by the Ahmadiyyah group in West Java several years ago. About 1,500 people attacked the 21 Ahmadiyyah congregations with stones and machetes. The violence experienced by Ahmadiyyah group is because of the negative prejudice claiming them as heretical and have left Islam (www.cnn.com, 2011). Another example is the case of violence in the form of the beheading of a teacher named Paty in France

recently. He was beheaded by a Muslim named Abdullokh Anzorof because he was deemed to have insulted the Prophet Muhammad by showing cartoons of the Prophet Muhammad to his students (www.kompas.com, 2020). The two examples here are a few cases of violence that occurred in a religious context.

In relation to literary works, issues concerning humans and society are often described through literary works as literary works are a reflection of society. The description of the story contained in literary works is a real imitation of human life. The presence of literary works is at least influenced by culture and the recent condition where the society lives (Teeuw, 2003: 78). Therefore, literary works can be placed in the context of mimesis, namely the elements that develop and exist in life that are reflected in literary works (Abrams, 1981). According to Wellek and Warren (1990: 109) the relation between literature and society is that literature is the reflection of social or society that uses language as a medium. In this case, literature presents life itself in large part from social reality, even though literary work itself is fictional in the sense that it is only imitating. This reflects that literary works have a close relationship with social intuition, whose expression uses language as a medium for conveying messages between authors and readers regarding a literary work. The elements of life are in the form of various problems in the reality of human life. One of them is the problem of violence.

Endraswara explained that sociology of literature is a research that focuses on human problems because literature often reveals the struggles of mankind in determining their future, based on imagination, feelings, and intuition (2003: 79).

Meanwhile, Faruk (1994: 1) defined that sociology of literature is a scientific and objective study of humans in society, the study of social institutions and processes. Furthermore, it is assumed that sociology seeks to answer questions about how society is made possible, how does it work, and why society survives.

One of the world's foremost writers who put many sociological issues into his works is Dan Brown. One of his works entitled *Origin* (2017). This novel tells about the adventures of Robert Langdon in revealing Edmond Kirsch's scientific findings. The story in the novel begins when Langdon attends a presentation of an atheist futurist scientist named Edmond Kirsch (Brown, 2017: 38). Edmond Kirsch claims that he has found materials that will destroy the foundations of religion in the world. However, just before the presentation of his findings began, there was someone who infiltrated the event and killed Edmond Kirsch with the gun.

In the novel, it was told that Edmond Kirsch actually was not killed, but he committed suicide. It was because the person who killed him was under Edmond's order. Edmond was about to commit suicide after delivering his scientific presentation, but there was a miscommunication between himself and the killer so that he was killed before the presentation. Due to Edmond's death, the world becomes chaotic. People in the world are also curious of the findings that would be presented by Edmond Kirsch. Robert Langdon as a teacher and friend of Edmond tried to express his findings. In his quest to discover the mystery behind Edmond's findings, he was accompanied by Ambra Vidal, a woman director of the Guggenheim Museum that was the venue for the Edmond presentation.

Through *Origin*, Brown sparked many controversial matters involving religion and also raised doubts about secret societies and science. This novel is rich in interesting arguments studied because of the endless religious and scientific equivalents. "*Where are we from?*" and "*where are we going?*" (Brown, 2017: 102) are questions that become a major theme in the novel *Origin*. In the first question, Edmond Kirsch answered that the beginning of life in the world began from the scientific event in the form of the evolution of microorganisms. He denied the involvement of God in the creation of this world. The second question is answered by Edmond with his predictions of the future of humans who are in danger. The future of humans is predicted to meet the Kingdom Technium, which is an "empire" that includes all kinds of technology which surely was created by humans themselves.

In addition, this novel also tells about violent behavior aimed at religious groups. The adventures of Langdon and Ambra Vidal in expressing Kirsch's findings encountered several obstacles and problems, especially resistance from religious groups. However, Langdon and Ambra Vidal was able to get rid of the religious groups who tried to block the disclosure of Edmond Kirsch's findings as they are helped by the technology created by Edmond, namely Winston. One of ways to get rid of them is through violent behavior. One example of violence against religious groups is the murder of Syed al-Fadl and Rabbi Koves. They were killed by state apparatus at the behest of Winston. The murder of Syed al-Fadl was quite brutal. He was left alone in the middle of a desert that was lonely and hot without being given water. The murder of Rabbi Koves was no less brutal.

He was killed by Winston's men in the bathroom. Apart from the killings of the two figures above, violence against religious people also occurred in many places, such as the bombing of the Palmarian Church by Edmond Kirsch because the Palmarian members were considered heretical.

Dan Brown's *origin* consists of religious violence and atheist arguments that attack the doctrines of the world's major religions. The scientific findings of the world's great scientists are also alluded to in this novel. Some of them, Darwin's theory of evolution, the Miller-Urey theory, Nietzsche's thought, and other thinkers. In addition, the social issue especially violence against religion is also contained in the novel. For instance is the violence against Islam represented by the persecution and murder of Syed al Fadl, Islamic prominent scholar (Brown, 2017: 54).

Studying *Origin* with the religious violence with sociological approach is very important. This is because the novel is full of controversial matters involving religion and also raised the issues of violence against religious people. *Origin* tells us that violence in this modern era still exists and happens to religious people. Violence aimed not only in the form of physical violence such as killings and beatings, but also cultural violence in the form of scientific findings and sophisticated technology aimed to attack religious ideas. In addition, this novel provides a lesson that violence is a dangerous thing which should not be done. Therefore, *Origin* is taken as the object of analysis using Galtung's violence theory to dig further phenomena about violence, especially against religious people.

In conducting this research, the researcher is inspired by some previous studies that also discuss violence and issues related to religions. In addition, the researcher also has made readings in previous studies related to the novel. Some of them are research conducted by Handayani (2018). In that research, she focused on discussing Robert Longdon's struggle to uncover Edmond Kirsch's killer and the hidden discovery by Edmond Kirsch in the novel *Origin*. A year after Handayani, Lucas Miranda (2019) also conducted a study on the novel *Origin*. Her study discusses many facets of ultraconservatives' anti-intellectualism including stances on evolution and climate change, and also their conspiracy theories.

In addition, various studies on the theory of violence have been conducted by several researchers. One researcher who studies using the theory of violence is Dinda Zafira Mustafi (2016) who made Shoko's novel *Yakuza Moon* as its object. In her research, she focused on investigating the types of violence suffered by the main character, the roots of violence, and the main character's struggle against violence. In 2016, Dhinnor has also conducted studies on violence. Her research focused on types of violence and women's struggle in facing violence. The research conducted by Dhinnor is quite complex and she studies the theory of violence in great detail and depth.

Furthermore, in relation to the study of religion, there were studies on intolerance. One of them was a study conducted by Niswatun Khasanah and Wiyatmi in 2019 entitled *Intolerance in Maryam and Pasung Jiwa Novels by Okky Madasari*. Their research raised social issues about intolerance. In analyzing

research objects, they divided intolerance into several forms, such as Language, Stereotype, Discrimination, Sexual Harassment, Expulsion, Segregation, Repression, and Destruction (Khasanah & Wiyatmi, 2019).

Based on the previous studies above, the researcher finds some information and insights related to the theory and the novel, so it inspires the researcher to conduct this research. In this research, the researcher applies a sociological approach to analyze the literary work with the concept of violence theory. Moreover, the researcher would be able to describe the analysis of violence depicted in the novel. This present study is conducted to get an in-depth understanding concerning of violence. This study employs the concept of violence by Johan Galtung. The study is expected to portray the violent behavior against and its causes suffered by religious people described in Dan Brown's *Origin*.

B. Problems of the Study

Based on the background above the researcher aims to answer the questions below:

1. What are the kinds of violence suffered by religious people portrayed in Dan Brown's *Origin*?
2. What are the causes of violence suffered by religious people portrayed in Dan Brown's *Origin*?

C. Objectives of the Study

In accordance with the research questions stated above, this research is projected to describe:

1. To know the kinds of violence suffered by religious people portrayed in Dan Brown's *Origin*.
2. To know the causes of violence suffered by religious people portrayed in Dan Brown's *Origin*.

D. Significance of the Study

Based on the topic, some considerations and purposes have been decided by the researcher. The researcher expected that this study would be beneficial theoretically and practically.

1. **Theoretically**, the researcher expected to contribute to the literary theory related with violence and religion.
2. **Practically**, this study is intended to develop the study towards Dan Brown's *Origin* seen from the perspective sociological approach of violence.

In addition, this research is also expected to provide useful information for academics, students, and future researchers. For academics, this study may be material information about the sociological approach method with the concept of violence. For students, this research is expected to help to understand how to analyze literary works. For future researchers, this research is expected to be a reference in literary research using a sociological approach and the concept of violence by Johan Galtung.

E. Scope and Limitation

To clear up this study, the researcher gives scope and limitations to this study. Scope and limitation are intended to distinct direction to what the analysis

focuses on. The researcher simply used the novel of Dan Brown's *Origin*, published in 2017 by Doubleday publisher. The researcher only analyzes the novel from a social aspect that refers to one social conflict, namely violence; directly, structurally, and culturally. Besides, the researcher also analyzes the causes of violence against religious people, namely religious prejudice and religious hatred. The theory used is the theory of violence by Johan Galtung. However, there are still many aspects that the researcher does not analyze, such as the effects of characters after experiencing violence and the struggles in facing the violence. Those limitations may be conducted by the next researcher.

F. Definition of Key Terms

To avoid misunderstandings, the key terms are defined as follows:

1. **Sociological Approach:** An approach used to analyze literary works by relating them to human behavior and its relationship with society as a whole.
2. **Religion:** A set of beliefs held by a group of people reflected in worldviews and beliefs and actions that are often ritualized.
3. **Violence:** Violence is a term used to describe behavior, both open and (overt) and closed (covert), both offensive and defensive, accompanied by the use of force on others

G. Previous Studies

To add insight and look for loopholes in studying Dan Brown's *Origin* novel, researchers have made readings in previous studies both related to the novel and its theory. Some of them are research conducted by Handayani (2018).

In that research, she focused on discussing Robert Longdon's struggle to uncover Edmond Krisch's killer and the hidden discovery by Edmond Krisch in the novel *Origin*. In her research, Handayani employs the detective formula theory by John G. Cawelty. She wrote her research well and deeply. The result of her research successfully revealed Edmond Krisch's killer and the hidden discovery by Edmond Krisch. In the same year, Lucas Miranda (2019) also conducted a study on the novel *Origin*. A study conducted by Miranda (2019) discusses many facets of ultraconservatives' anti-intellectualism including stances on evolution and climate change, and also their conspiracy theories. The study concludes that by raging war at science and deliberately making policies against progress, conservatives are at war against rationality itself, by defaming reason and allowing fascistic-authoritarianism to shape politics.

By reading some of the previous studies above, the researcher finds gaps that have not been studied in Dan Brown's *Origin*; issue related to violence against religion. The previous studies above also provide an overview as well as help researcher examine the novel *Origin* through a sociological approach. Therefore, the researcher hopes that this research with the theory of violence can add to the treasures of the study of sociology of literature, especially in the novel *Origin* by Dan Brown.

In addition, various studies on the theory of violence have been conducted by several researchers. One researcher who studies using the theory of violence is Dinda Zafira Mustafi (2016) who made Shoko's novel *Yakuza Moon* as its object. In her research, she focused on investigating the types of violence suffered by the

main character, the roots of violence, and the main character's struggle against violence. Research on violence has also been carried out by Iva Riyadush Shalichah (2015). Her research focuses on the limitations of the study of the realm of sexual violence. Novels researched by Salichah entitled *the Color Purple* by Alice Walker. In her research, she discussed oppression and violence suffered by women. In addition, Dhinnor (2016) has also conducted studies on violence. The research conducted by Dhinnor is quite complex and she studies the theory of violence in great detail and depth. In her research, she investigated the types of violence suffered by women and their struggle in facing the violence. By the similarities of using violence theory by Johan Galtung, the researcher hopes that those previous studies will help much in this research's analysis.

H. Research Methods

This part discusses the methodology that is used in collecting the data of this research. This chapter consists of 1) research design, 2) data source, 3) research instrument, 4) data collection, and 5) data analysis. The explanation of those sections is as follows.

1. Research Design

This research is literary criticism which deals with the discipline of interpreting, analyzing, and evaluating literary works. Literary criticism is the reasoned consideration of literary works and issues. It applies, as a term, to any argumentation about literature, whether or not specific works are analyzed. Literary criticism is an extension of the social activity of interpreting. It is a tool for interpreting literature. According to Abrams (1981), literary criticism covers

four kinds of approaches to analyze the work of art. Those are mimetic, expressive, pragmatic, and objective approach.

This research aims to analyze work using a mimetic approach which considers literary work not merely as independent work, but rather something influenced and inspired by the universe. In this case, the researcher attempts to explain the interpretation of Dan Brown's *Origin* viewed by violence theory. Besides, the researcher also employs the sociological approach as a tool to find the issues related to violence against religious people. Sociological approach is one of literary approaches that look at the relation between literature and social life.

2. Data Source

The data source of the research is the novel of Dan Brown's *Origin* (2017), published by Doubleday publisher. The data used by the researcher in analyzing the novel is a form of dialogue, monologue, and expression of the characters and also the author in the novel which are written in the form of words, phrases, and sentences.

3. Data Collection

The data in this study are taken from *Origin* novel by Dan Brown related to the phenomenon of violence. Therefore, the most appropriate data collection techniques in this research done by the following steps:

- a. Reading carefully *Origin* novel to understand the content of the novel and find out the primary data related to the research problems in the form of words and expressions in the novel.

- b. Then the data which indicates to violence and causes of violence are highlighted and marked to sort data.
- c. Categorizing the data based on violence cases.
- d. Classifying the data according to the appropriate kinds of violence and the causes of violence, then put them into tables.

4. Data Analysis

After the data are collected, then the data are analyzed using the following steps;

- a. Interpreting the data from *Origin* novel based on the theory of violence from Johan Galtung.
- b. Analyzing the data from *Origin* novel based on the kinds of violence, including direct violence, structural violence, and cultural violence and also the causes of violence, including religious prejudice and religious hatred.
- c. Analyzing the primary data from *Origin* novel and verifying with the secondary data from several sources based on both relations on reflecting the real phenomenon of violence.
- d. Thus, the final stage of the analysis is to draw conclusion on the data according to theory mentioned above.

CHAPTER II

REVIEW OF RELATED LITERATURE

In this chapter, the researcher explains and elaborates relevant literature related to the study of violence and the sociological approach. It is commenced with the explanation of the sociological approach in literary criticism. Then, it is continued with the definition of religion and belief. Afterward, it is followed by understanding violence on the ground of religion and describing the kinds of violence and the causes of violence.

A. Sociological Approach in Literary Criticism

Literature is a work that uses language as its medium. As science develops, the study of literature has expanded. Literary work has begun to be studied and viewed from a social context. This is because literary works are closely related to social life. One of ways to understand the literary works can be done by considering social aspects (Ratna, 2003: 2). Literary works cannot be separated from society. Therefore, studies with the sociology of literature approach are mostly carried out by literary observers.

Sociology comes from the word *sos* (Greek) which means together, unite, comrade, friend, and *logo* (logos) means words, parables (Comte, 1857). Sociology is a science that researches, analyzes, and studies various social facts, including those related to actions; ways of thinking and feeling that exist outside the individual (Durkheim, 2009: 36). Whilst Henslin (2014) defines sociology as a

study of society, patterns of social relations, social interaction, and culture of everyday life.

Endraswara explained that sociology of literature is research that focuses on human problems because literature often reveals the struggles of mankind in determining their future, based on imagination, feelings, and intuition (2003: 79). Meanwhile, Faruk (1994: 1) defined that sociology of literature is a scientific and objective study of humans in society, the study of social institutions and processes. Furthermore, it is assumed that sociology seeks to answer questions about how society is made possible, how does it work, and why society survives.

According to Wellek and Warren, the relation between literature and society is that literature is the reflection of social or society that uses language as a medium. In this case literature presents life and life itself in large part from social reality, even though literary work itself is fictional in the sense that it is only imitating (1990: 109). This reflects that literary works have a close relationship with social life, whose expression uses language as a medium for conveying messages between authors and readers regarding a literary work.

The sociology of literature approach is a development of the mimetic approach that understands literary works in relation to social reality and aspects (Wiyatmi, 2005: 97). Sociology of literature is a study of literature by considering the involvement of its social structure. Thus, sociology of literature research, both in the form of scientific research and practical applications, is carried out by describing, understanding, and explaining the elements of literary works in relation to changes in the social structure that occur around them.

Furthermore, the sociology of literature by Wellek and Warren (1990: 122) is classified into three types, namely sociology of authorship, sociology of works, and sociology of readers and the social impact of literary works. In the sociology of the author, the social background, social status of the author and the author's ideology is examined, which can be seen from the various activities of the author outside of literary works. In the sociology of work, literary works, objectives, and things that are implied in the literary work itself and those related to social problems are examined. In the sociology of readers and the social impact of literary works, it examines the extent to which literature is determined or depends on social settings, changes and social developments.

