

**RELIGIOUS HATRED PORTRAYED IN DAN BROWN'S  
*ORIGIN***

**THESIS**

By:

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**ENGLISH LETTERS DEPARTMENT  
FACULTY OF HUMANITIES  
UNIVERSITAS ISLAM NEGERI MAULANA MALIK IBRAHIM  
MALANG  
2021**

**RELIGIOUS HATRED PORTRAYED IN DAN BROWN'S  
*ORIGIN***

**THESIS**

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In Partial Fulfilment of the Requirements for the Degree of Sarjana Sastra (S.S.)

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MALANG  
2021**

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I state that the thesis entitled "**Religious Hatred Portrayed in Dan Brown's *Origin***" is my original work. Therefore, I do not include any previously written or published materials, except those cited as references and registered in the bibliography. As a result of this, if there is any objection or claim, I am the only person who is responsible for that.

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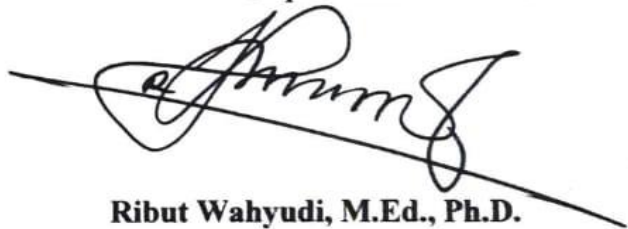
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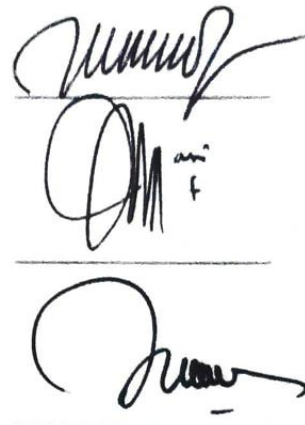
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## MOTTO

"Be certain that there are no believers and unbelievers in the religion of there.

LOVE embraces all."

(Jalaluddin Al Rumi)

إن الدين يسر ولن يشاد الدين إلا غلبه فسددوا وقاربوا وأبشروا واستعينوا بالغد  
وة والروحة وشيء من الدلجة.

[رواه البخاري]

This religion is easy. Whoever makes it hard in religious matters will be defeated  
(abandoned). To fix it, get close to each other, and be happy, ask God for help,  
morning, evening, and a glimmer of the night.

(H.R. Al-Bukhari).

## **DEDICATION**

I proudly dedicate this thesis to

Allah SWT. and Prophet Muhammad SAW.

My father, Dahlawi Dahlan, and my mother, Mamduhah. For they always pray  
and support me every time.

## ACKNOWLEDGMENT

Peace be upon you, and Allah's mercy and blessings.

All praise is due to Allâh SWT, the Lord of the Worlds. All praise and thanks to the author to Allah SWT, Lord of the worlds. Really, if not for the favor of faith and Islam, we are just creatures who do not know the direction and purpose. Because the abundance of His grace, spaciousness, and opportunity I succeeded through obstacles and challenges in completing the thesis entitled *Religious Hatred portrayed in Dan Brown's Origin*. This thesis is submitted to fulfill one of the requirements to obtain a bachelor's degree in English literature, Faculty of Humanities, UIN Maulana Malik Ibrahim, Malang.

I dedicate this thesis to my beloved mother, Mamduhah, an angel wearing a rainbow scarf. Thank you for being dew which is cool in the midst of arid life. Thanks for the thread prayer that never ends. I also dedicate this thesis to Dahlawi Dahlan, the best father in the world. Thank you for guiding me writing the blue sky with my rhymes.

In the process until the completion of the thesis, I realized without support various parties, it was very difficult for me to get to this point. On this occasion I would especially like to thank various parties who have helped researcher:

1. Ms. Istiadah, M.A. as my supervisor. I want to say thank you very much to her, who tirelessly guided and provided knowledge, suggestions, and corrections so that this thesis could be completed.
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Finally, I realize that this thesis is not perfect. Therefore, I will always accept criticism and suggestions. But hopefully, this thesis can provide benefits and contributions to people.

Malang, June 11th, 2021

Abdullah Muhammadi

## ABSTRACT

**Muhammadi, Abdullah** (2021) Religious Hatred Portrayed in Dan Brown's "*Origin*". Undergraduate Thesis. Department of English Literature, Faculty of Humanities, Universitas Islam Negeri Maulana Malik Ibrahim Malang. Advisor: Istiadah, M.A.

*Keyword: Sociological Approach, Belief, Religion, Hatred*

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Religion is always interesting to discuss. From time to time, it is nothing more than a dialogue about religion that is so strongly debated. But as technical and scientific developments progressed, individuals began to shift their focus to technology and science and abandoned religious beliefs. There is little doubt that atheists and liberals are discriminated against, alienated and often the target of religious hatred. Therefore, religious hatred is sometimes mixed with hatred related to ethnicity. There is little doubt that atheists and liberals are discriminated against, alienated, and often target religious hatred. Dan Brown's novel *The Origin* describes many incidents and behaviors of religious hatred committed by atheists and liberals against religious people. This novel shows the conflict between atheists and religious leaders and depicts religious hatred between followers of religions, even with followers of the same religion. This study aimed to (1) determine the types of religious hatred (2) determine the causes of Religious Hatred, which is described in the novel *Origin* by Dan Brown.

This research is categorized as literary criticism. The researcher analyzes and interprets literary works using the sociological approach of literature and the theory of religious hatred by Neil Addison. The researcher can analyze and interpret literary works with a sociological approach by relating them to social life. The researcher uses the theory of religious hatred by Neil Addison to find out the novel's contents, namely types of religious hatred and the cause of religious hatred.

This study shows three types of religious hatred depicted in the novel: blasphemy, religious harassment, and threats. First, blasphemy can be committed by using art, methodologies, and doctrines as tools to commit blasphemy. This is one of the constant disputes and sources of conflict between religious leaders, philosophers, and writers. Whether used in literary works as a motive, intended as a direct or indirect attack on religious institutions. Second, religious harassment in the novel *Origin* attacks religion that aims to influence religious followers to not believe in it anymore. The third is threatening; in this context, the assailant makes the adherents of that religion think he is a wrong religious follower. In addition, the cause of Religious Hatred in the novel includes religious prejudice. Religious prejudice takes the form of the assumption that religious people are dangerous; in *Origin*, this is done by people who are not adherents of the religion and by adherents of the religion itself.

## ABSTRAK

**Muhammadi, Abdullah** (2021) Kebencian Terhadap Agama yang digambarkan dalam Novel "*Origin*" karya Dan Brown. Skripsi. Jurusan Sastra Inggris, Fakultas Ilmu Budaya, Universitas Islam Negeri Maulana Malik Ibrahim Malang. Penasihat: Istiadah, M.A.

*Kata Kunci: Pendekatan Sosiologi, Kepercayaan, Agama, Kebencian Terhadap Agama*

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Agama selalu menarik untuk dibahas. Dari waktu ke waktu, tak lebih dari sebuah dialog tentang agama yang begitu sengit diperdebatkan. Tetapi seiring perkembangan teknis dan ilmiah, individu mulai mengalihkan fokus mereka ke teknologi dan sains dan meninggalkan keyakinan agama. Ada sedikit keraguan bahwa ateis dan liberal didiskriminasi, diasingkan, dan seringkali menjadi sasaran kebencian agama. Oleh karena itu, kebencian agama terkadang bercampur dengan kebencian yang berkaitan dengan etnis. Ada sedikit keraguan bahwa ateis dan liberal didiskriminasi, diasingkan, dan sering kali menargetkan kebencian agama. Novel Dan Brown *The Origin* menggambarkan banyak insiden dan perilaku kebencian agama yang dilakukan oleh ateis dan liberal terhadap orang-orang beragama. Novel ini menampilkan konflik antara ateis dan pemuka agama serta menggambarkan kebencian beragama antar pemeluk agama, bahkan dengan pemeluk agama yang sama. Penelitian ini bertujuan untuk (1) mengetahui jenis-jenis kebencian agama (2) mengetahui penyebab terjadinya kebencian agama yang dideskripsikan dalam novel *Origin* karya Dan Brown.

Penelitian ini termasuk dalam kategori kritik sastra. Dalam penelitian ini peneliti menganalisis dan menafsirkan karya sastra dengan menggunakan pendekatan sosiologi sastra dan teori kebencian agama oleh Neil Addison. Dengan pendekatan sosiologis, peneliti dapat menganalisis dan menginterpretasikan karya sastra dengan mengaitkannya dengan kehidupan sosial. Peneliti menggunakan teori kebencian agama oleh Neil Addison sebagai pisau untuk mengupas dan mengetahui isi novel tersebut, yaitu jenis-jenis kebencian agama dan penyebabnya.

Penelitian ini menunjukkan bahwa ada tiga jenis kebencian agama yang digambarkan dalam novel, yaitu penodaan agama, pelecehan agama, dan pengancaman. Pertama, penistaan agama dapat dilakukan dengan menggunakan seni, methologi, dan doktrin sebagai alat untuk melakukan penistaan agama. Ini adalah salah satu perselisihan dan sumber konflik yang secara terus menerus terjadi antara para pemimpin agama, filsuf, dan penulis. Baik digunakan dalam karya sastra sebagai motif, baik yang dimaksudkan sebagai serangan terang-terangan maupun tidak langsung terhadap institusi keagamaan. Kedua, pelecehan agama dalam novel *Origin* digambarkan sebagai serangan terhadap agama yang bertujuan untuk mempengaruhi pemeluk agama agar tidak mempercayainya lagi. Yang ketiga mengancam; dalam konteks ini, yang dilakukan penyerang adalah membuat para penganut agama tersebut memiliki pikiran bahwa dia sedang menjadi penganut agama yang salah. Selain itu, penyebab kebencian agama dalam novel tersebut antara lain prasangka agama. Prasangka agama berbentuk anggapan bahwa orang beragama itu berbahaya, dalam novel *Origin*, hal ini tidak hanya dilakukan oleh orang-orang yang bukan penganut agama tersebut tetapi juga oleh penganut agama itu sendiri.

## ملخص البحث

عبد الله محمدي (2021) كراهية دينية مصورة في "أصل" دان براون. أطروحة جامعية. قسم الأدب الإنجليزي ، كلية العلوم الإنسانية ، مولانا مالك إبراهيم الدولة الإسلامية جامعة مالانج. المستشار: استياد ، ماجستير  
الكلمة الرئيسية: النهج الاجتماعي ، الإيمان ، الدين ، الكراهية.

الدين دائما مثير للاهتمام للمناقشة. من وقت لآخر ، لا يعد الأمر أكثر من حوار حول الدين يتم مناقشته بشدة. ولكن مع تقدم التطورات التقنية والعلمية ، بدأ الأفراد في تحويل تركيزهم إلى التكنولوجيا والعلوم والمعتقدات الدينية المهجورة. ليس هناك شك في أن الملحدين والليبراليين يتعرضون للتمييز والنبذ وغالبًا ما يكونون هدفًا للكراهية الدينية. لذلك ، تختلط الكراهية الدينية أحيانًا بالكراهية المرتبطة بالعرق. ليس هناك شك في أن الملحدين والليبراليين يتعرضون للتمييز والنبذ وغالبًا ما يستهدفون الكراهية الدينية. تصف رواية دان براون الأصل العديد من حوادث وسلوكيات الكراهية الدينية التي يرتكبها الملحدين والليبراليين ضد المتدينين. تُظهر هذه الرواية الصراع بين الملحدين والقادة الدينيين وتصور الكراهية الدينية بين أتباع الديانات ، حتى مع أتباع نفس الدين. تهدف هذه الدراسة إلى (1) اكتشاف أنواع الكراهية الدينية (2) معرفة أسباب الكراهية الدينية الموضحة في رواية دان براون الأصل.

يدخل هذا البحث في فئة النقد الأدبي. يقوم الباحث في هذه الدراسة بتحليل الأعمال الأدبية وتفسيرها باستخدام المنهج الاجتماعي للأدب ونظرية الكراهية الدينية لنيل أديسون. من خلال نهج اجتماعي ، يمكن للباحثين تحليل وتفسير الأعمال الأدبية من خلال ربطها بالحياة الاجتماعية. تستخدم الباحثة نظرية الكراهية الدينية لنيل أديسون كسكين لاستكشاف ومعرفة محتويات الرواية من أنواع الكراهية الدينية وأسبابها وآثارها.

تظهر هذه الدراسة أن هناك ثلاثة أنواع من الكراهية الدينية موصوفة في الرواية ، وهي الكفر والتحرش الديني والتهديد. أولاً ، يمكن ارتكاب التجديف باستخدام الفن والمنهجيات والمذاهب كأدوات لارتكاب التجديف. هذا هو أحد الخلافات المستمرة ومصادر الصراع بين القادة الدينيين والفلاسفة والكتاب. سواء استخدمت في الأعمال الأدبية كدافع ، سواء كان المقصود منها الهجوم المباشر أو غير المباشر على المؤسسات الدينية. ثانيًا ، توصف الإساءة الدينية في رواية الأصل بأنها هجوم على الدين يهدف إلى

التأثير على أتباع الديانات حتى لا يؤمنوا به بعد الآن. الثالث هو التهديد. في هذا السياق ، ما يفعله المعتدي هو جعل أتباع ذلك الدين يعتقدون أنه من أتباع الدين الخطأ. بالإضافة إلى ذلك ، فإن أسباب الكراهية الدينية في الرواية تشمل التحيز الديني. يأخذ التحيز الديني شكل افتراض أن المتدينين خطرون. في وقت لاحق من رواية الأصل ، لم يتم هذا فقط من قبل أشخاص ليسوا من أتباع الدين ولكن أيضاً من قبل أتباع الدين نفسه.

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## **CHAPTER I**

### **INTRODUCTION**

This chapter contains a background as an introduction overall. So that, this chapter covers the background of the study, the problem of the study, the significances of the study, scope and limitation, the definition of critical terms, previous studies, research method, and systematic discussion in this chapter to give easiness to learn another chapter further.

#### **A. Background of the Study**

Religion is always fascinating to be discussed. Almost nothing is so intensely discussed from time to time other than a discourse on religion. Why is there always such a specific place in religious matters? Some individuals claim that people are fundamentally religious creatures, creatures with religious tendencies. History tells that people have worshiped gods since long ago (Armstrong, 1993). Religion (God) is the source of truth, and it has an essential function in life. Religion then becomes the basis of existence, the wellspring of the truth.

Some even believe that the most significant source of chaos on earth is several religions (Brown, 2017). The atheists and liberalists commonly make these kinds of assumptions. Racial hatred is, therefore, a regular occurrence without surprise. Religious extremism hence frequently occurs. According to the Pew Research Center research, the most persecuted religious groups were Christians and Muslims, while Hindus and Jews were the second-largest. 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 tolerance level to the Indians, which was pursued in 14 countries (in 2013 - 9 countries), has grown (in Mykhalskyi, 2018). Sometimes, it is challenged by a tendency towards freedom, which strains the social and cultural connections between groups and individuals, leading to disrespect, intolerance, and, unfortunately, ultimately leading to tension and conflict.

Negative religious prejudices can lead to confrontations between men, atheists or not. Such religious intolerance can be intimidating and violent against religious "other" in some circumstances if such hatred becomes extreme (Waller, 1997). The conflict between groups arises in turn. Conflict is characterized as a social process involving two or more groups with particular interests and negative impacts (Robbins & Judge, 2017). In our current day, atheists and religious organizations are still suffering strife. Differences in faith cause conflict between groups (Mayer & Neil, 2013, cited by Muad, 2020).

One of the conflicts between groups is a crime of religious hatred. Religious hatred undergone by religious communities has occurred for a long time. Religious hate has been characterized as threatening words or actions instead of threatening, disrespectful, or offensive words or actions, both of which can result in penalties for inciting religious hatred (Thompson, 2012). Recently, Religious hatred occurred between religious communities, atheist groups, and religious organizations. It's no wonder that belief in religion will be inferior to

science related to technology. Some people who are not religious often show hatred towards religious adherents and vice versa, which leads to religious hatred (Yunus, 2014).

According to Neil Addison (2007), religious hatred is described as "disliked a category of people who have been marked through the reference of religious faith or lack of religious belief." Love is not defined in the Act as "the emotion or feeling of hatred, an active hate, detestation, enmity, ill will, and evil will." The term "hatred" is described in the Oxford English Dictionary. Hate is described as 'bearing the opposite of 'to love,' in extreme hatred, to hate or bear malice.