The concept of sociology of literature will still consider aesthetic aspects. The aspect of the social function of literature is indeed a mandatory emphasis, but that does not mean leaving the aesthetic element. Harry Levin (Junus, 1986: 7) (in Endraswara) states that seeing literary works does not reflect reality, but refracts (to refract), maybe even changes so that different forms occur (Endraswara, 2011: 23).

The goal of sociology of literature is to increase understanding of literature in relation to society, explaining that fiction does not contradict reality. Literary work is clearly constructed imaginatively, but its imaginative framework cannot be understood outside its empirical framework. Literary work is not merely an individual symptom, but also a social phenomenon (Ratna, 2003: 11).

Based on this description, it can be said that the sociology of literature can examine through three perspectives. First, the perspective of literary texts,

meaning that the researcher analyzes it as a reflection of people's life and vice versa. Second, the biological perspective, namely the researcher analyzes from the author's side. This perspective will relate to the author's life and social and cultural settings. Third, the receptive perspective, namely the researcher analyzes society's acceptance of literary texts. So this is in accordance with what was conveyed by Abrams (1981: 178), that the birth of literature is because there are factors that influence it, namely race, time, and (social) environment.

The sociology of literary work itself has more places in literary research because the sources used as references look for the link between problems in literary works and problems with society are more easily obtained. In addition, the issues raised in literary works are usually still relevant to society's life.

B. Religious Based Violence

In the twentieth century, there was held world conference on religion and peace. The aim of the conference is to build a peace and harmony among religious faiths all over the world, along with the increasing (escalation) of global violence. The conference was held for the first time in 1970 in Kyoto. The second took place at Louvain in 1974. The third conference took place at Princeton in 1979. The conference was attended by around 338 participants from 47 countries of various religions and faiths, an effort that shows seriousness to stop or at least reduce violence, especially in the name of religion (Banawiratma, 1986: 54). The religious conference called for a form of peace, as a world community built on the basis of love, freedom, justice and truth. The meeting signaled role of religion in creating a peace, avoiding violence among religious groups.

In etymology, violence comes from the Latin language “*vis*” (power) and “*latus*” (which is from the word *ferre*, bring). According to Cambridge Dictionary, violence is an action or word which is intended to hurt people raised because of power. In terminology, violence is a term used to describe behavior, both open and (overt) and closed (covert), both offensive and defensive, accompanied by the use of force on others (Douglas & Waksler, in Thomas, 2002: 42). In addition, violence here is defined as the cause of the difference between the potential and the actual, between what could have been and what is. Violence is that which increases the distance between the potential and the actual, and that which impedes the decrease of this distance (Galtung, 1969: 168). Galtung himself includes religion as part of the six areas that are the basis for the emergence of cultural violence which in turn can be used to legitimize direct violence and structural violence. Religion in its capacity as cultural violence can be highlighted on how an act of direct violence and the fact of structural violence are legitimized and become acceptable in society.

In a broad perspective, violence is not only the result of individual psychological factors, biological upheaval, or socio-cultural factors, but is also caused by a causal network between individual structures, processes and behavior and the global environment. In this framework, the tendency of individuals to commit violence will not occur except in the context of a "culture of violent settlement". That is, any psychological vulnerability to engage in violent behavior is driven by the broader culture that allows the behavior to occur. Violence is thus

the result of the dialectical interaction of processes at the micro and macro levels (Kutz & Turpin in Santoso, 2002: 200-202).

In recent years, religious based violence has increased in cases and violent killing motivated by religious conviction continues to this day. The attacks by al-Qaeda on the United States of America on September 11, 2001, resulted in the deaths of almost 3,000 people. Potentially even more deadly were the sarin gas attacks on the Tokyo subway system, which were carried out by members of the syncretist religious group Aum Shinrikyo on March 20, 1995 (Kaplan and Marshall 1996: 251). One of the reasons for the increase in violence cases is because the development related to recognition of the place of religious identity. As stated by Weller (2004: 59), in recent years within the public, private and voluntary sectors, there have been significant developments with regard to recognition of the place of religious identity and the role of religious communities in the aspiration to build an inclusive society. Besides, history recorded, the Mountain Meadows massacre was an extremely violent, mass killing of civilians, instigated by religious believers. The 1572 St. Bartholomew's day massacre of Huguenots in Paris by Catholic mobs led to at least 5,000 deaths. The Wadda Ghalughara – a massacre of Sikhs by Muslims – which took place in 1764, led to the death of 25,000–30,000 Sikhs. Most of the perpetrators of both of these sets of events appear to have considered them to be justified by the lights of their respective religions (Clarke, 2014: 5).

Violence, war, and massacres motivated by religion captured scholars' attention. Understanding religious violence as Clarke stated should not lose sight

of the many forms of violent action which have sometimes come to be seen as justified by religion (2014: 6). Religion is often invoked as a justification for war and violence. Sometimes religious leaders advise their followers that they are justified in participating in wars that have already commenced, and sometimes religious leaders agitate for military campaigns to take place, on the grounds that these are justified by the lights of their religion. The nine Christian Crusades to the Near East, between 1095 and 1291, are examples of this latter form of religiously sanctioned military campaign. In some cases humans have been among the species sacrificed. Religious motives are invoked to try to justify the killing of individuals because they have attempted to leave a religion (apostasy), because they have tried to revise a religion (heresy), and because they have spoken or written disrespectfully about a religion (blasphemy) (Clarke, 2014: 7).

However, a debate ensues between those who argue that religion is a significant cause of violence and there have many recent books written about the relationship between religion and violence. This debate ranges over the appropriate interpretation of a series of historical events. Several scholars consider that, while religion is prone to being used as a pretext for violence, it is not itself a significant cause of violence (e.g., Cavanaugh 2009; Ward 2006). Some commentators, such as Pape (2005) and Goodin (2006), explain the behavior of modern Islamic terrorists in purely political terms (Clarke, 2014: 10), not caused by religion.

The spread of violence in religion has actually become a strategic tool to legitimize the interests of certain groups. This is possible given that religion has

the ability to impose moral sanctions on the application of violence, while violence is a potential force that can make non-legal entities (Isnaeni, 2020: 219). From here, religion becomes a potential political tool. When this happens as stated by Weller (2004: 60), religious and political belonging were often seen as being co-terminal that in turn religious diversity is going to often been seen as being at least potentially dangerous to the fabric of the state and of society.

Religion, actually, rejects violence as a principle in taking action. Charles Kimball assures us that authentic religion is always a force for good and only “corrupted religion” leads to violence (2008: 199–200). Similarly, Keith Ward understands religious justifications for violent action as being based on misinterpretations of scripture which, ignore the weightier matters of scriptures – the love of God and neighbor, and the search for compassion and mercy – and choose texts taken out of context and applied without any sense of history or concern for general traditions of interpretation (Ward 2006: 37). Ward is more circumspect than Kimball, who seems to believe that there are no “authentic” religions in the world that justify violence. Ward restricts his claims about proper scriptural interpretation to the “major world religions” (2006: 40).

Violence is more repressive in nature, which contains immoral elements because it always prioritizes the coercion of the will against others, which means this is also a violation of the sense of freedom in social interactions. Religious morality is awareness, truth, and piety that always encourage its adherents to be close to one another (Isnaeni, 2020: 220). Religion always considers the meaning of life, truth, and noble goals.

Violence is the antithesis of religion. Any religion basically does not want violence, or lead to violence. The emergence of violence on the ground of religion often originates from a one-sided understanding of religious doctrine (Isnaeni, 2020: 227). Therefore, this raises assumptions and truth claims to carry out violence as a form of devotion to religion, and considers that religion gives legitimacy to the violence committed.

C. Kinds of Violence

According to Galtung (1969), violence presents when human beings are being influenced so that their actual somatic and mental realizations are below their potential realizations (Galtung: 168). Key words that need to be explained namely, actual (real) and potential (possible), be left alone, must be overcome or eliminated. In this case, Galtung gave an example of people dying because of disease or natural disaster. In the 18th century people died because of tuberculosis not categorized as violence. But if that person dies in the present, where the equipment is already so sophisticated and drugs have been found, no given treatment, there is an element of violence in there. What if the person is left alone, neglected to death, this was clearly an act of violence (Rahardjo, 2000: 4).

Johan Galtung classified three kinds of violence, namely direct violence, structural violence, and cultural violence. Direct violence is an event; structural violence is a process that has ups and downs; cultural violence is more permanent in nature, and tends to run steadily in accordance with the slow transformation of basic cultures (Galtung in Santoso, 2002: 188-189).

1. Direct Violence

In simple terms, direct violence is an act that harms other parties by intimidating it, causing fear and psychological trauma, under maiming, injuring, and causing death. Direct violence can be carried out by one group to another, individual to individual — thus direct violence is also called personal violence — and group to individual or individual to group.

Direct violence is a violence which is broken out ‘the ecological balance’ encompassing *abiota* (non-live) and *biota* (life). But what is meant by Galtung is violence which defined as insult to life which would focus on biota, only indirectly on abiota (Galtung, 1999). Besides, direct violence according to Galtung (1990) is different from another common understanding as he divides direct violence into psychological violence and physical violence. Psychological violence is a violence that works on the soul including lying, brainwashing, and indoctrination that serve to decrease mental potentialities. Meanwhile, physical violence means if human being is hurt such as killing, or it can be called as “biological violence” (Galtung, 1990, cited by Dhinnoor, 2016: 43).

According to Galtung, under maiming is also an insult to human need because it brought out the siege/blockade (classical term) and sanctions (modern term). For some people or group, this is categorized “non-violence”, since the direct and immediate killing is avoided. However, for victim’s perspective, it is included as violence as it means intentional killing slowly by malnutrition and lack of medical attention, hitting the weakest first such as, children, the poor, and the women (Galtung, 1990: 293). The mechanism to kill slowly is included into

boycott or sanctions. By making the causal chain longer the actor avoids having to face the violence directly. He even 'gives the victims a chance', usually to submit, meaning loss of freedom and identity instead of loss of life and limbs, trading the last two for the first two types of direct violence. But the mechanism is the threat to the livelihood brought about by siege/boycott/sanctions.

Besides, direct or personal violence may be seen as wrong and harmful but still somehow congruent with the order of things. It is not so strange that the thinking about personal violence took much of its present form in what we today would regard as essentially static social orders. In other words, personal or direct violence (e.g as measured by the tolls caused by group conflict in general and war in particular) shows tremendous fluctuations over time (Galtung, 1969: 173).

Personal, which to a larger extent is seen as subject to the whims and wishes of individuals, should show less stability. Hence personal violence more easily be noticed, even though the 'tranquil waters' of structural violence may contain much more violence. For this reason we would expect a focus on personal violence in after-war periods lest they should become between war periods; and if the periods protracts sufficiently for the major outburst of personal violence to be partly forgotten (Galtung, 1969: 174).

2. Structural Violence

Structural violence exists in the system not in the manifest object. The existence of structural violence is in "power" which controls the system. The "power" here is defined as "imperialism" that relates with exploitation and repression. Thus, "power" discussed by Galtung is power which consists

imbalance system that implicates subject and object violence (Windhu, 1992, cited by Dhinoor, 2020: 30).

Galtung (1969) argues that the injustice created by a system that causes humans to be unable to meet basic needs is a concept of cultural violence. This violence can manifest as a sense of insecurity due to pressure from military institutions based on authoritarian political policies, unemployment due to an economic system that does not function properly and is unable to absorb human resources in the environment, racial or religious discrimination by social and political structures, and the absence of the right to access education and health facilities freely and fairly. The number of children starving, suffering from edema, and even dying of malnutrition is also a concept of structural violence.

Structural violence tries to differentiate between violence caused by actor and by structural oriented (Galtung, 1990). Violence caused by actor is quite easy to be observed and the accused is clear, while structural violence occurs in bad structure system in organization or something else. Here, Galtung (cited by Dhinoor, 2016: 33) also argues that structural violence is the impact of cultural violence. Hence he has the concept of *cultural violence* in any aspect of culture that can be used to legitimize violence in term of direct and structural violence.

In relation to religion, structural religious violence takes the form of inequality in such a way that religions or belief groups in a smaller number are not only obstructed by their potential dimensions, but are already below the ideal minimum limit. The structure does not allow minority groups to build strength, organize their groups, and manifest their power, but this structure makes them

divided, disintegrative, lacking power over themselves so that they appear too weak to face bigger powers (Windhu, 1992: 75).

The structure is designed to change the belief and diversity system from accepting particularity and plurality to one based on one group and religious understanding. If this structure enters the power of the state, a theocratic state will be born, and if this structure is adhered to by a community, a totalitarian religion will emerge like religious totalitarianism in Russia and the Afghan Taliban. According to Galtung, a structure full of violence has exploitation as a center of peace. This means that the majority group has far more access and interaction to the structure than smaller groups. In this position, the smaller group does not benefit so that they "die" as a result of this unfair exchange, namely exploitation (Galtung, 1969: 186). The structure of (religion) which is full of violence affects not only the human body, but also the mind and soul. Therefore, although structural violence endangers the human body, it is seen more as psychological violence.

In addition, different from direct or personal violence that represents change and dynamism, structural violence is silent, it does not show – it is essentially static. Personal violence, in society, will be registered, whereas structural violence may be seen as about as natural as the air around us. In other words, we conceive of structural violence as something that shows certain stability. Finally, structural violence exists in the system not in the manifest subject. The existence of structural violence is in “power” which controls the system. “Power” here defines as “imperialism” that relates with exploitation and

repression (Galtung, 1990). Thus, power that is discussed by Galtung is power which consists imbalance system that implicates subject and object violence (Windhu, 1992).

3. Cultural Violence

Cultural violence is the aspects of culture, the symbolic space of human society (exemplified by religion and ideology, language and art, as well as empirical and formal science) that can be used to legitimize or justify direct and structural violence. By 'cultural violence' we mean those aspects of culture, the symbolic sphere of our existence exemplified by religion and ideology, language and art, empirical science and formal science (logic, mathematics) – that can be used to justify or legitimize direct or structural violence.' Stars, crosses and crescents; flags, anthems and military parades; the ubiquitous portrait of the Leader; inflammatory speeches and posters all these come to mind (Galtung, 1990: 391).

Cultural violence makes direct and structural violence look even feel right - or at least not wrong. Just as political science is about two problems - the use of power and the legitimation of the use of power - violence studies are about two problems: the use of violence and the legitimation of that use. The psychological mechanism would be internalization. The study of cultural violence highlights the way in which the act of direct violence and the fact of structural violence are legitimized and thus rendered acceptable in society. One way cultural violence works is by changing the moral color of an act from red/wrong to green/right or at least to yellow/acceptable; an example being 'murder on behalf of the country as

right, on behalf of oneself wrong'. Another way is by making reality opaque, so that we do not see the violent act or fact, or at least not as violent. Obviously this is more easily done with some forms of violence than with others; an example being *abortus provocatus*. Hence, peace study is in need of a violence typology, in much the same way as pathology is among the prerequisites for health studies (Galtung, 1990: 292).

Cultural religious violence often stems from the cognition of its adherents as an achievement of the internalization process that it undergoes so that it gives rise to interpretations and assumptions that can influence the actual physical and mental realization under their potential reality. Beliefs that originate from truth claims certainly have implications for the assumption of religious truth that exists within itself (religiosity solipsism) which will continue to move towards achieving the elimination of other faith groups and religions. For the contemporary example consider the policies of Israel with regard to the Palestinians (Galtung, 1996: 202). The Israelites regard that they perceive to be an elected people - even own the promised-land - then behave as their perception translates to electability. The complex violence in Israel later turned into structural violence and direct violence; there was murder, mutilation of limbs, deprivation of clothing and food, the imposition of second-class citizenship for non-Jews. b

D. Causes of Violence

Violence will not occur without an underlying cause. It is important to know the causes of violence. In this part, the researcher is going to explain the theoretical reflection on the causes of violence, especially religious violence.

According to Assaf Moghadam, the causes of violence are best understood when analyzed through three levels of factor: an individual, an organizational, and an environmental factor (2006: 81). This part will discuss the individual, organizational, and environmental levels of analysis in greater detail and will describe a number of characteristics recurrent in situations where violent operations have been adopted.

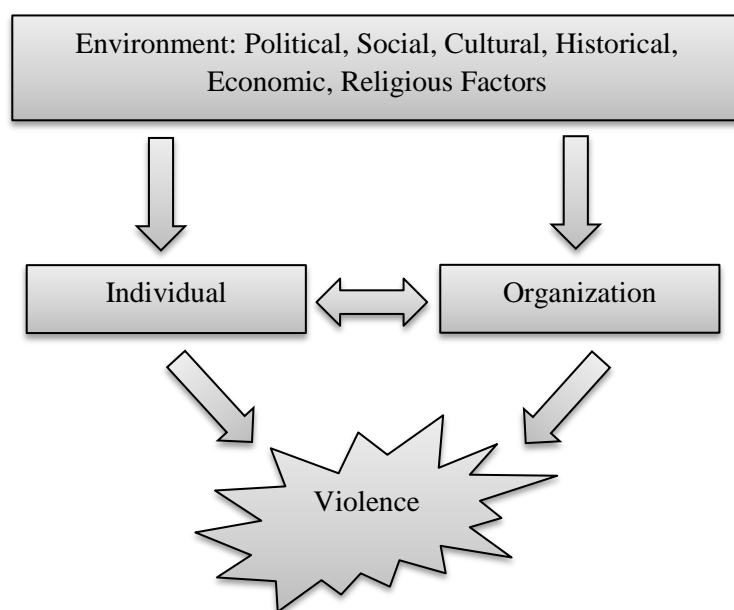


Figure 1: The levels of analysis and their interactions.

1) Individual Factor

The individual factor of violence offered here is concerned with the attitudes and motives of individuals involved in the planning and execution of violence: bombing, killing, suicide attacks, etc. (Moghadam, 2006: 89). Individuals who support and execute violence are highly unlikely to be influenced by singular motives “since there are probably as many reasons for committing violent acts as there are terrorists” (Long, 1990: 5). Individuals who volunteer for violence such as suicide missions are likely to be influenced by several

motivations at once. The motivations of the violence such as suicide bomber have been shown to include any given combination of a number of possible motivations, including the seeking of revenge, the expectation of personal posthumous benefits, the expectation of material or immaterial rewards for family members, religious motives, the struggle for national liberation, or the influence of a widespread culture of martyrdom on the individual (Moghadam 2003: 87).

In addition, other scholar also argues personal problems such as the loss of family or financial distress seems to be a common feature of violence (Moghadam, 2006: 90). This is what happened in Chechen. One example is Zarema Muzhakhoyeva, one of only a few Chechen women suicide bombers alive, who now sits in a Russian prison after her bomb failed to detonate. Reports about her life prior to arrest indicate an existence filled with personal hardship. Her home region, Achkoi-Martan, was largely destroyed in the first Chechen war; she left school, pregnant, at age fifteen, and married her boyfriend only to see him killed fighting against Russian troops. Following her husband's death, his family kept her much like a slave. She escaped, later borrowing money from a group of men that demanded from her to pay back with her life. Were she to become a suicide bomber, the group promised, her debts would be repaid and her family would receive some money (Groskop, 2004).

In analyzing violence cause at individual analysis, it is also important to notice the psychological aspect among the actor of violence. Understanding psychological processes has also proven helpful in describing the process of mental preparation for attacks through mechanisms of moral disengagement,

including dehumanization, advantageous comparison, or euphemistic labeling— processes that can also occur, and are in fact reinforced, on a group level (Bandura 1998). Some argue that individual psychological reasons— sometimes generated by the socio-political context—account for the violent behavior. Eyad el-Sarraj, for instance, argues that “politically, violence such as suicide bombing is an act of absolute despair” (Sarraj 2005: 3). Based on personal interviews, psychiatrist Anne Speckhard believes that deep personal traumatization and bereavement, based on humiliating treatment in part explains the resort of some Chechens and Palestinians to attacks (Speckhard 2005). Going a step further, Vamik Volkan believes that potential bombings have disturbed personal identities based on prior humiliating experiences that hindered the formation of a healthy identity (Volkan 2002).

In addition, Weller believes that the potential religious violence appears because of the existence of negative religious hatred of individuals. When such religious hatred becomes intense, in certain circumstances it can result in intimidatory and/ or violent behavior towards the religiously 'other' (Weller, 2004: 69). Religious hatred can also be stimulated and nurtured by organized cadres such as those of extreme racist and fascist groups.

However, as stated by Moghadam, one primary prevailing motive on individual that does seem to recur in situation where violence is practiced is the seeking of revenge (2006: 91). It is at times reinforced by received humiliation, which also seems to be a key motive for terrorism in general. In a case of violence happened in Chechen done by suicide bombers, revenge seems to play dominant

role. Kimhi and Even, for instance, identified the individual seeking retribution for suffering as a major prototype of Palestinian suicide bombers (Kimhi and Even 2003 in Moghadaf, 2006: 91). In other research, revenge also seems to be a strong motive for young Tamils in Sri Lanka to join the Liberation Tigers of Tamil Eelam, an insurgent organization whose suicide attack squad—the Black Tigers—are among the most sophisticated and “successful” employers of suicide operations (Joshi, 2000).

In addition, Hoffman and McCormick give additional factor of violence. They believe that individuals choosing to do violent act such as becoming suicide bombers make decisions based on what the correct course of action is under the circumstances in which they find themselves in, rather than a clear-cut cost-benefit analysis in which they expect returns in the afterlife. This type of rule-making, they argue, is connected to one’s identity (Hoffman and McCormick, 2004: 252-253). Similarly, Mohammed Hafez states that the actor of violence such suicide bombers perform “a duty to one’s own values, family, friends, community, or religion. Failure to act, consequently, is perceived as a betrayal of one’s ideals, loved ones, country, God, or sense of manhood” (Hafez 2005: 13). Therefore, this additional factor for the individual that seems to be relevant is the notion of identity.

Finally, the discussion of individual factor of violence suggests that individual motives are an important part of violence that we should not ignore. The individual motivations may include, but are not limited to, personal reasons such as interpersonal relational issues or financial distress, perceived humiliation,

and/or the expectation of posthumous benefits or benefits to one's family. Revenge seems to be an important factor in all three cases used as examples in this study. An additional area where further research seems adequate is the relationship between violence and individual perceptions of identity (Moghadam, 2006: 92).

2) Organizational Factor

Discussing the organizational factor is particularly important in the study of violence as the violent acts are rarely carried out by individuals acting on their own, but by individuals who are members of organizations, groups, or cells attached to a larger network. Even the most highly motivated potential violent actors like suicide bombers will, in most cases, lack the wherewithal needed to stage a successful attack (Moghadam, 2006: 93). It is the reason that many analysts regard the role of the group as the most important element in the appeal of violence.

An organizational factor must be conducted and analyzed because organizations have motives and goals that are distinct from those of individuals. Organizational motives to commit acts of violence revolve first around the need for organizational survival (Barnard 1938: 216; Wilson 1973; Crenshaw 1985). A minimum degree of violent presence is necessary for violent groups to remain effective. Failure to maintain such a degree of violence will eventually lead to the group's irrelevance and eventual disappearance as a political force. Martha Crenshaw, who pioneered the theoretical formulation of the organizational approach to the study of terrorism (Crenshaw 1985), has argued that terrorist or

insurgent group can be understood as the result of a deliberate choice by terrorist or insurgent organizations which believe that violence is the best means to advance their political goals (Crenshaw 1998 in Moghadam, 2006: 93). Therefore, violent acts done by organization, group, or cell are to maintain the existence as survival organization in a political realm.

The organizational strive to persist and remain relevant is closely related to terrorist organizations' pursuit of political power—a key feature of any violent group (Hoffman 1998: 14–15). As part of their struggle for power, most violent organizations that adopt suicide tactics as the way into violent acts, like those who do not, vie for the support of the local population. The adoption of suicide attacks by organizations for tactical and political reasons has been noted in the Palestinian case of suicide attacks as well as in Sri Lanka, where suicide attacks paved the way for the LTTE (Liberation Tigers of Tamil Eelam) to distinguish itself from other militant Tamil groups that challenged the Tigers' aspiration to stand at the helm of the resistance movement (Hoffman and McCormick, 2004: 262).

In determining the violent attacks, the violent organization may usually be guided by several calculations. The organization may believe that at a particular moment the cost of an attack is low, or the chances of success are high (Crenshaw 1988). In Sri Lanka case, for instance, the bomber who assassinated the President Ranasinghe Premadasa had lived in the capital, Colombo, three years before carrying out the attacks. He was a regular guest at the household of the President, befriending his valet. On May 1, 1993, wearing a suicide belt, the bomber's acquaintance with the valet enabled him to approach the President on his bicycle

with no problem. After reportedly being greeted by the valet, the suicide bomber detonated himself: killing the Sri Lankan leader (Gunaratna 2002).

Violent or insurgent organizations may also decide to adopt attacks after they have tried a number of other insurgent organization tactics. Most violent groups existed for years or decades before they began executing violent missions. Some factors connected to the organization may influence the timing of the use of the attack. The organization may possess a rare opportunity to stage a successful violent attack or it may have a unique opportunity to strike a target of particularly high value, deciding to use a violent operation to increase the chances of success (Moghadam, 2006: 93).

Finally, this part of the chapter has examined the cause of violence based on organizational level. The goals and motives of organizations have been shown to differ significantly from individual motives. Whereas individual motives are personal, organizational motives are generally strategic and tactical. On the organizational level, tactical and political motives and goals affect the organization's decision to embark on violent attacks. The above discussion of organizational goals and motives is far from complete. An additional area into which an organizational level of analysis of the causes of violent or terrorist attacks should delve is the organization's role in training and indoctrinating its members to become suicide bombers. Training and indoctrination are not causes of violent attacks per se, but are nonetheless generally necessary to produce actors that carry out violence such as suicide bombing, assassination, etc. (Moghadam 2003).

3) Environmental Factor

The third level of factor seems to be the main cause of the occurrence of violence as violent acts are planned and executed by individuals who are the members of organizations, groups, or cells, in which these two factors in turn as stated by Moghadam are influenced by “broader environmental conditions that include the political, social, historical, cultural, and religious context” (2016: 96). The discussion of environmental factor is clearly more relevant in some cases than in others. The religious context, for example, is a more important factor to take into account in explaining why some Islamist groups employ violent attacks than it is in the case of the LTTE, a predominantly nationalist organization.

In religious context, religion is often to be scapegoat in the action of violence. This is because at times violent acts come to be seen as justified by religious gospel (Clarke, 20014: 6). As seen in many cases, leaders of several religious organizations often carry out “the name of religion” to advice their followers in participating war or violence and sometimes religious leaders agitate for military campaigns to take place, on the grounds that these are justified by the lights of their religion. The nine Christian Crusades to the Near East, between 1095 and 1291, are examples of this latter form of religiously sanctioned military campaign. This kind of understanding of religious gospel seems to be contrary with the main principle of religions that contains of exclamation for peace and harmony. As stated by Keith Ward that understanding religious justifications for violent action is as being based on misinterpretations of scripture which, ignore the weightier matters of scriptures – the love of God and neighbor, and the search

for compassion and mercy – and choose texts taken out of context and applied without any sense of history or concern for general traditions of interpretation (Ward, 2006: 37).

The misinterpretation of religious scripture potentially will lead to the violence attacks. The misinterpretation and misunderstanding is made on as a basis to legitimize that what violent actors do is allowed. One of violent cases shows that the occurrence of violence is caused by the misunderstanding and misinterpretation of religious content. The martyrdom concept in the religion, for example, is employed to legitimate the wrongdoing of suicide bombers. That a culture of martyrdom practiced among nationalist groups can be seen in the example of the LTTE, whose fallen heroes, especially the members of the Black Tigers suicide squad, are honored and revered after death (Moghadam, 2006: 9). The martyrdom concept is also misinterpreted by al-Qaeda. Al-Qaeda's worldview regards the sacrifice of life in the name of Allah as the main aim of a Jihad warrior (Aziz 2004, in Schweitzer, 2006: 136).

In addition to religious context, the political and historical context in Israel/West Bank and Gaza, Sri Lanka, and Chechnya/Russia features, in all three instances, a high level of violence as part of a conflict that has ethnic, nationalist, and religious dimensions. All three cases witness the political and military domination of one group over another. In Sri Lanka, the predominantly Buddhist Sinhalese majority seized power in 1948, after which time it largely refused to share power with the predominantly Hindu Tamils. Civil rights of the Tamils were further curtailed after the proclamation of the republic in 1971, providing a boost

to various militant Tamil organizations. After 1983, the Sinhalese army's reprisals against the Tamils increased in their brutality as the LTTE, now at the helm of the Tamil organizations, adopted violent resistance as its tactic. The struggle for a national Tamil homeland is at the center of the conflict, and Sri Lankans oftentimes profess a willingness to die for this cause (Moghadam, 2006: 97).

In political context, there is also the culture of martyrdom as well as in the religious context. However, the concept of martyrdom in this context is seen as the concept of hero. The concept of martyrdom, however, is not solely a religious but also a secular phenomenon whose roots can be traced to the concept of the hero (Hoffman and McCormick, 2004: 253). Martyrdom, in addition, is not merely an act of self-sacrifice that is done for personal reasons, but the self-conscious creation of a model for future emulation and inspiration. The martyr, Crenshaw writes, "expects to impress an audience and to be remembered. For someone whose life otherwise has little significance, transcendent fame can be a powerful motive" (Crenshaw: 1985 in Moghadam, 2006: 99).

Within the environmental level of analysis, the cultural context of societies in which violent operations are used is an additional factor to take into account. The term religious prejudice relates to the social context as religious prejudice does not appear suddenly, rather, it comes from the perception of people around us: environment (Henslin, 2018: 261). It comes from group processes. Prejudice must be considered a group process, which is most often interpreted as a socially shared orientation. It comes from the interaction and contact with other people or group (Brown, 1995). The emergence of prejudice does not have to see a group

doing negative things. As shown by Hartley's study (cited by Henslin, 2018: 261), prejudice does not depend on negative experiences with others. The case of Chechnya is especially relevant. There, the traditional Chechen code of honor, *Adat*, permits, even prescribes, retribution for the sake of honor. Chechen cultural history is also replete with legends and myths about the prowess of Chechen warriors who heroically fought countless invaders (Chivers and Myers 2004).

In addition, however, environmental factors differ from the individual and organizational levels in that they are not directly affecting the rise of suicide terrorism, but require intervening variables. These variables are the individual and the organization, which do not live and operate in a vacuum (Moghadam, 2006: 97). Individual and organizational factor serve as intermediate units channeling environmental influences into terrorist attacks by means of personal dynamics of the individual on the one hand, and organizational goals and motives on the other hand.

CHAPTER III

FINDINGS AND DISCUSSIONS

This chapter is going to analyze the data collected from the *Origin* novel by Dan Brown based on the theory of violence by Johan Galtung. Based on the objectives of the study, this chapter is divided into two parts. The first describes the kinds of violence, namely direct violence, structural violence, and cultural violence, portrayed in Dan Brown's *Origin*. The second part describes the causes of violence which is analyzed by three levels of factor, individual, organization, and environment as portrayed in Dan Brown's *Origin*.

A. Kinds of Violence Suffered by Religious People Portrayed in Dan Brown's *Origin*

Origin novel written by Dan Brown (2017) is a novel themed the struggle of Robert Langdon to reveal the findings of a futurist named Edmond Kirsch. The findings which Edmond Kirsch will disclose had received rejection from religious groups, especially Islam, Christianity and Judaism, because it was feared that these findings will influence people and thus undermine the existence of religious-diversity in the world. Besides, *Origin* novel is full of arguments related to atheism and hate-speech against religions which then have an impact on the religious violence.

Before entering into the discussion of violence suffered by religious people, the researcher will provide a conflicting background of the story between religious and anti-religious which then has an impact on acts of religious violence.

The following statement is a little background of the emergence of conflict among religious groups and anti-religion:

Ironically, they will now be the first to learn the truth, Kirsch thought, wondering how they would react. Historically, the most dangerous men on earth were men of God...especially when their gods became threatened. *And I am about to hurl a flaming spear into a hornets' nest* (p.1).

The statement above shows that Edmond Kirsch is an anti-religious figure. He said that the most dangerous person in the world was *the men of God*. Phrase *Men of God* here refers to religious groups, fanatics who follow gods. Kirsch expressed this when he was about to hold a meeting with major world's religious leaders, namely Bishop Valdespino (representative of Christianity), Rabbi Yahuda Koves (representative of Judaism, and Syed al-Fadl (representative of Islam). Those religious ones, according to Kirsch, were very dangerous persons, especially when their gods are harassed and threatened.

He likened the danger of fanatic followers of God to the beehive and he himself was like a spear that will attack the nest. When the hive is attacked, then what happens is that the inhabitants of the hive, namely the bees (in this case the clergy, religious figures), will get angry and attack. This shows that Kirsch's words—*the most dangerous men on earth were men of God*—are a negative religious prejudice against religion. He considers that the chaos that occurs in the world comes from differences of religions. Meanwhile, attacks on bee hives are a form of direct violence aimed at religious groups; namely Islam, Christianity and Judaism. In this case, the three religions are represented by the three religious figures in the novel, namely Bishop Valdespino, Rabbi Yahuda Koves, and Syed al-Fadl.

1. Direct Violence

Dan Brown's *Origin* describes a lot of violent behaviors against religions, especially Islam, Christianity and Judaism. Direct violence is an attack that directly addressed to someone of a different religion or belief. Therefore, an insult that hurt and attack people it is called as direct violence.