Neil Addison (2007) then assumes the form of religious hatred. The first types of religious hatred are religious blasphemy, including contemptuous, reviling, abusive, or ridiculous remarks regarding Deity. The second type is religious harassment, and there are many ways to deal with religious harassment. The final phrase is "threatening," which is not described in legislative terms but refers to attempting to exploit threats, announcing one's intention to hurt, and threatening. The word "threatening" is usually used to indicate consequences. If a person wants to get results from actions, he will have effects, whether the products are very likely or very unlikely to happen.

Dan Brown has written various best-selling novels, including *The Da Vinci Code*, which has ignited intellectual discourse among readers and academics. It is one of the all-time best-selling books. He grew up on a prep school campus, where he was fascinated by the paradoxical interplay between

science and religion. Dan Brown is the son of a math teacher and a church organist. Finally, these themes were the backdrop for many of his novels (Pramesti, 2020).

*Origin* was first published in English in October 2017, as previously reported. This book was nominated for Mystery & Suspense in the same year as a Goodreads Choice Award. For more than 20 weeks, the *Origin* had been on the New York Times bestselling list. *Origin* has now been translated into different languages and published. Robert Langdon's series describes the other historical sites visited by Langdon, the lovely and insightful woman who accompanied Langdon on his work and his divisive storytelling themes (Pramesti, 2020).

*Origin* takes setting is in Spain. Dan Brown spent four years researching and spending a lot of time writing *Origin*. This story tells about Robert Langdon, an atheist and computer scientist Edmond Kirsch at the Guggenheim Museum who invited him to participate in a discovery disclosure event. It is said that his invention answers two fundamental questions about human survival in the world; these questions are "Where do we come from?" and "Where are we going?" However, chaos occurred, and Edmund was killed. Langdon is accused of participating in the murder and kidnapping of Ambra Vidal, the future fiancé of the King of Spain. Langdon had to chase time to prove his innocence while revealing Edmond's discovery. Langdon traces the dark corridors of historical and religious secrets. He must think quickly to reveal the secrets while avoiding enemies (Rizky, 2020).

Like his previous novels, Dan Brown makes a story about Langdon, in

which he must solve the Edmond Krisch murder case after he just got out of prison. Dan Brown features a female character in this story, and it turns out that this woman has an attachment to the case that also helps Langdon solve it. In various Dan Brown novels, these female characters are different. At the end of the novel, Langdon finds the protagonist and reveals the problem that became an important story in this novel. Then Langdon looked for various solutions which were found in various historical buildings.

The topic of religious hatred is often posed as a hot concern in literary works. Dan Brown (2017), through his work entitled *Origin* express his opinions to readers, Dan Brown uses literary works. Literary works are also active in spreading and forming a culture within society. Literary works were used in the public and domestic worlds as combat weapons to establish a more fair and harmonious life.

The researcher chose *Origin* novel as the research object because it has an exciting story about the conflict between a scientist with futuristic thoughts, evidenced by his scientific discoveries about religion and different opinions with religious people. The theme in this novel is hatred in the name of religion.

## **B. Research Question**

Based on the background above, several problems related to research can be formulated as follows.

1. What are the kinds of religious hatred portrayed in Dan Brown's *Origin*?
2. What is the cause of religious hatred in Dan Brown's *Origin*?

### **C. Purpose of study**

Based on the research questions above, the study's objectives can be formulated.

1. To know the kinds of religious hatred portrayed in Dan Brown's *Origin*.
2. To know the cause of religious hatred in Dan Brown's *Origin*.

### **D. Scope and Limitation**

The researcher will offer scope and limitations. The researcher used/ chose the novel Dan Brown's *Origin*, published in 2017. The writer only discusses the book from the religious hate. The theory used is the theory of religious hatred by Neil Addison.

### **E. Significance of the study**

Based on the topic, there are considerations and purposes that the writer has decided. The researcher expected that this study would be beneficial theoretically and practically.

Theoretically, the researcher expected to contribute the literary understanding related to religious hatred through sociological criticism by Neil Addison's theory.

Practically, this study is intended to develop the research towards Dan Brown's *Origin* seen from the perspective sociological, literary criticism approach and Neil Addison's stance on religious hatred.

Furthermore, this study is intended to provide valuable knowledge to scientists, scholars, and prospective researchers. Furthermore, this research is

intended to help students examine literary works, especially the *Origin* novel.

## F. Definition of Key Terms

To avoid confusion, the researcher defines terms frequently used in this study. The followings are the terms commonly found in this study.

1. **Sociological literary criticism:** A tool to analyze a literary work using sociological theory. Its talks about ways in which humans adapt to their environment.
2. **Religion** is a system of culturally conditioned lived practice, and on the other hand, religion is a gift from deities or spirits to humans' well-being.
3. **Hatred** is the emotion of intense dislike, a feeling of dislike so strong that it demands action.
4. **Religious hatred** is defined as hatred against a group of people who refer to religious belief or lack of religious belief.
5. **Religious Blasphemy** is anything that includes contemptuous, reviling, scurrilous or ludicrous matter relating to God or the Bible.
6. **Religious Harassment** is unwanted behavior that intends to promote religious dignity and produce an intimidating, hostile, insulting, humiliating, or offensive environment.

## G. Previous Studies

The researcher relates these studies to the other researchers with the same object. The first previous studies come from Lucas Miranda, entitled

*Ultraconservatives in a Contentious Cusp between Past and Future: Origin, a Novel by Dan Brown.* This article explores the different forms of ultraconservative anti-intellectualism (from their stances on evolution and climate change and their conspiracy theories). Brown's book focuses on the generational tension between leftists and conservatives, depicting a very specific far-right and responding to a hopeful and diverse youth (while exploring how political perception, fake news, and public information in the virtual era affect politics). The essay concludes that by waging war on science and purposefully pushing anti-change policies, conservatives are waging war on rationality, defaming reason, and allowing fascist-authoritarianism to shape policy if we should aim for a more open, egalitarian, and post-capitalist world.

The second previous study is from O. Pieshkova, titled *Postmodernism Literary Text: Tendencies towards Intermediality (Based on the Novel "Origin" by Dan Brown)*. The paper reflects on the relationship between different types of art within the literary text framework, as dictated by the growing relevance of text encoding and transcoding as semiotic constructs. The results demonstrate the tendency of literary texts discovered implicitly and expressly in the intermediate substance of postmodernism. Overt means are evident at the linguistic level. In contrast, subtle means require critical analysis that implements sensory perception and reassesses ART's semantics—a kaleidoscope of abstract metaphors, images, and symbols.

Other previous studies come from Fitri Handa Yani, English Department student of State Islamic University of Sunan Ampel Surabaya, titled *Langdon's*

*Effort to Reveal Edmond's Killer and His Hidden Discovery in Dan Brown Origin Novel.* The essential character in the study was Robert Langdon. Robert Langdon welcomed Edmond Kirsch to his presentation on his discovery. He was led to Langdon's participation in the crime. Langdon observed Edmond being shot by an unknown man. It has affected Edmond's previously undisclosed secret revelation. This research reflects on Langdon's attempts to identify the murderer and seek the mysterious discovery of Edmond. The researcher employs John G. Cawelty's Detective Formula to answer these questions. Using a qualitative descriptive instrument, the researcher discovered that Langdon pursued and killed the murderer. Thus, Langdon has found Edmond's lost treasure. Finally, Langdon may learn that Edmond's death was planned by Edmond's private Artificial Intelligence adviser, Winston.

The fourth previous study, Medina's theses, titled *Catholic Church's Symbols in Robert Langdon Series by Dan Brown's Origin*. Student of English Department of Soegijapranata Catholic University Semarang. This research aims to identify the Catholic Church icons used in the Church. Dan Brown's *Origins*, as well as the meaning of the symbols. The research approach was qualitative analysis. The author employed Semiotics Theory to investigate the recurring symbols of *Origin*. The author discovered that the Catholic Church's symbols, such as the crucifix, the cross with the figure of the body of Jesus Christ, reflecting the destiny; the Papal Cross, a symbol of the Pope's strength, showing the trinity and authority; the rosary beads, the fields of evolution, particle physics, and cosmology; Representing the religion that is backed by science Crucifix, a



sign of Jesus' death and resurrection, representing Jesus' redemption; and Lambda, a mathematical symbol used in the fields of evolution, particle physics, and cosmology, representing a religion that embraces knowledge.

The fifth previous studies for my research are theses written by Nina Amelia Pramesti Dewi, a student of the English Department at Jember University, titled *The Representation of Artificial Intelligence Dominance in Dan Brown's Origin*. According to this analysis, technology's sophistication plays a significant role in making technology a subject and a human entity. Admittedly, it's a bit contradictory, but humans are the ones who create technology and should be the ones who maintain it. The researcher employs Stuart Hall's representation theory in conjunction with Michel Foucault's discursive method to reveal the issue's essence. Since this study is a word or a non-numerical number, it is known as qualitative analysis.

The last previous studies are written by Surya Rizky, a Communication Science Faculty of Social and Political Science Muhammadiyah University North Sumatra. His thesis has a title *Analisis Semiotika tentang Humanisme dalam Novel Origin Karya Dan Brown*. This research reflects on the two most important issues often presented by famous societies in the Western world, especially Europe, after the Middle Ages. First, what is the root of humans? Second, what is our next destination? This study investigates the novel *Origin's* humanist views and beliefs, semiotic components, and social reality. The analysis method used is qualitative, with a systematic narrative study paradigm.

In Addition, six previous studies used Dan Brown's *Origin* novel as their

object did not discuss religious hatred. Moreover, previous studies that discussed religious hatred did not use the *Origin* novel as the research object. Meanwhile, in this research, the researcher examines the novel *Origin* from a sociological perspective and uses Neil Addison's theory of religious hatred to describe the kinds and the causes of Religious Hatred described in Dan Brown's *Origin* novel.

## **H. Research method**

This part describes the methods used to collect data for this research. This chapter comprises the following sections: 1) research design, 2) data source, 3) data collection, and 4) data analysis. The following is an overview of certain parts.

### **1. Research Design**

This study is literary criticism. The researcher analyzes the novel *Origin* by using a sociological approach. This approach is appropriate for analyzing literary works that focus on religious hatred portrayed in Dan Brown *Origin*.

The theory used is the theory of religious hatred from Neil Addison, which focuses on religious hatred's kinds and causes. Kinds of religious hatred include religious blasphemy, religious harassment, and threats. Then, the causes of religious hatred include religious prejudice.

### **2. Data Source**

The research data source is Dan Brown's *Origin*, 474 pages published on October 3 2017 by Doubleday the United State. The data used by the researcher in analyzing the book is in 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 religious hatred. Therefore, the most appropriate data collection techniques in this research are done by the following steps:

- a. The researcher is reading *Origin* novel carefully to understand the novel's content and find out the primary data related to the research problems in words and expressions in the book.
- b. Then the data indicating religious hatred, causes of religious hatred, on religious people are highlighted and marked to sort data.
- c. The researcher is categorizing the data based on religious hatred cases.
- d. Classifying the data according to the appropriate kinds of religious hatred, the causes of religious hatred, and then putting them into tables.

### 4. Data analysis

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

- a. The researcher is interpreting the data from *Origin* novel based on the theory of religious hatred from Neil Addison.
- b. The researcher is analyzing the data from *Origin* novel based on the kinds of religious hatred, including religious blasphemy, religious harassment, and threatening, then the causes of religious hatred, including religious prejudice as a cause of religious hatred.

- c. Thus, the final stage of the analysis is to conclude the data according to the theory mentioned above.

## **CHAPTER II**

### **REVIEW OF RELATED LITERATURE**

In this chapter, the researcher explains and elaborates relevant literature related to religious discrimination and the sociological approach. First, it is commenced with explaining the sociological process in literary criticism. Then, it is continued with the definition of religion and belief. Afterward, it is followed by understanding religious hatred and describing its cause.

#### **A. Sociological Approach in Literary Criticism**

Literature is a social creation that uses language in its design. Along with the development of time, the study of literature is expanding and almost covers all branches of science, including one in the cultural and social context. The relationship between literature and culture is very closely related. This is because many literary works discuss social and cultural life. Therefore, there is a close connection between literature and society. As stated by Wellek & Warren, the literature-society relationship defines how people affect literature and decide and evaluate literature's status in society (1949:54). Plato studied community as an interconnected and organized labor and social injustice mechanism. The wisdom of the law is social security or social order, in which public interest takes precedence over each sector's interests (Swingewood, 1991).

Etymologically, sociology comes from Latin, namely *Socius*, which means partner, and *Logos* which means scientific (Comte, 1857: 41). In terminology, taking the definition from Emil Durkheim (2009: 36), that sociology is a science that researches, analyzes, and studies various social facts, including those related

to action; ways of thinking and feeling that exist outside the individual. In addition, Henslin (2014: 59) stated that sociology is a science that studies society, patterns of social relations, social interactions, and the culture of everyday life. Hence, sociology is a branch of science that focuses on studying people's lives and interactions in society.

The research, assessment, and analysis of literature is literary criticism. The word "criticism," which means "judge," is derived from the ancient Greek word "criticism" (Habib, 10). According to Tim Gillespie, literary criticism is the discipline through which literature is understood, studied, and assessed. The purpose of literary criticism, more specifically literary sociology, is to deepen knowledge of literature in relation to society by demonstrating that fiction does not contradict reality. Literary work is imaginatively formed, yet its imaginative framework cannot be comprehended apart from its empirical foundation. Literary labor is more than just an individual symptom; it is also a societal phenomenon (Ratna, 2003: 11).

The sociology of literature conveniently identifies the literary works by relating them with social life. The literature ideas are dominant in this approach as for sociology theories, the complementary hypothesis functions (Ratna, 18). On the other side, Wiyatmi (2019: 14) also describes that the sociology of literature is characterized in literary studies as an approach that considers social aspects and criticizes the academic work.

Literature and culture are the most popular approach in identifying literary works as social records describing social reality (Wellek & Warren, 1949: 55).

This is because society's social life is closely related to culture. Culture is born from the social habits of certain people. Therefore, culture and society are two things that may not be separated, so that is not surprising that several literary works are written to describe and criticize social and cultural life. This illustrates the intimate link between literary works and social life, whose manifestation employs language as a channel for delivering signals between writers and readers about a literary work.

In addition to Wellek and Warren, Goldmann's opinion states that all human activities and written text types should be given an individualist interpretation (Goldmann & Boelhower, 1980). Bennett believes that "texts and the world" are related. However, the term 'texts and the universe' suggests a difference between texts on the one hand and the world. In interpreting such mimesis and imitations, this is often inferred in terms of realism, naturalism, and metaphors, which characterize the text as the worldwide window or help represent nature (Bennett & Royle, 2005: 68).

Jacques Derrida has a controversial statement about literary works and social life in his book entitled *Of Grammatology*: "There is nothing outside of the text" (Derrida, 1995, cited by Muad, 2020). Derrida means that there is no other reality in the text but cannot be accessed. One way to understand the text as reality is to treat text as part of reality and believe that literary text will produce reality (Bennett & Royle, 2005). Derrida's statement is also almost similar to what English believes. She states that book historians need to know that the true essence of their research is not the text but the sociology of the text, which shows

that various forms of books always include evidence of history as a model of human behavior (English, 2010). Derrida and English say about the relation between text and reality shows that the text also describes a social reality. This can be drawn on the relation between literary and social works; sociology in literary criticism.

Likewise, it was discovered in the book *Novel Readings* (1990) that the novel can be used as a repository of social data. Still, it depends on how readers interpret the novel collectively besides its intended context (Singer, 2011). The book is a history and social chronicle in the beginning. At a specific time, the social catalog still will prove that it best represents and that one's culture doesn't need to be a sociologist to look at it (Goldman n, n.d.).

In the research method, the sociological approach is sometimes debatable as the real-life research reveals several inconsistencies with methods and assumptions based on perfect buildings in a sociological approach. Though ideal forms of creativity are fictionally built, actual types are agreed upon in the real world (Bulmer, 1984). The sociological approach research concerns the connection between some elements of fictional literature (ideal) contents, which they embody, without transposition or straightforward transposition, and social fact (real-style) life (Bulmer, 1984).