In this research, the researcher focuses on the analysis of the types of violence and its causes. This is because *Origin* novel describes a lot of violent behaviors aimed at religious people. The first one is direct violence which can be in the form of verbal and non-verbal violence.

a. Verbal Violence

Based on the data from the novel, the direct violence can be in the form of insult, harassment, murder, and so forth. The direct violence is stated as follows:

“I’ve made my decision,” said al-Fadl. “We cannot sit idly by. We need to take control of this situation. Kirsch has a well-publicized scorn for religion, and he will frame his discovery in a way to do as much damage as possible to the future of faith. We must be proactive. We must announce his discovery ourselves. Immediately. We must cast it in the proper light so as to soften the impact, and make it as nonthreatening as possible to the believers in the spiritual world.”
(p.44)

The statement above shows that the three religious figures received insults and verbal harassment from Edmond Kirsch. Edmond Kirsch's character has committed contempt for all three religions. Although Kirsch's insults were not direct, but through a scientific presentation, this was unsettling for the three religious figures. Therefore, in this context, direct violence carried out by Kirsch through a presentation is considered insulting and harassing the religions in the world, especially Islam, Christian, and Jews. It is because he will broadcast his presentation live and publish it which is containing insults on religion in such a

way as to attract public attention, so that the public can be influenced by the presentation and leave their religions. The presentation to be published and broadcast by Kirsch is an insult and harassment against the world's religious leaders. Of course this will have a really disturbing impact, even damaging the people of faith in the world (Brown, 2017, p.44).

Violent behavior has a psychological impact on the object of violence. The psychological impact can be in the form of worry, uncertain, fear, and unsafe. People who are experienced violence against will usually experience anxiety and fear. As told in the novel, this condition happened to Rabbi Koves, who was the representative of Judaism.

“Rabbi Koves had finally begun to accept a painful truth: Kirsch’s work would indeed have devastating repercussions for the faithful souls of this world. The scientist’s revelation boldly contradicted almost every established religious doctrine, and it did so in a distressingly simple and persuasive manner. *I cannot forget that final image*, Koves thought, recalling the distressing conclusion of Kirsch’s presentation that they had watched on Kirsch’s oversized phone. *This news will affect every human being – not just the pious.*” (p. 44).

The data above shows that the figure of Rabbi Koves experienced worry and fear caused by Edmond Kirsch's presentation that attacks religions. According to him, Kirsch's presentation is very contrary to the doctrines of the world's religions. The presentation will not only affect pious people, but also the general public who lack knowledge of religion.

The feeling of worry and fear due to violence does not only happen to Rabbi Koves, but also other characters. As Muslim and Christian religious figures, Syed al-Fadl and Bishop Valdespino also experienced anxiety and fear because of Kirsch's attacks on religions. He worries that the faithful ones will be influenced by the presentation which is going to be broadcast by Kirsch. In the novel it states:

“True,” al-Fadl said, “and I too am conflicted about breaking that vow, but I feel we must choose the lesser of two evils and take action on behalf of the greater good. We are all under attack – Muslims, Jews, Christian, Hindus, all religions alike – and considering that our faiths all concur on the fundamental truths that Mr. Kirsch is undermining, we have an obligation to present this material in a way that does not distress our communities.” (p.45)

Valdespino grunted. “No more persuasive than presentation made by Galileo, Bruno, or Copernicus in their day. Religions have been in this predicament before. This is just science banging on our door once again.”

But on a far deeper level than the discoveries of physics and astronomy!” al-Fadl exclaimed. “Kirsch is challenging the very *core* – the fundamental root of everything we believe! You can cite history all you like, but don’t forget, despite your Vatican’s best efforts to silence men like Galileo, his science eventually prevailed. And Kirsch’s will too. There is no way to stop this from happening.” (p. 45)

The data shows that Valdespino and al-Fadl also experienced anxiety and fear due to Kirsch's attacks on religions in the world. Al-Fadl feared that Kirsch's findings would do as much damage as possible to the future of humanity's faith. An internal worry, he took to his colleagues, Rabbi Koves and Bishop Valdespino. He proposed and invited them both to present Kirsch's material in a way that did not disturb the religious community. He did this in order not to threaten those who believe in the spiritual world.

What was proposed by al-Fadl was agreed by Valdespino. He said the only way to keep people from believing in their faith is to doubt and discredit Kirsch's findings before Kirsch spreads his ideas. What the three religious figures did was a form of resistance in facing religious violence.

On the other hand, Kirsch's aim in publishing the presentation is that he wanted to reveal the "truth" claiming that all religions in this world are a source of chaos. Kirsch was disturbed by the presence of religion. He wanted to eliminate religious ideas and influence people to leave their beliefs. Of course this is a very unsettling matter for religious people. Kirsch was annoyed by the existence of

religions, but in the same time, he did not think that religious people are also bothered by the existence of his presentation attacking and discrediting the understandings of religions in the world. Of course this is an unfair act experienced by religious people. Apart from that, Kirsch also has the intention in his life to destroy the world's religions.

The bishop sighed loudly, sounding more bored than concerned. “An intriguing preamble, Mr. Kirsch. You speak as if whatever you are about to show us will shake the foundation of the world’s religions.”
Kirsch glanced around the ancient repository of sacred texts. *It will not shake your foundations. It will shatter them.* (p.19).

The statement above shows that Kirsch conducted direct violence. The findings that he will present will not only shake the foundations of religious understanding, but even worse it will destroy the religions of the world. The hatred of religion in Kirsch is ingrained. This hatred of religion will eventually result in religious discrimination behavior. The phrase *it will shatter them* that was uttered by Kirsch is a form of direct violence. He has the intention in his life to destroy useless understandings in the world, namely religion.

In addition, direct violence also occurred at the Montserrat Library. Three world religious figures, Bishop Valdespino, Rabbi Koves, and Allamah Syed al-Fadl, had experienced direct violence, namely verbal violence, in the form of insults and harassment made by Kirsch.

As Bishop Valdespino guided him along the pathway, Kirsch peered down the mountainside with a sardonic thought. *Moses climbed mountain to accept the Word of God...and I have climbed a mountain to do quite the opposite.*
Kirsch’s motivation for climbing this mountain, he hold himself, was one of ethical obligation, but he knew there was a good doses of hubris fueling this visit—he was eager to feel the gratification of sitting face-to-face with these clerics and foretelling their imminent demise (p. 15-16).

This data shows that Kirsch bluntly uttered an insulting and harassing sentence. Apart from being insulting, Kirsch also wants the destruction and extinction of religious ideas. With full confidence, he said he could destroy the understanding of religions. He arrogantly predicted and enabled to realize the extinction of religions. The religious age will be extinct. Of course this is a threat to the existence of religions in the world. There will be no more people who believe in God who lives in the world. The world will be filled with people who are oriented towards science and technology.

In this context, when climbing a mountain he likened himself to the Prophet Musa—*Moses climbed mountain to accept the Word of God... and I have climbed a mountain to do quite the opposite*. In the stories of divine religions, Prophet Musa/Moses climbed a mountain to meet God and receive revelations from Him. But in this case, Edmond did the opposite, he climbed the mountain to destroy God, namely by giving information about his findings to the three religious figures. These words he uttered in front of three religious figures. Obviously this is an affront and insults to religions.

In addition, direct violence done by Kirsch was also seen when he talked to his friend/teacher, Robert Langdon.

“Without a doubt. By answering these questions, I have placed myself in direct conflict with centuries of established spiritual teachings. Issues of human creation and human destiny are traditionally the domain of religions. I’m an interloper, and the religions of the world are not going to like what I’m about to announce.

“Interesting,” Langdon replied. “And is this why you spent two hours grilling me about religion over lunch in Boston last year?”

“It is. You may remember my personal guarantee to you—that in our lifetime, the myths of religion would be all but demolished by scientific breakthroughs.” (p.65).

This data shows that Kirsch was involved in direct conflict with religious figures. Kirsch attacks religions with plans to invalidate their domain understanding of human creation and destiny. He comes like an intruder who will destroy the "lies" of religions about creation. Of course, this has generated hatred among the world's religions. In other places, he even voiced insults against religion not only to the three religious figures, but also to the general public. He conveyed insult and harassment to religions by declaring the death of God. He considered that gods were no longer relevant to evolved human intelligence.

“As you know, the same fate befell all the gods—dying off, one by one, as they outlived their relevance to our evolving intellects.” (p.96).

In addition, he also said that there are still many people who have blind faith and belief in religious teachings. According to him, religious understandings that do not make sense should have been left behind. This surely is a form of discrediting religion.

The image of a priest appeared on the screen, his eyes closed in prayer.
“Spiritual inquiry has always been the realm of religion, which encourages us to have blind faith in its teachings, even when they make little logical sense (p. 102).

He considered that all religious myths would be destroyed by scientific breakthroughs. That is the purpose of Kirsch's life, to eliminate religions from the world. He was disturbed and did not like the existence of religion. Modern humans should now shift orientation towards scientific rationality and no longer believe in myths taught by religion. Thus, Kirsch made a statement that was quite frightening for the common people and figures of world religions. It is stated in the novel:

“My friends,” Edmond now whispered, “I have made many predictions in my life. And I am going to make another one tonight.” He took a long slow breath.

“The age of religion is drawing to close,” he said, “and the age of science is dawning.” (p.104).

This statement shows Kirsch's sense of ambition to eliminate the existence of religion from the face of the earth and invalidate all the teachings that religions have taught so far are wrong. Religious myths about creation will be defeated by scientific theories. In this context, Kirsch's direct practice of violence is not only aimed at a few individuals, but at all groups of religious people in the world.

Kirsch's dream and aspiration to eliminate religions from the world has been rooted for a long time. As explained above, Kirsch's goal in life is to erase religion from the face of the earth.

“Exactly. I also told you I had found the purpose of my life—to employ the truth of science to eradicate of myth of religion.” (p.65).

This shows that Kirsch aims to break down the myths of religion from the world and change the mindset of the world community to be oriented towards rational reason, namely science and technology. What Kirsch has done so far is a form of insult and attack on world religions. Insult against religion is a religious crime which includes in religious direct violence (Addison, 2007, p. 72).

The presentation, which potentially undermine and insult these religions, received negative reactions from religious groups. Religious people think that what Kirsch has been doing is an insult and attack on them. However, when the clergy wanted to counterattack, Kirsch instead asked them to hold back. Because what Kirsch said is the truth.

“Historically,” Edmond continued, “religious fervor has always suppressed scientific progress, and so tonight I implore religious leaders around the world to react with restraint and understanding to what I am about to say. Please, let us not repeat the bloody violence of history. Let us not make the mistakes of our past.” (p.111).

The statement above explains the injustice experienced by religious people. When Kirsch delivered a presentation that attacked religion, on the contrary, the religious people were asked to refrain from attacking back. Of course, this is an unfair practice. Every human being has the right to react and respond when they are attacked and humiliated. All are human beings and are entitled to receive the same treatment.

b. Non-verbal Violence (Physical Violence)

Besides attacking religion on a doctrinal basis (verbal violence), cases of attack on religions are also in the form of non-verbal violence. Non-verbal violence is expressed in form of body attack, such as murder, intimidation, bombing, and beating. The Attack against religious figures told in the novel was carried by one of the state civil servants under Kirsch's order. He committed murder on religious figures. The first religious figure killed was Allamah Syed al-Fadl.

Al-Fadl's skin was blistered and burned, his throat so raw he could barely pull a breath. The sand-laden winds had blinded him hours ago, and still he crawled on. At one point, he thought he heard the distant whine whine of dune buggies, but it was probably just the howling wind. Al-Fadl's faith that God would save him has long since passed. The vultures were no longer circling: they were walking beside him.

The tall Spaniard who had carjacked al-Fadl last night had barely spoken a word as he drove the allamah's car deep into this vast desert. After an hour's drive, the Spaniard has stopped and ordered al-Fadl out of the car, leaving him in the darkness with no food or water (p.54).

The data above shows the chronology of the murder of Syed al-Fadl. While traveling in the middle of the desert in Dubai, one of them threw him away and took Syed al-Fadl's car. Then, he left al-Fadl alone to death in the middle of the desert. The murderer gave no clues as to his identity. However, before he died, al-Fadl saw a strange mark on the palm of the man's right hand—a symbol he did

not recognize. The symbol is written *victor*. *Victor* is a symbol commonly used by the civil service of the state. The civilians of the country were on Winston's order. Winston itself is a sophisticated technology created by Kirsch.

The statement above indicates that there has been a direct practice of violence in the form of murder committed by state civilians against a religious figure named Syed al-Fadl. Murder is the worst effect of violence. Anything related to violence will have a bad impact and harm to a group or individual. This is what Weller (2004) termed as religious disadvantage.

In addition, non-verbal violence also occurs against other religious figures, namely Rabbi Koves. Rabbi Koves is considered as one of the figures who will become an obstacle to Kirsch's ambition to overthrow religion, so that its existence must be eliminated. The novel tells the violence accident experienced by Koves.

“If you do not listen to me very carefully, then I predict you will be dead by morning, eliminating by the long arm of Bishop Valdespino.” The caller paused. “Just like Edmond Kirsch and your friend Syed al-Fadl.” (p.165).

The statement above shows that Rabbi Koves experienced violence in the form of threats from strangers. The threat of violence is a form of non-verbal violence. The caller threatened to kill Koves. Koves is considered the person who will interfere to Kirsch's ambitions. The unknown caller was on the order of Winston. Winston itself is a technology capable of communicating like humans created by Kirsch.

Apart from experiencing death threats from the telephone, Rabbi Koves also experienced non-verbal violence, namely murder.

Koves froze. *He never left the room.*

The killer took two long strides to the rabbi, and with a viselike grip, he grabbed the rabbi's neck and shoved his face back into the tile floor.

"You could stop your breathing," snarled the killer, "but you couldn't stop your heart." He laughed. "Not to worry, I can help you with that." An instant later, a searing point of heat tore into the side of Koves's neck. A molten fire seemed to flow down his throat and up over his skull. This time, when his heart seized, he knew it was for real.

After dedicating much of his life to the mysteries of *Shamayim*—the dwelling place of God and the righteous dead—Rabbi Yehuda Koves knew that all the answers were just a heartbeat away (p. 223).

As the data above show that there is an arbitrary treatment by a man against Rabbi Koves. The man named Avilla was the major of the intelligence military agent. He tried to kill the Rabbi for he is regarded as someone that deters the Kirsch's ambition. The murder of a religious figure is the worst result of violence. Religious hatred in Kirsch results in conflicts that have an impact on violence against religious leaders. The data above is evidence of violence against religious people that comes from Kirsch.

The reason why the two figures were killed was because they wanted to voice their opinion about the fatal flaw related to Kirsch's presentation of attacking religion, so they were seen as an obstacle to Kirsch's ambition to overthrow religions. This is certainly an act that cannot be justified. Everyone has right to argue an opinion and the right to exist. What the killer did has violated human nature to live and of course it cannot be claimed as something right.

However, non-verbal direct violence is not only in the form of attacks against individuals, but also against groups of people. The *Origin* novel tells direct violence in the form of bombings that occurred against Christians.

For a dark instant, Avila was back in that bottomless pit, crawling across the smoke-filled altar at the Cathedral of Seville, searching the bloodstained rubble for his wife and child, only to realize they were gone forever.

For weeks after attack, Avila did not leave his home. He lay trembling on his couch, consumed by an endless waking nightmare of fiery demons that dragged

him into a dark abyss, shrouding him in blackness, rage, and suffocating guilt (p. 186).

In addition, the direct violence does not only occur in different religious groups and different belief, but also in the same religion but have different understanding. The statement above shows the bombing of Catholics in Seville Cathedral which claimed dozens of victims. The target of the bombing of Seville Cathedral was because its teachings were considered to deviate from Catholic teachings in general. Different doctrine that Catholic of Seville Cathedral taught was considered as heretical. They are considered to have been taught wrong doctrine to the members.

Apart from the bombings in the Seville Church, violence also often occurred in other churches such as the violence that occurred in the Palmarian Church.

In addition to criticism over their bold claim about the papacy, the Palmarian Church endured allegations of brainwashing, cutlike intimidation, and even responsibility for several mysterious deaths, including that of church member Bridget Crosbie, who, according to her family's attorneys, had been "unable to escape" one of the Palmarian churches in Ireland (p.245).

The data above clearly describes the indecent behavior committed by the Palmarian Church to its members. The Palmarian Church is accused of brainwashing, intimidation, and murdering its members who violate church regulations. This kind of thing cannot be justified in human ethics and it violates human nature to live and choose its own way. Church member Bridget Crosbie was tortured for trying to escape from the church. The reason why Crosbie wanted to run away was because he didn't match the ideals and rules of the Palmarian Church. What the church did to Crosbie was an act that resulted in religious

disadvantage, namely in the form of violence; murder, bombing, torture, and so on.

Apart from addressing Crosbie, the Palmarian Church also used violence against one of the congregations in the form of torture.

...Edmond Kirsch has attempted for years to sue the Palmarian Church for “brainwashing, psychological conditioning, and physical cruelty” allegedly resulting in the death of Paloma Kirsch—Edmond’s biological mother—more than three decades ago.