On the other hand, literary criticism has critical purposes in studying literature. It strengthens the reader's overall reading skills and works to overcome reading problems (Gillespie, 2). However, fundamental advances of thought are supported by literary criticism. The reader can label a particular writer as



romantic, classical, or contemporary by literary critique. The reader often learns by literary analysis under what culture a respective author worked in and how she tried to subvert it in any manner. Besides this, the reader can reach some comparative literary merit appraisal of the writer, even in any suitable setting, through literary criticism to interpret individual lines or sentences (Habib, 11).

From the explanation above, it can be said that literary criticism includes many aspects, one of which is social. The sociological approach in literary criticism is used to see how a literary work describes and critiques social life. In the sociological approach, literature can be studied through three perspectives. First, the perspective of literary texts means that researchers analyze them to reflect people's lives and vice versa. Second is the biological perspective, where the researcher analyzes from the author's point of view. This perspective will relate to the author's life and social and cultural settings. The third is the receptive perspective, where researchers analyze the public acceptance of literary texts (Abrams, 1981: 178, quoted by Shafran, 2020: 21). This also shows that the emergence of a literary work is closely related to time and the (social) environment.

## **B. Religion and Belief**

In the book *The Elementary Forms of the Religious Life*, Durkheim (1995) discusses religion as values and culture implemented through rituals. Religious rituals are a form of expression of worship directed to God by their adherents. In this world, according to Durkheim, there are so many religions that one religion and another do not have ordinary theology and traditions. In carrying out religious

teaching, its adherents regard which behaviors are allowed and prohibited by religion to separate the sacred from the profane from all religions.

In defining religion, there is a debate between experts. There are various religions globally, including Islam, Christianity, and Judaism, which are religions revealed by God/s, while Hinduism is polytheistic (Vickers, 2008). Therefore, it is very difficult to define "religion" simply. However, on the other hand, it cannot be denied that the religions in the world cannot be separated from values and practices aimed at God (Hinnels, 2005). God is of the most vital objects of a "symbol" ritual practice, such as the giving of offerings, animal sacrifices, fruits, and so on. Therefore, the existence of religions can be a term manifested from the faith in God of its adherents.

Etymologically, "religion" comes from the Latin "religion," meaning the relationship between roots and culture. In this case, it can be interpreted simply that religion comes from people's habits adopted to be culture and norms agreed by consensus. On the other hand, Durkheim, a sociologist, argues that religion is a manifestation of faith characterized by a system of values and religious practices (1995). Religion is synonymous with practices and rituals. In this regard, Geertz views faith as a) the act of a system of symbols, b) building a solid and all-embracing human mood and purpose, c) formulating a conception of the order of public life (Geertz in Boyle, 2004).

According to Eller, religion is related to and includes the theories and ideas governing the problems of the world's life. In this case, religion is also called "ontology," which is incarnated into any belief that exists, namely in the

form of creatures, powers, and reality. These are also called moral beliefs. At the same time, those related to the supernatural are called religious beliefs. In this regard, religious beliefs are part of general beliefs where religion is an assumption of "truth" made by people with such an assumption (Eller, 2007).

Durkheim describes faith as the system of convictions or activity unified concerning holy things, things divided and forbidden, values and practices uniting an everyday religious society called "Church" or house of worship and its followers (Durkheim, 1995). A behavior or thinking is religious whether the individual believes that he practices his faith. For example, organizations may be called holy if the individuals concerned believe they work religiously (Hinnells, 2005).

Meanwhile, according to Durkheim, the meaning of faith itself is a unified belief system or activity related to sacred things, values, and practices that are allowed and prohibited. In carrying out the activities of religious values and practices, religious communities gather in a place called a "church" or other houses of worship (1995). A person can be said to be a devout follower of a particular religion, and it can be seen when the individual believes that they have practiced what they have believed in. For example, an organization can be called sacred if each individual is concerned that whatever they have been doing is according to religious guidance or is working religiously in Hinnells' term (2005).

According to Allport, a person is unfamiliar with the remarkable and incredible mystical fact that the real is "totally different" from human beings

themselves (Allport, 1951). This is why religion and belief should be used to create the requisite faiths as human dignity and honesty (Vickers, 2008:13).

Religion and belief must relate to the people of the world. It is vital to make people believe in knowing uncertain things and develop a sense of virtue (Vickers, 2008:13). In the meantime, according to Henslin, religious beliefs contain ideals (as in life we consider to be excellent and desirable) and cosmology, a global picture (Henslin, 2014). Deal (2004) states that the exclusion of something else which would contaminate its dignity and integrity is an uncompromising approach to the invasion of other species. Religion is like an immune shield protecting the community's body from external infection. Religious values, rituals, and organizations defend societal identity from the risk of external pollution (Deal & Beal, 2004).

According to Boyle (2004), religion centers on limited classes in regions and cities. It has broader transnational networks where fundamental loyalty to their participatory culture is caused by institutions that transcend society's national, ethnic, and legal structures. Therefore, at the end of the 20th century, ideology became a major factor in the public domain regarding the construction of identity politics.

Religion and belief cannot probably be separated from humans. It is “an inherent race” in humans, becoming an integral element of identity and individuality (Addison, 2007). A civilized society will well receive different religions and beliefs. In a democratic society, different beliefs and religions always find a comfortable place. They live in peace and respect each other.

However, such characteristics are not very visible in recent years. The tradition of mutual tolerance has decreased. A terrible thing has covered the colonial background by some countries in the form of religious intolerance and persecution (Addison, 2007).

### **C. Religious Hatred**

Religious hatred is defined as hatred towards a group of people referring to or looking at religious belief or lack of religious belief. Hate itself does not mean action, but is defined in the Oxford Dictionary (2009) as: "'the emotion or feeling of hate, active dislike, detestation, enmity, ill will, malevolence'. Hate is defined as: 'to hold in very strong dislike, to detest, to bear malice too, the opposite of "to love"' (Addison, 2007). Therefore, hate can originate from within the abstract, the invisible.

One of the causes of religious hatred is a lack of understanding of certain religions. Misunderstanding of religious teachings in each individual potentially creates religious hatred. Everyone who does not have a deep and correct understanding of religion or ideology can bring thoughts of destroying people of various religions. This kind of thing encourages hatred and harassment towards someone who doesn't have the same religion or belief as what we believe (Addison, 2007).

Religion is a marker of group identity, and it is commonly intertwined with other facets of identity, such as nationalistic, multicultural, and cultural components. As a result, religious hate is often mixed with hatred based on ethnicity or nationalistic fervor. Religious intolerance is most readily observed in

violence, and it is most efficiently conveyed through violence. It manifests itself most visibly in cycles of violence, in which groups exchange hateful words and violent acts on a mutual and often escalating basis. Religious hatred, however, is not an unavoidable result of cultural encounters and can be resolved through education, increased contact, legal intervention, the promotion of competing for religious feelings, and other means (Corrigan, 2007).

Religion, for some people, is an aspect of identity. It is a group identity related to other identities, such as culture, nationalism, and customs. As a result, religious hatred is often mixed with hatred originating from ethnicity, race, culture, and nationality issues. The real form of religious hatred is through intolerance, which affects violence. This shows that groups exchange hateful words and acts of violence based on different religions or different beliefs. Religious hatred cannot be separated from cultural and ethnic issues. However, religious hatred can be prevented and resolved through education, increased contact, legal intervention, promotion of religious competition, and others (Corrigan, 2007).

In addition, the term 'lack of religious faiths' may denote someone that do not have particular religious faith interpretations retained by specific individuals or associations. It demonstrates that a group of people of a specific religion might inspire hate of other people of the same religion who are deemed unreligious or compromises with the enemy religion considered unreligious (Addison, 2007).

Psychologically, hatred is an evil and destructive emotional state, as stated by Wiesel in Vetlesen (1990: 271) that hatred is not the answer whatever the

question. The creation of this negative feature is the result of a reactive attitude that contains emotions that have long been in the body and are an essential component of healthy interpersonal interactions. Hatred is more often used as a villain's mark and as a source of dehumanizing and disproportionate violence. As a result, the popular discourse of 'cycles' of hatred; apparently an impending threat in the aftermath of mass bloodshed. The reactive attitudes can be considered to "embody our notions of responsibility" (Walker 2006: 25), and it has been stated that by exhibiting these emotions, we "demonstrate our commitment to specific moral norms as social life regulators" (Wallace 1994: 69).

The spread of hatred can take many forms, not only by directly insulting a particular religion. Hatred against other faiths can also be done by spreading negative stigma against adherents of specific faiths or spreading negative issues against certain religions' religious activities. Thus, the scope of the target of hatred is extensive and flexible in developing in any form (Imanuel, 2013).

Looking at the past, history records that religious hatred occurred among the three major religions: Christianity, Islam, and Judaism. In addition, other religions, namely the religion of Ancient Rome and its rival religions in the Danube, England, and North Africa, also play an important role in cases of religious hatred. For example, in the late first to early fourth centuries, the empire persecuted Christians under the guise of Roman law, which called Christian rituals and practices sinful and heretical. One of the causes is the misunderstanding by religious hatred perpetrators about certain religions (Weller, 2006).

In some other cases, it was also said that painting Christians was immoral. Religious crimes, including religious hatred, are not included in the general law category because they are intermittent rather than systematic, as depicted in history. Gibbon in Corrigan (2007: 1-2) stated that religious intolerance and its impact in the form of a campaign of violence and religious hatred launched by fanatical

Christians against Jews, Muslims, and Roman polytheists, for example, emerged as a political path of the century. Fourth and theological coalescence of Christianity. These fanatical armies lacked the authority and discipline to invade the peaceful population of almost every province in Rome at that time.

Furthermore, the term "lack of religious belief" can refer to persons who do not share a certain interpretation of religious belief held by a specific person or organization. This implies that there may be instances where a group of followers in a specific religion incites hatred towards other members of the same religion whom they see as lacking in religious adherence or as compromisers with enemies of the faith (Addison, 2007: 141).

#### **D. Kinds of Religious Hatred**

Neil Addison (2007) has several views on religious hatred. The first type of religious hatred is blasphemy, which includes derogatory, insulting, or inappropriate comments about God. The second type is religious harassment, and there are many ways to carry out religious harassment. The latter part is "threatening", which is not defined in legislative terms but refers to attempts to exploit threats, announce one's intentions to harm, and threaten (Addison, 2007). The word "threatening" is usually used to denote consequences. If one wanted to get the result of an action, he would affect it, so it didn't matter whether the threat was very likely or highly unlikely.

##### **1. Religious Blasphemy**

In simple terms, blasphemy is covering things that contain elements of insulting, indecent or inappropriate things related to God, prophets, and scriptures



(Stephen, 1950, in Addison 2007: 122). In some countries, blasphemy is a long-standing violation of the law. In England, for instance, for understandable historical reasons, the blasphemy law applies to the protection of the Christian religion in its Anglican (Church of England) form. On the other hand, in English law, a person who is against religion and denies the existence of God is not considered blasphemy if it is done politely and well.

In etymology, blasphemy has close meaning to the recent idea of hate speech. Blasphemy means ‘speech that hurts’ or ‘hurt’ to fame/ reputation: slander, defame or deface. The word is widely understood as *blapto* (‘to hurt’). The second one, *pheme*, means ‘speech, talk, utterance, and ‘fame and reputation’ (Sherwood, 2021: 46). Meanwhile, the opposite of blasphemy is a euphemism that originally means ‘to avoid bad words in religious rites’, or in other words, ‘speaking well’ by avoiding words that are too embarrassing or harsh. According to these precise definitions, blasphemy is speech that hurts or offends, as opposed to speech that does not. The concept also seems to have a strong social dimension: damage to the reputation or face (Sherwood, 2021: 47). The dictionaries also agree that blasphemy is somehow religious, defining blasphemy as ‘profane speaking’ or ‘speaking sacrilegiously’ about ‘God or sacred things.

Gilbert Keith (1905) said that blasphemy is an artistic effect based on a philosophical conviction. Blasphemy is dependent on belief and is disappearing with it. Blasphemy is still a controversial term that crosses the limits between art, theology, and doctrine. It is the apple of discord and the source of everlasting conflict between religious leaders, philosophers, and writers, continuously

refreshed. Whether used in literature as a motive, discursive method, or subversive device, whether meant as an overt or indirect attack on religious institutions. Blasphemy appears to underpin an impressive variety of fictional and metaphysical books, including John Donne's *Biathanatos* (posthumously printed in 1647 by Donne's son).

As stated by Addison (2007: 123), in its journey, blasphemy has begun to decline in the 20th century. R 87, the publisher was successfully sued for publishing a pamphlet comparing Jesus' trip to Jerusalem to a 'circus clown on a donkey.' Still, after that case, there were no further prosecutions until 1977 and the cases of *Whitehouse v Gay News Ltd* and *Lemon* [ 1979] 2 WLR 281. This is a private lawsuit brought against the editor and publisher of the newspaper *Gay News* for publishing homoerotic poetry about Christ and the crucifixion. The High Court upheld the conviction but lifted the editor's prison sentence, saying it did not consider it a case deserving of a prison sentence.

As a common law offense, Blasphemy can only be tried in court, that is, before a jury. At the Crown Court in England, the final sentence was life imprisonment and a fine. However, the government argued in *Bowman v Secular Society* that the essence of blasphemy offenses is not the term used, but rather their manner, their brutality or slander, or, more accurately, because they tended to threaten peace and then to undermine public morals in general, to destabilize the fabric of society, and become the cause of civil strife (Addison, 2007).

Finally, blasphemy is a crime in words or statements in offensive terms that shocks certain sects or religions (Addison, 2007). Therefore, the perpetrators

of blasphemy are threatened with punishment for blaspheming and offending religious adherents. Blasphemy is not one of the fundamental pillars of a democratic society for growth and development. As the Court has repeatedly defended, freedom of speech is one of the fundamental pillars of a democratic society and one of the main conditions for its growth and development. What the Court defended about free speech applies to 'information or 'ideas' that are well received or treated as offenses of Religion that are not offensive or indifferent and shock, insult, or disturb any State or segment of the population (Addison, 2007).

## **2. Religious Harassment**

There are two significant ways in which the law deals with religious harassment. Where an employee is subjected to religious persecution in the course of their jobs, all of which prevented employers from subjecting workers to bigotry or "any other downside." Harassing behavior was considered by courts and tribunals to be behavior that was a "detriment" (Addison, 2007).

As quoted in the EU in Council Directive 2002/73/EC and EU Council Directive 2000/78/EC, that harassment is defined as “unwanted behavior with the aim or result of violating the dignity of a person and creating an intimidating, hostile threat. an environment that demeans, humiliates or offends” (Addison, 2007: 104). Departing from this definition, harassment is an act that falls into the category of crime because it tries to disturb other people or groups. Behavioral harassment, since the last few years, has been rife, one of which is in the workplace. The concept of the workplace has been well established for several years. Racial harassment is recognized as a contravention of the Race Act 1976

and 'Enough' with the Discrimination Act 1975. However, although the phrases 'race' and 'sexual harassment' have been used extensively in cases under this Act, until 2003, there is no specific term for it. Definition of needs in both measures (Addison, 2007: 104).

According to Eddison (2007: 105), religious harassment occurs when a person ('A') subjects another person ('B') to harassment on the basis of religion or belief by engaging in unwanted conduct with the purpose or effect of, 1) violating B's dignity, 2) creating an intimidating, hostile, degrading, humiliating, or offensive environment for B, 3) having the effect of violating B's dignity, or 4) having the effect of creating an intimidating, hostile, degrading, humiliating environment for B. Assume a religious member of staff said that he was going on pilgrimage to 'pray for all you sinners. In such situation, a reaction such as 'don't bother praying for me, religion is a load of nonsense' would most likely not be considered harassment, even if it may be perceived as an unduly confrontational answer (Addison, 2007: 106).

Harassment is common in Western cultures (Juvonen and Graham, 2001; Monks, Smith, Naylor, Barter, Ireland, and Coyne, 2009; Pörhölä and Kinney, 2010). A malicious action or behavior focused on various power imbalances between the aggressor and the victim (Holmes & Holmes-Lonergan, 2004). Vulnerable individuals are more likely to face violence since they lack the means to deal with challenging circumstances. The vulnerability of trans people (people whose identity does not correspond to the biological sex at birth) is exacerbated by social isolation and a lack of cultural and legal resources. For example, bigotry

and violence against trans persons are yet to be resolved by passing some Spanish laws concerning sex rectification and the advancement of sex equality (see Ley 3/2007; Ley Orgánica 3/2007).