Paloma Kirsch is alleged to have been an active member of the Palmarian Church who attempted to break free, was shamed and psychologically abused by her superiors, and hanged in a nunnery bedroom (p. 386).

Since Paloma Kirsch was expelled by his family from home, he chose to serve in the Palmarian Church as a substitute for the sins she had committed. However, at the Palmarian Church she even got indecent behavior. She was intimidated and psychologically abused by church leaders. Due to this condition, she tried to escape from the church but was unsuccessful. Unable to endure the persecution by church leaders, she finally chose to end his life by committing suicide.

What happened to Paloma and Crosbie is a form of non-verbal violence (Physical). The violence was carried out as atonement for sins Paloma had committed. This cannot be justified. Any religion in the world has never taught violence, so what church leaders did to Paloma and Crosbie was an act that was beyond human boundaries. In other words, it violates human rights.

In the novel, it is also illustrated that Paloma not only experiences direct violence in the church, but also in the realm of family.

Palomas’s parents refused to let her daughter return home to Cadiz and bring shame to their household. Instead, they warned that Paloma’s dire circumstances were a clear sign of God’s anger, and that the kingdom of heaven would never

accept her unless she dedicated herself body and soul to Christ for the rest of her life (p.284).

The data above is evidence related to direct violence. This violence occurred in the family domain in the form of refusal to return home to Paloma by her parents. Paloma was thrown out of the house by her family for violating Catholic Religion law. She became pregnant before marriage. Seeing this, Paloma's parents considered her a family disgrace, triggering violence in the form of marginalization and refusal aimed at Paloma to return home.

Of course this kind of thing cannot be justified. After all, every human being has the same rights in life. What Paloma's parents did was a form of treatment that did not reflect human values. Regardless of her condition and fate, Paloma is a human being who deserves justice and should not be treated negatively; evicted, discredited, and so on.

From some of the evidence above, it can be concluded that there are some direct violence described in *Origin* novel. The violence was experienced by characters. The perpetrators of violence not only come from the one who hate religions, but also from the same religion group that has different level of belief. Besides, in the novel, cases of direct violence also occur in various places, such as the environment, Cathedral, Museum, and Library.

2. Structural Violence

In this case, structural violence is an indirect treatment by the state, so that violence occurs. In the novel, it is described that the violence that occurred to religious people one of them was due to a policy of giving permission by the

Kingdom of Spain to hold a Kirsch and Langdon's presentation at the Guggenheim Museum, Madrid.

Longdon flash again on Edmond's threatening voice mail from Bishop Valdespino. Despite Longdon's concerns, he sensed the atmosphere in the room was amiable, enthusiastic, and safe. He recalled Edmond telling him that tonight's security was incredibly tight—so perhaps Spain's Guardia Real was an additional layer of protection to ensure that the evening went smoothly. (p.86)

The data above shows that the presentation program organized by Edmond Kirsch is permitted by the Kingdom of Spain. Apart from getting permission, the head of the committee for this event is Ambra Vidal who is the candidate wife of the Spanish prince. In fact, this event received a fairly tight guard and security from agents of the Spanish Royal Guardia. The security and escort inside the Museum were carried out by order of Prince Julian, the crown prince of the Spanish Empire. From this, it is clear that the violence that occurred in religious groups was indirectly due to the granting of permits and security for the presentation of Edmond Kirsch who attacked religion. It cannot be denied that the granting of permission for Kirsch's presentation has a negative impact on religions.

Apart from that, the involvement of the Spanish Government in cases of violence, namely structural violence, was partly due to the prohibition of religious groups in state political affairs. As explained in the following data.

Garza clenched his jaw and swallowed his disapproval. Post-Franco Spain was an *estado aconfesional*, meaning it no longer had a state religion, and the Church was not supposed to have any involvement in political matters. Valdespino's close friendship with the king, however, had always afforded the bishop an unusual amount of influence in the daily affairs of the palace. Unfortunately, Valdespino's hard-line politics and religious zeal left little room for the diplomacy and tact that were required to handle tonight's crisis. (p.161).

Structural violence in the data above occurs in government structures. In this context, Catholic Bishop Valdespino is prohibited from interfering in state affairs. The sentence *Church was not supposed to have any involvement in political matters* indicates prohibition of religious people to involve in political matter and government policy. The data above shows that Valdespino tried to give advice and diplomacy with Garza, as the right hand of the King and Prince, so that the presentation that Kirsch was going to do can be canceled. However, the diplomacy delivered by Valdespino was ignored. The government did not implement Valdespino's suggestion, in the form of canceling Kirsch's anti-religious presentation, so as not to have an impact on a bigger incident; religious violence.

Apart from not being given a place to be involved in political matters and government policy, the worst case is that Bishop Valdespino is also slandered for being involved in the Kirsch murder case.

More news on this sect soon, as well as an update on Bishop Antonio Valdespino, who seems to be implicated in tonight's conspiracy (p.318).

The quote above is a piece of news stating that Bishop Valdespino was also involved in Kirsch's murder. Of course this is not true. Valdespino was slandered for involvement in Kirsch's murder because he was a person who was keen to speak out about Kirsch's fatality and mistakes in his presentation. What the media accuses Valdespino of is untrue and baseless. From this media accusation, many people were influenced and began to hate Bishop Valdespino, even other religious people.

Valdespino himself felt aggrieved by these accusations against him. He did hate Edmond Kirsch for his words and presentation that insulted and humiliate the world's religions, but he was not at all involved in the Kirsch murder case. From this case, the government should not be silent watching the media report things that are not true. By the silence of the government it seems to pave the way for religious haters to continue attacks on religious groups, which can be detrimental to religious groups.

In addition, in holding Kirsch's presentation, the government and the Guggenheim Museum did not give permission to religious people to attend the event. The Spanish government, as the holder of power, should be aware that without the involvement of the clergy, this event will have a negative impact on the integrity of religions.

Langdon turned his eyes to the elevators, where a cluster of chatting guests included two famous founders of global internet companies, a prominent Indian actor, and various other well-dressed VIPs whom Langdon sensed he probably should know but didn't (p.37-38).

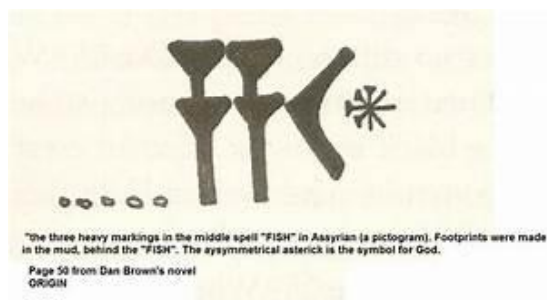
The data above shows that Kirsch's presentation event held at the Guggenheim Museum was attended by various groups of people, ranging from film stars, leaders of world-renowned companies, scientists, art lovers, and atheists. However, religious people, especially religious leaders, did not attend at the Museum. The absence of religious people from the event, as mentioned above, will be detrimental to them. Kirsch will influence millions of audiences, both online and offline, with his anti-religious ideas. He can freely convey his ideas, without any objection from the clergy. This matter is one of matters that cause direct violence practice.

From some of the data above, it can be concluded that the *Origin* novel describes structural violence. The first structural violence was in the form of permission given by the Spanish Government to Kirsch and the Guggenheim Museum to hold this anti-religious presentation. Second, the Spanish government ignored the suggestion and proposal to cancel the agenda submitted by Bishop Valdespino. From this, the Spanish Government seems to support the event. In addition, the Spanish Government and the Guggenheim Museum did not allow religious people to attend the event, so Kirsch freely and easily influenced people through his anti-religious ideas. Fourth, Valdespino was accused of being involved in Kirsch's murder by the media. The Spanish government has also been silent on the false accusations.

3. Cultural Violence

Cultural violence is one form of act used to legitimize violence (direct and structural) based on six cultural domains, religion, ideology, language, art, formal science, and empirical science (Galtung, 1990: 291). Related to this novel, the researcher discovered several aspects of cultural violence that legitimizes direct and structural violence. Those are art, ideology, and science.

One of the things that legitimize violence against religious people is a work of art. The work of art is used as tools to legitimize violence against religion. The artwork is a painting by Edmond Kirsch. The artwork is stated below:



(Pict. 1, p. 50)

If interpreted, the painting is in the form of a fish in Assyrian Language. This painting is also called a pictogram. If it is noticed carefully, the fish's mouth is open, facing to the right. The asymmetrical star on the right—*a symbol that the fish appears to be eating at* — is one of the oldest symbols in history to represent God (Brown, 2017: 54). The symbol of a fish devouring God is an illustration that religion will become extinct and disappear due to being devoured by science. This certainly falls into the category of an insult to religions, a mischievous work of art by Kirsch that attacks religion. Through these works of art, it was as if Kirsch wanted to say that the world no longer needs the presence of religion. The illustration is aimed at attacking the world's religious parliaments, as representatives of world religions.

Besides, cultural violence also occurred on the streets in the City of Madrid. Kirsch's scientific findings, which contain arguments against religion, are used as a basis for people to legitimize violence against religion, in the form of insults. Since Edmond Kirsch's presentation contained hateful and anti-religious arguments, people had begun to be influenced to hate religion. This is proven by people doing demonstration to reject religions as stated below.

Edmond's smartphone began streaming footage of angry protesters at the palace gates. One carried a sign in English that read: PONTIUS PILATE KILLED YOUR PROPHET—YOU KILLED OURS!

Others were carrying spray-painted bedsheets emblazoned with a single-word battle cry—*APOSTASIA!*—accompanied by a logo that was now being stenciled with increasing frequency on the sidewalks of Madrid (p.275).

The influence of Kirsch's anti-religious presentation included the wider community, including youth. The data above shows a demonstration by people to reject the presence of religion. As the data above shows, people carried an inscription "Pontius Pilate Killed Your Prophet — You Killed Ours!". The inscription "Pontius Pilate (a Prefect-5 in the Roman Empire who tried Jesus Christ / crucified) Killed Your Prophet — You Killed Ours!" indicated a protest and hatred of the demonstrators against the religious, especially at Valdespino. They did this because they were influenced by Kirsch's presentation which was very anti-religious. In fact, the demonstrators carried the words "*Apostasia*", which means an invitation to apostatize and leave religious beliefs. This demonstration was carried out in the streets of the City of Madrid.

In addition, they also carried picture. The picture carried is in the form of a person throwing a cross into the trash. They also stick it on the sidewalk in the City of Madrid. The picture is illustrated below:



(Pict. 2, p.275)

The picture above of course is a form of insult against religion signed by symbolizing a person throwing a cross into the trash. On the other hand, the

picture also indicates a religious hatred. A cross thrown in the trash means that religion, especially Catholicism, is no longer needed in modern times. Religion should be discarded.

Apart from the data above, Kirsch is also one of the loyal fans of the world's great philosopher, Friedrich Nietzsche. Therefore, it was the influence of Nietzschean ideology that made Kirsch commit violence against religion.

The only piece of art in the room that seemed to have been added was a large calligraphied quote hanging over Edmond's bed. Langdon read the first three words and immediately recognized the source.

God is dead. God remains dead. And we have killed him. How shall we comfort ourselves, the murderers of all murderers?(p.271).

—Nietzsche

The data above shows that Kirsch is a fan of Nietzsche. Nietzsche is a very influential figure in the world of philosophy. His thoughts have been studied a lot and are often even followed by some people. In the real world, one of the famous figures who made Nietzsche's thoughts the basis of ideology is Adolf Hitler (Wibowo, 2018: 149). In this novel, Nietzsche is a figure who guides Kirsch through his ideology. His idea of a life that does not need a god and his claim of *the Death of God* influenced Kirsch to hate and commit violence against religious group. Nietzsche's thoughts were used to legitimize the truth in acts of violence against religion, either verbally or non-verbally. This is one of causes of the occurrence of violence.

Apart from being influenced by Nietzsche's thoughts, Kirsch was also influenced by William Blake's poetry which contained anti-religious arguments.

The poem is stated below:

*'The expanding eyes of Man behold the depths of wondrous world.'
'The dark religions are departed & sweet science reigns.'*

Religious will fade...and science will rule (p. 364-365).

Blake's poem above clearly contains an explanation for the extinction of religion in the future because it is replaced by human intelligence that continues to develop and evolve over time. This poem by Blake became the basis for the synopsis of Kirsch's presentation and became the password to open the super-computer he created. This shows that Kirsch was a person who admired the two figures above, Nietzsche and Blake.

In addition to ideology, the domain of cultural violence also includes science (Galtung, 1990: 291). In the novel, it is stated that Edmond and Langdon are characters who are oriented towards science and technology. Their love for science led to violence against religion. Science and technology are used as tools to legitimize violence against religion. This is as illustrated in the following data.

As crossed the floor, Langdon recalled Edmond's dramatic preamble above the Guggenheim's grassy meadow. *Tonight, let us be like the early explorers*, he said, *those who left everything behind and set out across vast oceans. The age of religion is drawing to a close, and the age of science is dawning. Just imagine what would happen if we miraculously learned the answers to life's big questions* (p.428).

The data above is the evidence that Kirsch is a science-oriented figure. Kirsch's statements about the extinction of religion and the rise of science are presented at the Guggenheim Museum in public and broadcast live for people around the world to watch. The aim is to influence them to stop believing in religious teachings and shift orientation towards science and technology. The data here shows that the legitimacy of science is the main reason for Kirsch's attacks on religions.

In addition, the proof that Kirsch is science-oriented is that he believes more in the laws of physics. He believes that the cycle of life in this world is due to a big explosion. In other words, there is no divine intervention in the creation of life in the world. This is described in the novel as follows.

Edmond now appeared floating in the darkness of space with the blue orb of earth hovering behind him. “Where do we come from?” he asked. “The truth is—we come from nowhere...and from everywhere. We come from the *same law of physics* that create life across the cosmos. We are not special. We exist with or without God. We are the inevitable result of entropy. Life is not the *point* of the universe. Life is simply what the universe creates and reproduces in order to dissipate energy.” (p.446)

The data above shows that Edmond Kirsch is a character who believes that life begins with the laws of physics. That is, he believed that in the creation of this life there was no divine intervention. The teachings of religions that say God created life according to him are lie. Humans live because of the laws of physics and humans can find out through science and scientific findings. Science is above religion. This is what legitimates Kirsch to attack religions.

From some of the evidence above, it can be concluded that there are three kinds of violence described in *Origin* novel. The violence was experienced by religious people characters. The first one is direct violence which is divided into two parts: verbal and non-verbal violence. The verbal violence is in the form insults, discredits, harrasment against religious people. The non-verbal violence happens to religious people in the form of killing, bombing, and beating. Apart from direct violence, the structural violence happens because of the giving permission by the Government of Spain to hold a presentation that attack religious doctrin. This presentation in turn effects direct violence done by violent actors as described above. The last one is cultural violence in which this kind of violence

relates to the science, art, philosophical understanding made to legitimize structural and direct violence.

B. Causes of Violence Suffered by Religious People Portrayed in Dan Brown's *Origin*

In the previous chapter, it has been explained that acts of violence can occur because they are caused by the reasons behind their occurrence. According Moghadam (2006), violence emanates because of three factors: individual, organizational, and environmental factor. In this part of the chapter, the researcher will analyze those factors as described in Dan Brown's *Origin*.

1. Individual Factor

One of the occurrences of violence is the due to the internal individual factor coming from violent actors. Individuals who execute violence are unlikely influenced by singular motives. As shown in *Origin* novel, for example, individuals who volunteer for violent missions are likely to be influenced by several motivations at once. Motivations of the violent actor have been shown to include any given combination of a number of possible motivations, including the seeking of revenge, religious hatred, the struggle for national liberation, or the influence of a widespread culture of martyrdom on the individual.

One example is Edmond Kirsch, one who seeks of revenge for the death of his mother.

When he was ten, Edmond learned that his mother had died in the convent during a self-imposed religious fast. Overcome with physical pain, she hanged herself.

“It’s not a pleasant story,” Edmond told Longdon. “As a higs student, I learned these details—and as you can imagine, my mother’s unwavering zealotry has a lot to do with my abhorrence of religion. I call it—‘Newton’s Third Law of

Child Rearing: For every lunacy, there is an equal and opposite lunacy.' ”
(p.284).

This data shows that when Edmond Kirsch was 10 years old, he heard the news that his mother had committed suicide. Paloma, Kirsch's mother, committed suicide because she could not stand the pressure and torture carried out by one of the church organizations. This incident influenced Kirsch's feelings to hate religion and ultimately intend to take revenge for what had happened. Kirsch seeks of revenge for one of his family's death that in turn it affects the verbal violent attacks as well as non-verbal.

As additional information, Kirsch's mother, Paloma Calvo, is a devout Catholic. While being a student, he fell in love with a university lecturer from Chicago, Michael Kirsch. Due to a love affair, Paloma became pregnant out of wedlock. She was also invited by Michael to move to Chicago because his family excluded women who were pregnant out of wedlock. Not long after her son was born, Edmond Kirsch, Paloma's husband was killed by a car while returning from teaching.