Furthermore, the public exhibition of trans identities fosters transphobic behaviors when cisgender identities (non-trans) are threatened and gender hierarchies are jeopardized. Cisgender individuals risk their gendered rights within sociocultural structures where a binary sex/gender structure prevails (Nagoshi, Adams, Terrell, Hill, Brzuzy & Nagoshi, 2008; Witten & Eyler, 1999).

With the introduction of this current legislative concept of harassment, old cases in which tribunals concluded that such forms of behavior did not constitute sexual or racial harassment should be treated with caution, as the new definition of harassment could well overrule them. However, it seems that behavior that may have been considered discrimination under the 'any other downside' case law would continue to be considered harassment under the current constitutional term (Addison, 2007).

### **3. Threatening**

According to the Oxford English Dictionary, the word 'threatening' is defined as "to attempt to intimidate by threats, to announce (usually conditionally) one's intention of inflicting harm on, to menace." Declaring one's intention to injure or punish to manipulate'. However, these threatening words are not specifically defined in the law. This is because the 'threat' is still debated whether the courts consider certain threatening behavior as a fact to be decided which is

only decided by a jury based on the facts or a legal matter that must be decided by a judge (Addison, 2007: 142).

If in the case of this threat, there is an example that occurred in London on February 3rd, 2006. There was a massive demonstration with some protesters carrying boards or placards, 'behead those who insult Islam'. The demonstration in London is a form of opposition to some people who are considered insulting to Islam in making cartoon caricatures of the Prophet Muhammad. Such placards can threaten everyone who insults Islam, even though it is only intended for certain people or groups. However, on the other hand, people displaying signs "God will punish those who watched 'Gerry Springer the Opera'" because it is not a threat and an invitation to anyone to do something. However, this is only a form of personal religious beliefs about what God will do (Addison, 2007: 142).

One unique aspect of the legislation is that threatening behavior must be directed at a group rather than a person, so that, for example, if the Bill had been in effect during the Salman Rushdie affair, it would not have applied to those who were inciting hatred of Salman Rushdie because, even if they were inciting hatred on a group level, they were not inciting hatred on an individual level (Addison, 2007). Those who defended Salman Rushdie and criticized elements of Islamic belief that were being used to justify the campaign against him, on the other hand, may have faced punishment for inciting religious hatred against Muslims! (Addison, 2007). However, incitement to abuse or murder against a specific person, such as the threats made against Salman Rushdie, might and could have been prosecuted under ordinary criminal law.

## **E. The Cause of Religious Hatred**

For racial categories, as for religion, a distinction should also be made. It is essential to distinguish between the various aspects of unequal treatment and consider how they are related to each other so that possible response measures can be adapted to the nature of the problem involved. Regarding the schedule set by "race" and "ethnicity," facts have proved that it is imperative to distinguish between "racial prejudice," "racial discrimination," and "racial disadvantage." Racial prejudice is the cause of hatred, while racial discrimination and disadvantage influence hatred. It is parallel to the category of analysis used for unequal treatment based on religion (Addison, 2007). Therefore, according to Addison, the cause of religious hatred is religious prejudice.

### **1. Religious Prejudice**

Weller (2004: 57) mentioned in his work *The Dimensions and Dynamics of Religious Discrimination* that religious prejudice is a stereotyping of certain religious groups through views that can injure individuals and establish a basis for exclusion and unjust treatment. Stereotyping, for example, is firmly ingrained in Western countries' attitudes of Muslims. Religious prejudice is frequently, but not always, founded in the historical heritage of a conflictual relationship that has evolved over many centuries involving the intersection of religion, politics, and warfare. Religious prejudice is commonly exhibited in ignorance, one of the most frequently reported causes for unfair or discriminatory treatment, in the project's field interviews. One of example is the events of 9/11. The bombing of the twin World Trade Center buildings in 2001 was a significant change not only for the

United States, but also for Islam and Muslim countries. The Twin Towers attacks reinforce the bad impression that Islam is anti-Western and associated with violence (Rahayu, 2021: 2).

Religious prejudice sometimes arises because of a less profound perception of a particular religion. Most adherents of the majority religion do not know much about minority religions, so religious prejudice appears against them. As with the term terrorism, which is often associated with Islam, especially after the 9/11 incident, the US government then campaigned with the jargon "War on Terrorism" which led to sending US troops to many Muslim countries such as Iraq, Libya, Afghanistan. If you look back in historical roots, the term terrorism is closely related to socio-geo-political relations and the contestation between the western and eastern powers, which has been seen since the contestation and crusade between Christians and Muslims in Jerusalem in the first century (Rahayu, 2020: 03). The things above are very likely to become seeds in society so that what is called religious prejudice arises.

According to Weller's (2004: 58) research, which says that many interviewees from minority religions and communities felt that members of the majority society knew very little about them. For example, one individual explained that a neighbor was 'shocked' that Jews don't celebrate Christmas/ Jesus. A Zoroastrian adolescent noted that when other young people inquire about her faith, they frequently inquire whether she attends church. When she tells them she has a temple in London, they say, 'it can't be a legitimate religion if you just have one temple.' Another example of religious bias is a Shikh's observation that people



believe someone wearing a kirpan is hostile or dangerous. A Jehovah's Witness remarked that people assume they are 'uneducated and indoctrinated,' and discussed popular opinion of Jehovah's Witnesses being part in a 'controlling American organization.' However, actively developing and obeying their conscience is a vital aspect of their beliefs (Weller, 2004: 69). In the other hand, Family and social relationships damaging effect roles in the formation of violent minds in young individuals who went on to conduct so-called religious-based violence (Rahayu, 2020: 108).

In addition, according to Weller (2004), several people interviewed reported that people who are not religious often show considerable fear and suspicion of people who have a very strong religious identity and commitment. It is noted that people who have had bad experiences about a particular religion will generalize that perception to other members of that religious group, even more so to all religions. This shows that religious prejudice is a thing that tends to lead to hateful behavior towards religion. Thus, Henslin (2018) assumes that religious prejudice is one thing that affects the occurrence of acts of religious hatred and religious discrimination.

Finally, ignorance may lead to prejudice in the form of comments such, 'what's wrong with your head?', as a Sikh man recalled being asked, while insults about Muslim women's traditional clothes, such as, 'where's the fancy dress?', are fairly uncommon. Those who were subjected to what they perceived to be insulting statements frequently had to determine if the ignorance and lack of common sense sprang from a lack of interest or from a deep-seated animosity.

Such hostility is related to a different dimension and dynamic of religious discrimination', in which 'religious prejudice' morphs into 'religious hatred' (Weller, 2004: 70).

### CHAPTER III

#### FINDING AND DISCUSSION

This chapter is divided into categories depending on the study's objectives. The first refers to the religious hatred portrayed in Dan Brown's *Origin*. The second section explains the cause of Religious Hatred in Dan Brown's *Origin*.

##### **A. Kinds of Religious Hatred Portrayed in Dan Brown's *Origin*.**

The role of religion in living began to be problematic in a time full of research and the exponential development of technology today. Religious hatred has taken place in more than 100 countries worldwide, as stated by the Pew Center Research. Islam, Christian, Jewish, and Hinduism are the most marginalized religious communities (Mykhalskyi, 2018).

Dan Brown's *Origin* (2017) is a novel thematically about Robert Langdon's struggle to reveal his findings. The research results that Edmond Kirsch will announce were rejected by religious groups, especially Islam, Christianity, and Judaism. These findings are feared to affect religious communities and threaten religious plurality globally. In addition, *Origin's* novel is full of arguments against atheism and spiritual abuse, resulting in religious hatred.

The researcher will enter the contradictory context in the *Origin* novel that occurs between religion and anti-religion before discussing the religious hatred faced by believers and then influencing the behavior of religious hatred in the *Origin* novel:

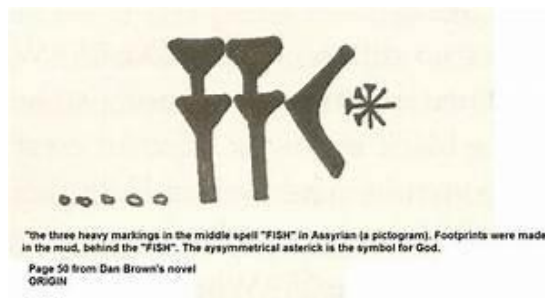
Ironically, *they will now be the first to learn the truth*, Kirsch thought, wondering how they would react. Historically, the most dangerous men on earth were men of God...especially when their gods became threatened. And I am about to hurl a flaming spear into a hornets' nest (p.1).