After this incident, she took the initiative to return to Cadiz. However, her family rejected her because she was considered to bring shame on the family. She also experienced depression and she was warned that Paloma's calamity was a sign of God's wrath. In a state of shame and fear, Paloma finally wanted to atone for her sins by serving as a nun in a church in Spain. She performs voluntary fasting which then leads him to hang himself because she cannot bear physical suffering. Based on the novel, Kirsch thinks that religion is the main cause of

death for his mother. Therefore, Kirsch had a desire to take revenge by exposing the religious hypocrisy that had corrupted his mother.

Origin depicted, the loss of family also influences Kirsch to hate religion. Religious hatred is embedded in individuals because it starts at times hurting events such as the loss of family members or the loved ones that it brings to the hatred feeling and intention to do violent attacks (Moghadam, 2006). The hatred in Edmond Kirsch is stated in the data below.

As Bishop Valdespino guided him along the pathway, Kirsch peered down the mountainside with sardonic thought. *Moses climbed a mountain to accept the Word of God...and I have climbed a mountain to do quite the opposite.* (p.15)

The statement above at first glance does not appear to indicate a practice of hatred. However, the sentence that Kirsch said describes a contradiction in terms of which it triggers a statement that leads to hatred. The sentence *Moses climbed a mountain to accept the Word of God* indicates a form of Prophet Musa's love for religion so that he must receive revelations from God to spread religion. In this case, the sentence has a positive meaning. Meanwhile, the second sentence shows the opposite. Kirsch climbed the mountain to deny God and religion. The sentence... *I have climbed a mountain to do quite the opposite* in Kirsch's mind indicates a statement that is negative and denial, so from here a practice of hatred against religion is noticed. In other words, the sentence implicitly represents Kirsch's ambition to destroy religion. However, negative labeling in general is always in the form of hatred, thus appear harassment, injustice, and acts of violence that are detrimental to religious groups. This is what is illustrated in the *Origin* novel.

“As you know, Edmond despised superstition in all forms. He made a point of walking under a ladder every day on his way into work—a way of thumbing his nose at the gods. Moreover, if any guest or technician refused to walk under this ladder, Edmond kicked them out of the building (p.406).

Unlike the previous quotations which do not explicitly show Kirsch's hatred of religion, this quote clearly shows that Kirsch hates all forms of religious superstition. He even shows his hatred for superstitious practices here verbally, namely by walking under the stairs every day to the workplace. The phrase "walk under the stairs every day" here means a way to mock the gods. Such acts of course have implications for acts of harassment against religion.

In addition, Kirsch's hatred of religion was also reflected in his conversation with his teacher, Robert Langdon. Langdon is Kirsch's teacher and friend in discussions since a student at Harvard University. In this discussion, the things they discuss are themes related to God.

Langdon gave him a solid overview of current beliefs, from the Genesis story shared by Judaism, Christianity, and Islam, all the way through the Hindu story of Brahma, the Babylonian tale of Marduk, and others.
 “I’m curious,” Langdon asked as they left the restaurant. “Why is a futurist so interested in past? Does this mean our famous atheist has finally found God?”
 Edmond let out a hearty laugh. “Wishful thinking! I’m just sizing up my competition, Robert.” (p.24).

From the data above, it can be seen that Kirsch, who is anti-religious, atheist, clearly says that religions are his competition. When Robert explained his solid summary of various religious teachings in the world, Kirsch laughed at his explanation. Moreover, he even belittled these absurd religious teachings. As a scientist who deified rationality, Kirsch did not like the presence of religions so that he had a mission in his life to burn the teachings of religions, even though he was born into a devout Catholic family. He considers religious people as his competition. This is clearly a hatred of religion that exists in Kirsch.

Kirsch has an outspoken nature. He never felt shy and was afraid to show hatred towards religion. He even held a presentation at the Guggenheim Museum and broadcast it for people all over the world to watch.

Standing against the far wall in the right front corner of the auditorium, Ambra Vidal hoped she did not look as uncomfortable as she felt.

Edmond told me this was a scientific program.

The American futurist has never been shy about his distaste for religion, but Ambra had never imagined tonight's presentation would display such hostility. (p.107).

The data above shows that Ambra Vidal, director of the museum, did not expect that Kirsch's presentation would lead to hostilities with religious groups. What Ambra knew beforehand Kirsch's presentation was only a scientific event, however, Kirsch's scientific presentation contains arguments and hate speech that can undermine religious ideas. He also openly conveyed his presentation as described above. Kirsch's presentation is the main cause of enmity with religious people.

In the novel, Kirsch's hatred of religions is not only due to psychological factors such as willing to avenge the death of his mother, but is also supported by anti-religious understandings such as Friedrich Nietzsche's thoughts. He is a fan of the philosopher Friedrich Nietzsche. Nietzsche is a philosopher who is known to be very anti-religion. He even preached *the death of God*. Kirsch idolizes the figure of Nietzsche because he has the same thoughts, namely hate towards religion.

The only piece of art in the room that seemed to have been added was a large calligraphied quote hanging over Edmond's bed. Langdon read the first three words and immediately recognized the source.

God is dead. God remains dead. And we have killed him. How shall we comfort ourselves, the murderers of all murderers? (p.271).

—Nietzsche

It can be seen from the data that Kirsch really idolizes Nietzsche. Similar to Nietzsche, Kirsch also hates religion. Kirsch expressed his hatred of religion by displaying a work of art in the form of calligraphy on his bed, calligraphy containing announcements about the death of God. "God is dead" were three of the most famous words Nietzsche wrote. This message clearly represents Nietzsche's hatred of God (religion). For him, to become a true human being the role of God must be removed from within. This idea is one of which also influenced Kirsch to hate religion. From this, Kirsch's hatred of religion is clear.

In addition to Nietzsche, Kirsch's anti-religious nature was influenced by the famous poet William Blake. He is a fan of Blake's poetry which is full of anti-religious ideas. One of his works which is Kirsch's favorite reading is entitled *The Four Zoas*. The poetry centers on the death of religion and the inevitable domination of science. One of his lines of poetry reads:

'The expanding eyes of Man behold the depths of wondrous world.' (p.364)

'The dark religions are departed & sweet science reigns.'

The line was not only a prophecy that Edmond would endorse, it was essentially a synopsis of his presentation earlier tonight.

Religious will fade...and science will rule (p.365).

Blake's poem above clearly contains an explanation for the extinction of religion in the future because it is replaced by human intelligence that continues to develop and evolve over time. This poem by Blake became the basis for the synopsis of Kirsch's presentation some time ago and became the password to open the super-computer he created. This shows that Kirsch was a person who admired the two poets above, Nietzsche and Blake. The discomfort was because the two poets were anti-religious atheists.

The words *the death of God* written by Nietzsche and the poem *The Four Zoes* were not only used as a work of calligraphy art on display on the bed and computer passwords by Kirsch, but he also realized these ideas in his life, namely through his scientific findings.

Where do we come from? Kirsch's claim of a "Godless origin" was both arrogant and blasphemous; it would have a ruinous effect on the human desire to aspire to a higher ideal and emulate the God who created us in His image (p.448).

The quotation above is a question that forms the basis of Kirsch's scientific findings. The scientific findings presented by Kirsch are closely related to Nietzsche's *the death of God*. However, *the death of god* (religion) that Kirsch wrote is full of scientific arguments that can be accepted rationally. Kirsch's scientific findings basically contain the origin of life, which was without divine intervention, and the purpose of human life ended in the seventh kingdom, namely people who are oriented towards science and technology. Of course, this is a threat to the existence of religions in the world. Kirsch's controversial presentation is not only displeasing to religious people, but also every human being on earth.

Apart from Edmond Kirsch, one example in *Origin* novel that also experienced trauma for the occurrence of the loss of family was Luis Avila.

An instant later, a deafening explosion ripped through the pristine cathedral. In a flash of light, his entire world erupted in fire. The blast wave drove Avila violently into the Communion rail, his body crushed by the scalding surge of debris and human body parts. When Avila regained consciousness, he was unable to breathe in the thick smoke, and for a moment he had no idea where he was or what had happened (p.29).

The data above shows the bombings at the Seville Cathedral. The cathedral was destroyed because the bombing killed dozens of worshipers inside

the cathedral, including Avila's wife and children. Avila was also in the cathedral at that time, but he managed to survive the bombing that occurred as shown in the data below.

Then, above the ringing in his ears, he earned the anguished screams, Avila clambered to his feet, realizing with horror where he was. He told himself this was all a terrible dream. He staggered back through the smoke-filled cathedral, clambering past moaning and mutilated victims, stumbling in desperation to the approximate area where his wife and son had been smiling only moments ago. There was nothing there. No pews. No people (29-30).

At first, Avila thought that what had happened was a dream. However, then he realized that the events were real. This incident made Avila feel deeply saddened by the loss of his wife and children. Due to this incident, there was hatred and a desire to take revenge in Avila for what had happened. This incident also affected Avila's psychological side. He despaired. This despair feeling leads to violent behavior in the future as Sarraj argues that “politically, violence such as suicide bombing is an act of absolute despair” (Sarraj 2005: 3). This sense of despair leads to a sense of revenge as also described in the data below.

For weeks after the attack, Avila did not his home. He lay trembling on his couch, consumed by an endless waking nightmare of fiery demons that dragged him into a dark abyss, shrouding him in blackness, rage, and suffocating guilt. “The abyss is *purgatory*,” a nun whispered beside him, one of the hundreds of grief counselors trained by the Church to assist survivors. “Your soul is trapped in a dark limbo. Absolution is the only escape. You must find a way to *forgive* the people who did this, or your rage will consume you whole.” She made the sign of the cross. “Forgiveness is your only salvation”. *Forgiveness?* Avila tried to speak, but demons clenched his throat. At the moment, revenge felt like the only salvation...(p.186).

Departing from despair over the loss of family members, the data above shows Avila's bad experience about the incident that killed her family. He recalled the incident. While he was remembering the incident, a nun came whispering to him. The nun advises Avila to forgive the bomber who killed her family.

Forgiveness is a way of salvation for him. However, what was said by the nun was responded negatively by Avila. According to Avila the only way of salvation is revenge. Therefore, he later would revenge by attacking people who were suspected of being involved in the bombing at the Palamarian Church.

I came here to carry a mission, Avila reminded himself. And I need to complete it. Eliminate Robert Langdon and Ambra Vidal.

The regent had told Avila to enter the church via the east service gate, but Avila has decided to jump a security fence instead. *I spotted police lurking neat the east gate...and so I improvised (p.373).*

This data shows that Avila came to see Langdon and Ambra Vidal with a mission, namely to kill them both. This is Avila's attitude to take revenge for what happened to her family several years ago. The attack on Langdon and Ambra took place in a church. At that time they were looking for a reference book by William Blake which was entrusted to Father Bena at the Church. Avila's attack on a church not only aimed at Langdon and Vidal, but also Father Bena as the head of the church. Father Bena who knows nothing also became a victim of violence.

From the data above, it can be concluded that the motive for the occurrence of violence is caused by a sense of revenge and religious hatred of individuals. This desire for revenge gives rise to a religious hatred of individuals who engage in acts of violence. This is reflected in the figures of Edmond Kirsch and Luis Avila. Kirsch's desire for revenge arises because of the trauma of what happened to his mother who died in the Palmarian Church. Meanwhile, Luis Avila's desire for revenge was caused by the bombing that killed his family at the Seville Cathedral.

2. Organizational Factor

In addition to individual factors, organizational factor also influences the occurrence of violence. Moghadam (2006) stated that organizations play a very important role in the occurrence of cases of violence, because individuals rarely execute violence without being accompanied by groups that encourage them. In the novel *Origin*, violence also occurs because individuals are also involved in an organization as stated in the data below.

If all went as planned, his current location would be perfect.

The regent had somehow gained inside information about the precise layout and sequence of events this evening...and he had made it very clear how Avila's mission should be carried out. The results would be brutal, but having now witnessed Edmond Kirsch's Godless preamble, Avila felt confident that his sins here tonight would be forgiven.

Our enemies are waging war, the Regent had told him. *We must either kill or be killed* (p.107).

In the novel, it is told that Avila has networking. The violence that was intensified by Avila was not only due to individual factors, but also to organizational factors. This data shows an attack tactic by Avila and the Regent. The Regent had dug up information about the layout of the target so that Avila could more easily launch fire on the targeted person. The man Avila was going to shoot or kill was the man behind the Seville Cathedral bombing a few years ago that killed his family. By successfully killing the man, Avila thought that his sins would be forgiven for having taken revenge for what had happened at the Seville Cathedral. What Avila and the Regent did was an attack tactic. Avila cooperates with the Regent to commit acts of violence. In a violent organization, it is necessary to develop tactics. Individuals sometimes will not commit acts of violence without being involved in an organization. Therefore, the organization in this case has an important role to the individual in intensifying violence.

In addition to the Regent, Avila also received support from the pope in a church in Spain. These three people worked together to commit acts of violence. The goal is just to take revenge for the events that happened a few years ago that befell Avila's family.

“We like you. We want to help you. And out of fairness to you, I want to warn you that pope’s mission is a difficult one.” He paused. “It may involve violence.”

Avila’s body went rigid. *Violence?*

“Admiral, the forces of evil are growing stronger every day. God is at war, and wars entail *casualties*.”

Avila flashed on the horror of the bomb that had killed his family. Shivering, he banished the dark memories. “I’m sorry, I don’t know if I can accept a violent mission—“

“The pope handpicked you, Admiral,” the Regent whispered. “The man you will target in this mission...is the man who murdered your family.” (p.338)

The data shows a conversation between Avila and the Regent. The conversation relates to a planned violent attack to be carried out against those involved in the bombing that killed Avila's family. At first, Avila was hesitant about the offer because it had to do with violence. However, Avila finally accepted the offer after the Regent told him that the person who would be the target of the violence was the person involved in the Seville Cathedral bombing and had been approved by the pope.

In addition, Avila is also known as a congregation of the Palmarian Church. The Palmarian Church is a Catholic religious group that rejects the papacy in the Vatican. This church is also known to be very conservative and radical. Not infrequently some worshipers are persecuted because they are considered to deviate from the understanding of the church. One of the people who have been victims of Palmarian Church violence is Edmond Kirsch’s mother and Crosbie. The atrocities of the church are illustrated in the data below.

- Several Palmarian popes were officers of the Spanish military with strong Carlist ideals.
- Palmarian Church members are forbidden from speaking to their own families, and several members have died on the compound from malnutrition or abuse (p. 344).

From the data above, it can be concluded that an individual has the potential to commit violence when he is involved in an organization or in the sense that he does not do it alone, there are other people involved and supporting the mission of violence, as exemplified by the data above. Violence in the form of malnutrition and persecution of church members is carried out by the management of organizations belonging to the Palmarian Church. The Palmarian Church is known as a group that often commits acts of violence against its worshipers. One of the victims was Edmond Kirsch's mother. This act of violence was carried out by the administrators and the pope by legitimizing religious teachings as justification. The worshipers are indoctrinated to atone for all sins that have been committed by being the object of violence. This is a cunning tactic devised by the Palmarian Church organizational group.

The acts of violence committed by the Palmarian Church on Kirsch's mother received a negative response from Kirsch. Kirsch also plans an attack on the Palmarian Church as revenge. The attack on the Palmarian Church was not carried out alone. Kirsch assembled anti-Palmarian groups.

Opening his in-box, Avila discovered a shocking trove of private documents that outlined a brutal war that had been waged against the Palmarian Church for over a decade now...a war that apparently included lawsuits, threats bordering on blackmail, and huge donations to anti-Palmarian "wathcdog" groups like Palmar de Troya Support and Dialogue Ireland. More surprising still, this bitter war against the Palmarian Church was, it appeared, being waged by a single individual—and that man was futurist Edmond Kirsch (p.375).

The data above shows Avila getting a secret document that explains that there has been a war against the Palmarian Church for decades, namely a war of extortion. The mastermind behind the war or attack on the Palmarian Church was none other than Edmond Kirsch. He did not attack alone. He gathered several anti-Palamarian "wathcdog" groups to work together to attack the church he thought was responsible for the death of Edmond Kirsch's mother. In addition, he also made a sizable donation to the group who would cooperate with him to destroy the Palmarian Church. This indicates that Edmond Kirsch harbored hatred towards the Palmarian Church. Kirsch would not calm down until the Palamarian Church was destroyed. To realize this hatred, Kirsch invites and donates to several groups to destroy the Palmarian Church. This is called organizational factor of violence.

3. Environmental Factor

In addition to organizational factors, one of the causes of the violence described in the novel is environmental factors. Environmental factors include political, social, economic, historical, religious, and cultural. In the *Origin*, it is described that political motive becomes indirect effects on violent attacks.

His mission tonight could not have gone any more smoothly. In his mind, he began to hear the joyful strains of the Oriemendi hymn—its age-old lyrics once song in bloody battle righth here ini Bilbao. *Por Dios, por la Patria y el Rey!* Avila sang in his mind. *For God, for country, and King!*

The data above shows the post-attack events carried out by Avila. After the attack on the targeted person, he fled to Barcelona. During the trip he listened to soothing music. In the middle of the journey, he muttered that the violence he was doing was for the sake of god, country, and king. This indicates that the

violence was carried out on the basis of religious and political motives. As a former soldier, Avila has a strong sense of love and nationalism towards the State. This sense of nationalism makes Avila do everything for the sake of the country, including violence.

In addition to Avila's nationalism, religious motives are also a strong cause of violence. The phrase “For God, Country, and King!” indicates that Avila's motive for violence did not only arise because of the spirit of state nationalism, but also because of religion. Avila feels that what she is doing is justified by her religion. Religion is used as a scapegoat for violence. If analyzed more deeply, that the violence carried out by Avila stems from a sense of revenge from within because his family was killed. This desire for revenge is also supported by a deep sense of nationalism and radical religious understanding. Therefore, in the end, violence ensued.

Apart from religion and politics, the occurrence of violence described in the novel is also caused by social factors. This is described in the following statement.

Barcelona's celebrated church, Avila believed, was a monument to weakness and moral collapse—a surrender to liberal Catholicism, brazenly twisting and distorting thousands of years of faith into a warped hybrid of nature worship, pseudoscience, and Gnostic heresy. (p.337)

This statement shows another form of religious prejudice that occurs to people of the same religion. As stated by Henslin (2018: 261) that prejudice comes from the perception of people around us and group/social process. Avila considers that the famous church in Barcelona is a representation of moral weakness and collapse. He also assumed that what was taught in the Church was a

false and heretical teaching. Although Avila is a Catholic, religious prejudice also happens to Avila. This is not only because of differences in understanding of religious teachings, but also because of ignorance and misunderstanding of religious teachings that are different from them. Therefore, in turn, this has an impact on acts of religious violence. Avila also accepted a mission that involved violence against the church's followers.

Avila flashed on the horror of the bomb that killed his family. Shivering, he banished the dark memories. "I'm sorry. I don't know if I can accept a violent mission—"

"The pope handpicked you, Admiral," the Regent whispered. "The man you will target in this mission...is the man who murdered your family." (p.339).

The data above suggests that Avila will carry out her vision of bombing congregants in one of the churches. This he did, apart from being hurt by the church, also because of the influence of the Regent who said that the church that was going to be detonated with a bomb had deviant teachings from Catholic teachings in general. Therefore, the bombing that occurred in the church was partly due to Avila's negative prejudices being influenced by the Regent's words.

Besides happening to Avila, social factors (religious prejudice) are also experienced by Edmond Kirsch. As a person who lives in America, where most of the people are oriented towards science and technology, Kirsch has become a person who doesn't pay much attention to religious matters. His life orientation is only on science and technology. From this kind of social life, Kirsch has a negative prejudice against religion. According to him, the world's religions are a source of chaos and religious people are the most dangerous people in the world. As explained in the data below.

Ironically, they will now be the first to learn the truth, Kirsch thought. Historically, the most dangerous men on earth were men of God...especially when their gods become threatened. And I am about to hurl a flaming spear into hornets' nest (p.13).

The statement above shows the negative religious prejudice of Kirsch. The prejudice is in the form of negative stereotype of Kirsch considering that religious people were the most dangerous people in the world. This negative religious prejudice arises one of its causes is because of the social process. The people who live in the Kirsch environment are people who are science and technology oriented and don't really like religion. This understanding then influences and shapes Kirsch's mind to have negative religious prejudice. Consequently, he considered the religionists to be the most dangerous group. He has a strong assumption that the wars and chaos that occur because of different religions in the world. Yet if we examine it more deeply, any religion in the world never justifies a conflict or war. The presence of religions in the world actually carries peace visions and missions. No religion teaches hatred and warfare. Even though there was war, it was not purely because of religious teachings, but because of political problems (Armstrong, 1944). This assumption must be disseminated so that religion is not used as a scapegoat as a trigger for war.

Evidence showing that Kirsch lived in a science and technology-oriented environment is illustrated in the data below.

"I am American," Kirsch continued, "and I feel profoundly fortunate to have been born in one of the most technologically advanced and intellectually progressive countries on earth..."(p.327).

From this quote, Kirsch feels lucky to be born in an American country that is quite advanced in the fields of science and technology. This shows that he is very happy to live and grow up in an American country that has progressiveness

in the fields of technology and science, a liberal country that does not place much importance on religion. This matter indirectly indicates a practice of religious hatred caused by religious prejudice.

In addition, as a liberal country, people living in America should abandon conservative and traditional religious understandings. This is conveyed by Kirsch in the next quote.

“... And so I found it deeply disturbing when a recent poll revealed that one half of my countrymen believe quite literally that Adam and Eve existed—that an all-powerful God created two fully formed human beings who single-handedly populated the entire planet, generating all the diverse races, with none of the inherent problems of inbreeding.” (p.327).

This quote also shows that Kirsch's dislike Americans who still believe in religious tales that tell of the creation of Adam and Eve. It disturbed him that such fairy tales were still believed by people in a country known for technological advances and logical science. Therefore, religious prejudice can lead to the practice of religious hatred as done by Kirsch.

In addition, another form of prejudice against religious people is to regard them as wrong. Kirsch considers all religions to be wrong. This sort of thing was described in the *Origin* novel.

Kirsch apprised the men before him. What they did not know was that in only three days' time, Kirsch planned to go public with this presentation in a stunning, meticulously choreographed event. When he did, people across the world would realize that the teaching of all religions did indeed have one thing in common.
They were all dead wrong (p.19).

The data above describes the meeting between religious leaders and Kirsch. During the meeting, these religious leaders experienced ridicule and insults thrown by Kirsch. Kirsch's violent behavior arises because of negative assumptions about religion. He considers that all religious teachings are wrong.

As explained above that negative stereotype prejudging religious teachings are wrong is because of the lack of understandings the religious teachings.

Another form of religious prejudice against religions is to regard their teaching as delusional. This prejudice has long been ingrained in Kirsch.

“So in keeping with my outspoken nature, I began our talk by simply telling them the truth—that I had always considered religion a form of mass delusion, and that as a scientist, I found it difficult to accept the fact that billions of intelligent people rely on their respective faith to comfort and guide them. When they asked why I was consulting with people for whom I apparently had little respect, I told them I was there gauge their reactions to my discovery so I could get some sense of how it would be received by the world’s faithful once I made it public” (p.67).

From the data above, Kirsch considers that religion is a mass delusion embraced by irrational people. In this context, the delusion that Kirsch means is an assumption that refers to religious teachings that are empty and deceptive. This negative prejudice against religion had been ingrained in Kirsch since he was a child, but it did not just appear. Negative prejudice arises because it is influenced by the murder of Kirsch's mother. Since that incident negative religious prejudice started to grow in Kirsch.

The consideration of Kirsch about the delusions of religion in other words means religious teachings are a vacuum and a deception. On another occasion, Kirsch openly exposed the irrationality of religious teachings.

In total darkness now, Kirsch’s voice resonated overhead. “How can it be that the modern human mind is capable of precise logical analysis, and yet simultaneously permits us to accept religious beliefs that should crumble beneath even the slightest rational scrutiny?” (p.100).

Because it starts from a negative prejudice that assumes that religion is a delusion, then it has an impact on Kirsch's perception that religion is an irrational teaching. According to the data above, Kirsch, as a modern scientist, believes that

such irrational religious teachings cannot be juxtaposed with rational observations of modern humans. Rational and logical observations cannot be maximally implemented when this nonsensical religious understanding is still ingrained in humans. Of course, what is in Kirsch's mind is a negative religious prejudice that arises because of a lack of knowledge and misunderstandings about religion. Therefore, this form of prejudice then leads to wrong perceptions of religion so that it has an impact on religious violence.

However, on the other hand, Kirsch's unfavorable prejudice against religion is to regard them stupid people.

The synapses overhead sizzled, and familiar images bubbled up from within the brain: astrological charts; Jesus walking on water; Scientology founder L. Ron Hubbard; the Egyptian god Osiris; Hinduism's four-armed elephant god, Ganesha; and a marble statue of the Virgin Mary Weeping literal tears. (p.100-101).

The data above shows Kirsch's statement which says that religious people are stupid. This is because their teachings are irrational and absurd. According to him, only ignorant people believed in irrational teachings. Scientifically, it would be impossible for a human to walk on water without any assistance. In common sense, humans, as intelligent creatures, would not be able to worship a god in the form of an animal such as four-armed elephant. This is the delusion of religious teachings that Kirsch is referring to. In the next sentence, Kirsch added:

“And so as a programmer, I have to ask myself: what kind of bizarre operating system would create such illogical output? If we could look into the human mind and read its operating system, we would find something like this” (p.101).

Kirsch's statement indicates a teaching that is absurd and irrational. This further strengthens Kirsch not to believe in religion. He is also confused by the people who still maintain their beliefs about this illogical teaching. In modern

times like now, humans should no longer believe in these absurd religious illusions. The same thing is conveyed in other quotes in the novel.

The image of priest appeared on the screen, his eyes closed in prayer.
 “Spiritual inquiry has always been the realm of religion, which encourages us to have blind faith in its teachings, even when they make little logical sense.”
 (p.103).

Not too different from the above statement, in this quote Kirsch also considers what religion teaches is a blind belief. This he conveyed during a presentation at the Guggenheim Museum and broadcast live. The presentation he delivered was aimed at influencing the audience to leave the religious teachings that made no sense. From here, what Kirsch explains about religious teachings that make no sense is a negative religious prejudice caused by ignorance and misunderstanding of religious teachings.

From the data above, it can be concluded that there three factors that lead to the act of violence. The first one is the individual factor. The individual factor above includes the seeking of revenge, the despair for the loss of family members, and religious hatred. The organizational factor told in the novel is described through tactics of violence done by Avila, the Regent, and the Pope. They do this for the revenge as the bombings that killed many members of Cathedral of Seville. Apart from the individual and organizational factor, the environmental factor is also analyzed in this research. The environmental described in the novel factor includes political, social, religious factor

CHAPTER IV

CONCLUSION AND SUGGESTION

After analyzing the data in the previous chapter, the researcher provides conclusions and suggestions relating to the results of the analysis. This chapter is divided into two parts. The first part is a conclusion from all analyzes in the previous chapter. The second part is suggestions to all readers and researchers regarding the theme in this study.

A. Conclusion

Based on the data analysis above, the researcher concludes that there are three types of violence depicted in Dan Brown's *Origin* novel. The types of violence are direct violence, structural violence, and cultural violence. Direct violence is a form of violence directed at religious people. In the analysis, direct violence is in the form of insults, discredit, assaults and murders of religious groups. Meanwhile, structural is carried out through several regulations in government, provisions and criteria aimed at religious groups, namely Islam, Christianity, Judaism and other religions. Cultural violence occurs is carried out through ideology, art, and science as the legitimization to do violent behavior.

In addition, the *Origin* novel also describes the causes of violence. The causes of violence depicted in the novel are analyzed through three levels of factor, namely individual, organizational, and environmental factor. The analysis above explains that individual factor includes the seeking of revenge, the despair for the loss of family members, and religious hatred. The organizational factor told in the novel is described through tactics of violence done by Avila, the

Regent, and the Pope. They do this for the revenge as the bombings that killed many members of Cathedral of Seville. Apart from the individual and organizational factor, the environmental factor is also analyzed in this research. The environmental described in the novel factor includes political, social, religious factor. Those factors in turn lead to the act of violence suffered by religious people.

Finally, violence against religions is behavior that should not be done and must be eliminated from the earth. Violence essentially violates human nature as creatures that are created differently, whether the race, language, culture, and even religion. Humans are homo religious (Karen Armstrong, 1993), in which they also need God as their life support. Human paths vary in choosing and finding God. Therefore, violence against religious groups should be eliminated.

B. Suggestion

This research is far from the perfectness. This research is full of flaws so that it still needs to be refined in further research. It is also impossible for the researcher to investigate various aspects of the *Origin* novel by Dan Brown. Therefore, the researcher on this occasion provides suggestions to other researchers to be able to discuss this novel from another perspective, both in terms of feminism, philosophy, semiotics, and tolerance, considering that data related to these themes are quite a lot found in the novel. .

The researcher also hopes that this research can benefit all readers and other researchers related to scientific knowledge in the field of literature, especially those related to the study of sociology of literature with the theory of

violence by Johan Galtung. As far as the researcher observes, currently there are not many studies of religious violence in literary works. In addition, the researchers also hope that readers can take advantage and lessons from this research.

Finally, as explained above, this research is not perfect. Therefore, the critics and suggestions are going to be received with a pleasure to make this research better. Researchers also hope that this research can provide benefits and information for readers who are interested in researching *Origin* novel by Dan Brown.

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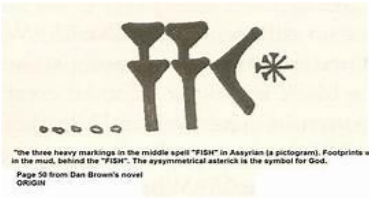
Mohammad Danial Shafran was born in Sumenep on January 22nd, 1999. Before entering college, he had attended Madrasah Aliyah Tahfidz Annuqayah, Pondok Pesantren Annuqayah, Guluk-guluk, Sumenep, East Java. He started studying at collage in 2016 at the Department of English Literature, Universitas Islam Negeri Maulana Malik Ibrahim, Malang. During college, he stayed at Ma'had Sunan Ampel al Aly as supervisor (*musyrif*) in language division for three years. In addition, he is also a member of several organizations, both intra and extra. In his spare time, he usually spends it to read books. His favorite sports are swimming and badminton.

APPENDIXES

A. The Types of Violence in Dan Brown's *Origin*

No	Description	Page	The Kinds of Violence
1.	Ironically, they will now be the first to learn the truth, Kirsch thought, wondering how they would react. Historically, the most dangerous men on earth were men of God...especially when their gods became threatened. And I am about to hurl a flaming spear into a hornets' nest.	p. 1	Direct Violence
2.	"I've made my decision," said al-Fadl. "We cannot sit idly by. We need to take control of this situation. Kirsch has a well-publicized scorn for religion, and he will frame his discovery in a way to do as much damage as possible to the future of faith. We must be proactive. We must announce his discovery ourselves. Immediately. We must cast it in the proper light so as to soften the impact, and make it as nonthreatening as possible to the believers in the spiritual world."	p.44	Direct Violence


3.	<p>“Rabbi Koves had finally begun to accept a painful truth: Kirsch’s work would indeed have devastating repercussions for the faithful souls of this world. The scientist’s revelation boldly contradicted almost every established religious doctrine, and it did so in a distressingly simple and persuasive manner.</p> <p>I cannot forget that final image, Koves thought, recalling the distressing conclusion of Kirsch’s presentation that they had watched on Kirsch’s oversized phone. This news will affect every human being – not just the pious.”</p>	p. 44	Direct Violence
4.	<p>“True,” al-Fadl said, “and I too am conflicted about breaking that vow, but I feel we must choose the lesser of two evils and take action on behalf of the greater good. We are all under attack – Muslims, Jews, Christian, Hindus, all religions alike – and considering that our faiths all concur on the fundamental truths that Mr. Kirsch is undermining, we have an obligation to present this material in a way that does not distress our communities.”</p> <p>Valdespino grunted. “No more persuasive than presentation made by Galileo, Bruno, or Copernicus in their day. Religions have been in this predicament before. This is just science banging on our door once again.”</p> <p>But on a far deeper level than the discoveries of physics and astronomy!” al-Fadl exclaimed. “Kirsch is challenging the very core – the fundamental root of everything we believe! You can cite history all you like, but don’t forget, despite your Vatican’s best efforts to silence men like Galileo, his science eventually prevailed. And Kirsch’s will too. There is no way to stop this from happening.”</p>	p. 45	Direct Violence
5.	<p>The bishop sighed loudly, sounding more bored than concerned. “An intriguing preamble, Mr. Kirsch. You speak as if whatever you are about to show us will shake the foundation of the world’s religions.”</p> <p>Kirsch glanced around the ancient repository of sacred texts. It will not shake your foundations. It will shatter them.</p>	p. 19	Direct Violence

6.	<p>As Bishop Valdespino guided him along the pathway, Kirsch peered down the mountainside with a sardonic thought. Moses climbed mountain to accept the Word of God...and I have climbed a mountain to do quite the opposite. Kirsch's motivation for climbing this mountain, he hold himself, was one of ethical obligation, but he knew there was a good doses of hubris fueling this visit—he was eager to feel the gratification of sitting face-to-face with these clerics and foretelling their imminent demise (p. 15-16).</p>	p. 15-16	Direct Violence
7.		p. 50	Cultural Violence
8.	<p>“Without a doubt. By answering these questions, I have placed myself in direct conflict with centuries of established spiritual teachings. Issues of human creation and human destiny are traditionally the domain of religions. I’m an interloper, and the religions of the world are not going to like what I’m about to announce. “Interesting,” Langdon replied. “And is this why you spent two hours grilling me about religion over lunch in Boston last year?” “It is. You may remember my personal guarantee to you—that in our lifetime, the myths of religion would be all but demolished by scientific breakthroughs.”</p>	p. 65	Direct Violence
9.	<p>“As you know, the same fate befell all the gods—dying off, one by one, as they outlived their relevance to our evolving intellects.”</p>	p. 96	Direct Violence
10.	<p>The image of priest appeared on the screen, his eyes closed in prayer. “Spiritual inquiry has always been the realm of religion, which encourages us to have blind faith in its teachings, even when they make little logical senss.</p>	p. 102	Direct Violence

11.	“My friends,” Edmond now whispered, “I have made many predictions in my life. And I am going to make another one tonight.” He took a long slow breath. “The age of religion is drawing to close,” he said, “and the age of science is dawning.”	p. 104	Direct Violence
12.	“Exactly. I also told you I had found the purpose of my life—to employ the truth of science to eradicate of myth of religion.”	p. 65	Direct Violence
13.	“Historically,” Edmond continued, “religious fervor has always suppressed scientific progress, and so tonight I implore religious leaders around the world to react with restraint and understanding to what I am about to say. Please, let us not repeat the bloody violence of history. Let us not make the mistakes of our past.”	p. 111	Direct Violence
14.	Al-Fadl’s skin was blistered and burned, his throat so raw he could barely pull a breath. The sand-laden winds had blinded him hours ago, and still he crawled on. At one point, he thought he heard the distant whine whine of dune buggies, but it was probably just the howling wind. Al-Fadl’s faith that God would save him has long since passed. The vultures were no longer circling: they were walking beside him. The tall Spaniard who had carjacked al-Fadl last night had barely spoken a word as he drove the allamah’s car deep into this vast desert. After an hour’s drive, the Spaniard has stopped and ordered al-Fadl out of the car, leaving him in the darkness with no food or water.	p. 54	Direct Violence
15.	“If you do not listen to me very carefully, then I predict you will be dead by morning, eliminating by the long arm of Bishop Valdespino.” The caller paused. “Just like Edmond Kirsch and your friend Syed al-Fadl.”	p. 165	Direct Violence
	Koves froze. He never left the room. The killer took two long strides to the rabbi, and		

16.	<p>with a viselike grip, he grabbed the rabbi's neck and shoved his face back into the tile floor. "You could stop your breathing," snarled the killer, "but you couldn't stop your heart." He laughed. "Not to worry, I can help you with that." An instant later, a searing point of heat tore into the side of Koves's neck. A molten fire seemed to flow down his throat and up over his skull. This time, when his heart seized, he knew it was for real.</p> <p>After dedicating much of his life to the mysteries of Shamayim—the dwelling place of God and the righteous dead—Rabbi Yehuda Koves knew that all the answers were just a heartbeat away.</p>	p. 223	Direct Violence
17.	<p>For a dark instant, Avila was back in that bottomless pit, crawling across the smoke-filled altar at the Cathedral of Seville, searching the bloodstained rubble for his wife and child, only to realize they were gone forever.</p> <p>For weeks after attack, Avila did not leave his home. He lay trembling on his couch, consumed by an endless waking nightmare of fiery demons that dragged him into a dark abyss, shrouding him in blackness, rage, and suffocating guilt.</p>	p. 186	Direct Violence
18.	<p>In addition to criticism over their bold claim about the papacy, the Palmarian Church endured allegations of brainwashing, cutlike intimidation, and even responsibility for several mysterious deaths, including that of church member Bridget Crosbie, who, according to her family's attorneys, had been "unable to escape" one of the Palmarian churches in Ireland.</p>	p. 245	Direct Violence
19.	<p>...Edmond Kirsch has attempted for years to sue the Palmarian Church for "brainwashing, psychological conditioning, and physical cruelty" allegedly resulting in the death of Paloma Kirsch—Edmond's biological mother—more than three decades ago.</p> <p>Paloma Kirsch is alleged to have been an active member of the Palmarian Church who attempted to break free, was shamed and psychologically abused by her superiors, and hanged in a nunnery bedroom.</p>	p. 386	Direct Violence

20.	<p>“I agree. I hope he is okay. Unfortunately, I have more news.” The bishop paused, his tone darkening further. “I have just learned that Edmond Kirsch is holding an event to share his discovery with the world...tonight.”</p> <p>“Tonight?! Koves demanded. “He said it would be a month!”</p> <p>“Yes,” Valdespino said. “He lied.”</p>	p. 46	Indirect Violence
21.	<p>“Historically,” Edmond continued, “religious fervor has always suppressed scientific progress, and so tonight I implore religious leaders around the world to react with restraint and understanding to what I am about to say. Please, let us not repeat the bloody violence of history. Let us not make the mistake of our past.”</p>	p. 111	Indirect Violence
22.	<p>Garza clenched his jaw and swallowed his disapproval. Post-Franco Spain was an estado aconfesional, meaning it no longer had a state religion, and the Church was not supposed to have any involvement in political matters.</p> <p>Valdespino’s close friendship with the king, however, had always afforded the bishop an unusual amount of influence in the daily affairs of the palace. Unfortunately, Valdespino’s hard-line politics and religious zeal left little room for the diplomacy and tact that were required to handle tonight’s crisis.</p>	p. 161	Indirect Violence
23.	<p>More news on this sect soon, as well as an update on Bishop Antonio Valdespino, who seems to be implicated in tonight’s conspiracy.</p>	p. 318	Indirect Violence
24.	<p>Langdon turned his eyes to the elevators, where a cluster of chatting guests included two famous founders of global internet companies, a prominent Indian actor, and various other well-dressed VIPs whom Langdon sensed he probably should know but didn’t.</p>	p. 37-38	Indirect Violence

25.	<p>Palmarian Church members are forbidden from speaking to their own families, and several members have died on the compound from malnutrition or abuse.</p> <p>Palmarians are banned from (1) reading books authored by non-Palmarians, (2) attending family wedding or funerals unless their families are Palmarians, (3) attending pools, beaches, boxing matches, dance halls, or any location displaying a Christmas tree or image of Santa Claus</p>	p. 344	Indirect Violence
26.	<p>Palomas's parents refused to let her daughter return home to Cadiz and bring shame to their household. Instead, they warned that Paloma's dire circumstances were a clear sign of God's anger, and that the kingdom of heaven would never accept her unless she dedicated herself body and soul to Christ for the rest of her life.</p>	p. 284	Indirect Violence
27.	<p>Edmond's smartphone began streaming footage of angry protesters at the palace gates. One carried a sign in English that read: PONTIUS PILATE KILLED YOUR PROPHET—YOU KILLED OURS!</p> <p>Others were carrying spray-painted bedsheets emblazoned with a single-word battle cry—APOSTASIA!—accompanied by a logo that was now being stenciled with increasing frequency on the sidewalks of Madrid.</p>	P. 275	Indirect Violence
28.		p. 275	Cultural Violence

A. The Causes of Violence Dan Brown's *Origin*

No	Description	Page	The Causes of Violence
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1	<p>When he was ten, Edmond learned that his mother had died in the convent during a self-imposed religious fast. Overcome with physical pain, she hanged herself.</p> <p>“It’s not a pleasant story,” Edmond told Longdon. “As a higs student, I learned these details—and as you can imagine, my mother’s unwavering zealotry has a lot to do with my abhorrence of religion. I call it—‘Newton’s Third Law of Child Rearing: For every lunacy, there is an equal and opposite lunacy’ ” (p.284).</p>	p. 284	Individual Factor
2	<p>As Bishop Valdespino guided him along the pathway, Kirsch peered down the mountainside with sardonic thought. Moses climbed a mountain to accept the Word of God...and I have climbed a mountain to do quite the opposite. (p.15)</p>	p. 15	Individual Factor
3	<p>“As you know, Edmond despised superstition in all forms. He made a point of walking under a ladder every day on his way into work—a way of thumbing his nose at the gods. Moreover, if any guest or technician refused to walk under this ladder, Edmond kicked them out of the building (p.406).</p>	p. 406	Individual Factor
4	<p>Langdon gave him a solid overview of current beliefs, from the Genesis story shared by Judaism, Christianity, and Islam, all the way through the Hindu story of Brahma, the Babylonian tale of Marduk, and others.</p> <p>“I’m curious,” Langdon asked as they left the restaurant. “Why is a futurist so interested in past? Does this mean our famous atheist has finally found God?”</p> <p>Edmond let out a hearty laugh. “Wishful thinking! I’m just sizing up my competition, Robert.” (p.24).</p>	p. 24	Individual Factor
5	<p>Standing against the far wall in the right front corner of the auditorium, Ambra Vidal hoped she did not look as uncomfortable as she felt.</p> <p>Edmond told me this was a scientific program. The American futurist has never been shy about</p>	p.107	Individual Factor

	his distaste for religiou, but Ambra had never imagined tonight’s presentation would display such hostility. (p.107).		
6	The only piece of art in the room that seemed to have been added was a large calligraphied quote hanging over Edmond’s bed. Langdon read the first three words and immediately recognized the source. <i>God is dead. God remains dead. And we have killed him. How shall we comfort ourselves, the murderers of all murderers?</i> (p.271). —Nietzsche	p. 271	Individual Factor
7	‘The expanding eyes of Man behold the depths of wondrous world.’ (p.364) ‘The dark religions are departed & sweet science reigns.’ The line was not only a prophecy that Edmond would endorse, it was essentially a synopsis of his presentation earlier tonight. Religious will fade...and science will rule (p.365).	p. 364-365	Individual Factor
8	Where do we come from? Kirsch’s claim of a “Godless origin” was both arrogant and blasphemous; it would have a ruinous effect on the human desire to aspire to a higher ideal and emulate the God who created us in His image (p.448).	p. 448	Individual Factor
9	An instant later, a deafening explosion ripped through the pristine cathedral. In a flash of light, his entire world erupted in fire. The blast wave drove Avila violently into the Communion rail, his body crushed by the scalding surge of debris and human body parts. When Avila regained consciousness, he was unable to breathe in the thick smoke, and for a moment he had no idea where he was or what had happened (p.29).	p. 29	Individual Factor

10	<p>Then, above the ringing in his ears, he earned the anguished screams, Avila clambered to his feet, realizing with horror where he was. He told himself this was all a terrible dream. He staggered back through the smoke-filled cathedral, clambering past moaning and mutilated victims, stumbling in desperation to the approximate area where his wife and son had been smiling only moments ago.</p> <p>There was nothing there. No pews. No people (29-30).</p>	p. 29-30	Individual Factor
11	<p>For weeks after the attack, Avila did not his home. He lay trembling on his couch, consumed by an endless waking nightmare of fiery demons that dragged him into a dark abyss, shrouding him in blackness, rage, and suffocating guilt.</p> <p>“The abyss is purgatory,” a nun whispered beside him, one of the hundreds of grief counselors trained by the Church to assist survivors. “Your soul is trapped in a dark limbo. Absolution is the only escape. You must find a way to forgive the people who did this, or your rage will consume you whole.” She made the sign of the cross.</p> <p>“Forgiveness is your only salvation”.</p> <p>Forgiveness? Avila tried to speak, but demons clenched his throat. At the moment, revenge felt like the only salvation...(p.186).</p>	p. 186	Individual Factor
12	<p><i>I came here to carry a mission, Avila reminded himself. And I need to complete it. Eliminate Robert Langdon and Ambra Vidal.</i></p> <p>The regent had told Avila to enter the church via the east service gate, but Avila has decided to jump a security fence instead. I spotted police lurking neat the east gate...and so I improvised (p.373).</p>	p. 373	Individual Factor

13	<p>If all went as planned, his current location would be perfect.</p> <p>The regent had somehow gained inside information about the precise layout and sequence of events this evening...and he had made it very clear how Avila's mission should be carried out. The results would be brutal, but having now witnessed Edmond Kirsch's Godless preamble, Avila felt confident that his sins here tonight would be forgiven.</p> <p><i>Our enemies are waging war</i>, the Regent had told him. We must either kill or be killed (p.107).</p>	p. 107	Organizational Factor
14	<p>"We like you. We want to help you. And out of fairness to you, I want to warn you that pope's mission is a difficult one." He paused. "It may involve violence."</p> <p>Avila's body went rigid. Violence?</p> <p>"Admiral, the forces of evil are growing stronger every day. God is at war, and wars entail <i>casualties</i>."</p> <p>Avila flashed on the horror of the bomb that had killed his family. Shivering, he banished the dark memories. "I'm sorry, I don't know if I can accept a violent mission—"</p> <p>"The pope handpicked you, Admiral," the Regent whispered. "The man you will target in this mission...is the man who murdered your family." (p.338)</p>	p. 338	Organizational Factor
15.	<p>Several Palmarian popes were offices of the Spanish military with strong Carlist ideals. Palmarian Church members are forbidden from speaking to their own families, and several members have died on the compound from malnutrition or abuse (p. 344).</p>	p. 334	Organizational Factor
16.	<p>Opening his in-box, Avila discovered a shocking trove of private documents that outlined a brutal war that had been waged against the Palmarian Church for over a decade now...a war that apparently included lawsuits, threats bordering on</p>	p.	Organizational

	<p>blackmail, and huge donations to anti-Palmarian “wathcdog” groups like Palmar de Troya Support and Dialogue Ireland.</p> <p>More surprising still, this bitter war against the Palmarian Church was, it appeared, being waged by a single individual—and that man was futurist Edmond Kirsch (p.375).</p>	375	Factor
17.	<p>His mission tonight could not have gone any more smoothly.</p> <p>In his mind, he began to hear the joyful strains of the Oriemendi hymn—its age-old lyrics once song in bloody battle righthere in Bilbao. <i>Por Dios, por la Patria y el Rey!</i> Avila sang in his mind. <i>For God, for country, and King!</i></p>	p. 271	Environmental Factor
18.	<p>Barcelona’s celebrated church, Avila believed, was a monument to weakness and moral collapse—a surrender to liberal Catholicism, brazenly twisting and distorting thousands of years of faith into a warped hybrid of nature worship, pseudoscience, and Gnostic heresy. (p.337)</p>	p. 337	Environmental Factor
19.	<p>Avila flashed on the horror of the bomb that killed his family. Shivering, he banished the dark memories. “I’m sorry. I don’t know if I can accept a violent mission—“</p> <p>“The pope handpicked you, Admiral,” the Regent whispered. “The man you will target in this mission...is the man who murdered your family.” (p.339).</p>	p. 339	Environmental Factor
20.	<p><i>Ironically, they will now be the first to learn the truth,</i> Kirsch thought. Historically, the most dangerous men on earth were men of God...especially when their gods become threatened. <i>And I am about to hurl a flaming spear into hornets’ nest</i> (p.13).</p>	p. 13	Environmental Factor
21.	<p>”I am American,” Kirsch continued, “and I feel profoundly fortunate to have been born in one of the most technologically</p>	p. 327	Environmental

	advanced and intellectually progressive countries on earth...”(p.327).		Factor
22	“... And so I found it deeply disturbing when a recent poll revealed that one half of my countrymen believe quite literally that Adam and Eve existed—that an all-powerful God created two fully formed human beings who single-handedly populated the entire planet, generating all the diverse races, with none of the inherent problems of inbreeding.” (p.327).	p. 327	Environmental Factor
23.	Kirsch apprised the men before him. What they did not know was that in only three days’ time, Kirsch planned to go public with this presentation in a stunning, meticulously choreographed event. When he did, people across the world would realize that the teaching of all religions did indeed have one thing in common. <i>They were all dead wrong</i> (p.19).	p. 19	Environmental Factor
24.	“So in keeping with my outspoken nature, I began our talk by simply telling them the truth—that I had always considered religion a form of mass delusion, and that as a scientist, I found I difficult to accept the fact that billions of intelligent people rely on their respective faith to comfort and guide them. When they asked why I was consulting with people for whom I apparently had little respect, I told them I was there gouge their reactions to my discovery so I could get some sense of how it would be received by the world’s faithful once I made it public” (p.67).	p. 67	Environmental Factor
25	In total darkness now, Kirsch’s voice resonated overhead. “How can it be that the modern human mind is capable of precise logical analysis, and yet simultaneously permits us to accept	p. 100	Environmental Factor

	religious beliefs that should crumble beneath even the slightest rational scrutiny?" (p.100).		
26.	The synapses overhead sizzled, and familiar images bubbled up from within the brain: astrological charts; Jesus walking on water; Scientology founder L. Ron Hubbard; the Egyptian god Osiris; Hinduism's four-armed elephant god, Ganesha; and a marble statue of the Virgin Mary Weeping literal tears. (p.100-101).	P. 100-101	Environmental Factor
27.	"And so as a programmer, I have to ask myself: what kind of bizarre operating system would create such illogical output? If we could look into the human mind and read its operating system, we would find something like this" (p.101).	P. 101	Environmental Factor
28.	The image of priest appeared on the screen, his eyes closed in prayer. "Spiritual inquiry has always been the realm of religion, which encourages us to have blind faith in its teachings, even when they make little logical sense." (p.103).	P. 103	Environmental Factor