The statement above shows the figure of Edmond Kirsch, who is anti-religious. He says God's men are the most dangerous people in the world. In this case, the servant of God in question is a religious group. Kirsch said so as he was to visit the world's leading religious dignitaries, including Bishop Valdespino (representative of Christianity), Rabbi Yahuda Koves (representative of Judaism), and Syed al-Fadl (representative of Islam). According to Kirsch, religious people are dangerous, especially when their god is abused and threatened.

He compared the threat of fanatical God-followers to a beehive and himself to a spear that would strike the nest. When the hive is attacked, the hive inhabitants, namely the bees (in this case, the clergy, religious figures), become enraged and retaliate. This demonstrates Kirsch's words, "the most dangerous man on earth was God's men". Meanwhile, attacks on beehives have become a transparent mode of violence directed towards religious sects, including Islam, Judaism, and Christianity. In this case, the three faiths, namely Bishop Valdespino, Rabbi Yahuda Koves, and Syed al-Fadl, are portrayed by three religious' figures in this book.

### **1. Religious Blasphemy**

One thing that legitimizes religious hatred is a piece of art (Blasphemy). The artwork is seen as a means of legitimizing hatred of the faith. The work is Edmond Kirsch's painting. The following is the artwork:



“Well, first of all,” Langdon said, “Edmond inscribed this piece in clay as an homage to mankind’s earliest written language, cuneiform.”

The woman blinked, looking uncertain.

“The three heavy markings in the middle,” Langdon continued, “spell the word ‘fish’ in Assyrian. It’s called a pictogram. If you look carefully, you can imagine the fish’s open mouth facing right, as well as the triangular scales on his body.”

The assembled group all cocked their heads, studying the work again.

“And if you look over here,” Langdon said, pointing to the series of depressions to the left of the fish, “you can see that Edmond made footprints in the mud behind the fish, to represent the fish’s historic evolutionary step onto land.”

Heads began to nod appreciatively.

“And finally,” Langdon said, “the asymmetrical asterisk on the right—the symbol that the fish appears to be consuming—is one of history’s oldest symbols for God.”

The Botoxed woman turned and scowled at him. “A fish is eating God?”

“Apparently so. It’s a playful version of the Darwin fish—evolution consuming religion.” Langdon gave the group a casual shrug. “As I said, pretty clever.” (Pict. 1, p. 50)

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 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). The character of the fish that consumes God is an example of the extinction and disappearance of religion by the consumption of knowledge. 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 aims to attack the world's religious parliaments as representatives of world religions.

In addition, there was also religious blasphemy in the City of Madrid in the streets. The research observations of Kirsch containing claims against religion were used in the form of slurs as the basis for legitimizing blasphemy against religion. 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 demonstrating 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).

Kirsch's anti-religious presentation influenced the wider community, including youth. The above data indicates that citizens rejected the existence of faith. As the data above shows, people carried an inscription, "Pontius Pilate killed your prophet – you killed ours." "There was a protest against the protesters against the religious, especially at Valdespino, by the inscription: "Pontius Pilate (a prefect 5 of Romans 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. The demonstrators carried the words "*Apostasia*," 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 pictures. 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:



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 (Pict. 2, p.275).

The above photo, of course, represents an insult to religion, which symbolizes someone who throws a cross into the waste place. The image still shows religious hate, on the other hand. A crucible cast in the trash means religion is no longer required in modern times, especially Catholicism. Faith is to be rejected.

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 above data shows that Kirsch is a figure of science. At the Guggenheim Museum, Kirsch's statements on religious extinction and the growth of science are discussed in public and broadcast live to people worldwide. The goal is to persuade them not to believe in religious doctrines and move towards science and technology. The details here reveal that Kirsch's assaults on religions are guided mainly by scientific legitimacy.

Kirsch's declarations on religious extinction and the expansion of science will be debated and broadcast live to the public worldwide at the Guggenheim Museum. The aim is to influence them to stop believing in religious teachings and shift their orientation towards science and technology. However, the specifics

show the attacks on religions by Kirsch.

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 above data reveals that the character Edmond Kirsch insists that existence starts with the laws of physics. He thought there was no divine influence in the development of this life. The religious beliefs that God made life with him are a lie. Human beings will learn by research and empirical findings because of physical laws and human beings. Science is more important than faith. That's what Kirsch legitimizes in attacking beliefs.

In the middle of his presentation, Langdon demonstrated that humans today are modern humans.

"Today, we no longer believe in stories like those about Zeus—a boy raised by a goat and given power by on-eyed creatures called Cyclopes. For us, with the benefit of modern thinking, these tales have all been classified as mythology—quaint fictional stories that give us an entertaining glimpse into our superstitious past."

The ceiling now showed a photo of a dusty library shelf, where leather-bound tomes on ancient mythology languished in the dark beside books on nature worship, Baal, Inana, and innumerable early theologies (p.98).

Langdon described the account of Zeus in this presentation, which was classed classified as mythology by modern minds. The narrative is a fictitious narrative filled with superstitions and illusions. Zeus' history is like a fairytale, which youngsters are generally read during their sleep. Religious teachings that make Zeus a god is deemed weak in thought since they believe in superstitions. Everything linked to those deluded gods' teachings is regarded as an error and a



falsehood that drives people to think narrowly. Therefore, Langdon asks the audience in the following sentence to forsake these old doctrines, which are meaningless.

"Thing is different now!" Langdon's deep voice declared. "We are the Moderns." In the sky, fresh image appeared—crisp and sparkling photographs of space exploration...computer chips...a medical lab...a particle accelerator...soaring jets.

"We are an intellectually evolved and technologically skilled people. We do not believe in giant blacksmiths under volcanoes or in gods that control the tides or seasons. We are nothing like our ancient ancestors." (p. 98-99)

Langdon explained in this remark that all has changed. The people of today have entered a new period, that is, the contemporary period in which logic and openness are needed to compete. Langdon made it plain to the world today that modern people aren't the same as old god-worshipping forefathers. Human beings are becoming intelligent and intellectually and technologically developed. When people still have their tradition and way of thinking, Langdon argued that people couldn't compete and be left behind by faith in absurd religious doctrines.

At the start of the presentation by Kirsch, Langdon stated an argument in the form of blasphemy for religion in which he wrote. Then, he transmitted it to the audience. What he imparted affected both regular people and religious leaders as a teacher.

## 2. Religious Harassment

According to Addison, as explained in the previous chapter on religious harassment, religious harassment is handled according to the law in two important ways. First, if an employee is religiously abused during his career, all this prevents the employer from turning the employee into fanatical or "other

inconvenience." Second, courts and courts have found harassing behavior to be "harmful" (Addison, 2007). then below are some of the data obtained by researchers in the *Origin* novel about religious harassment.

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).

These data indicate that Kirsch pronounced an offensive and harassing sentence without pause. Kirsch also tries to destroy and eradicate religious ideas, apart from insulting. He said he could kill the interpretation of religions with complete confidence. He predicted and made it possible for religions to destroy arrogantly. The age of religion is gone. This is a challenge to the world's faiths. No more people will believe in God who exists in the world. The world will be full of science and technology-oriented people.

He was like Prophet Musa when he was ascending a mountain—Moses climbed a mountain to embrace God's Word... And to do just the same, I scaled a wall. Prophet Musa/ Moses has ascended into a mountain to reach God and receive revelations from God in the legends of holy faith. But Edmond, on the other hand, climbed the hill to kill God by informing the three religious' leaders of his observations. He said these words before three figures of religion. This is an affront to beliefs and insults.

In addition, religious harassment 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).

These data suggest that Kirsch has been directly engaged in controversy with religious figures. Kirsch attacks religions with plans to restrict their conception of human life and destinies. He arrives as an enemy who destroys the "lie" of creation in religions. Naturally, within the world religions, this has created hatred. In other locations, not only the three religious leaders but also the general public, he voiced insults against faith. By announcing God's destruction, he transmitted abuse and harassment to beliefs. He felt the gods were no longer important to the wisdom of a human being.

"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).

Furthermore, he said that many people already have blind confidence and trust in religious teachings. Therefore, according to him, there should have been a theological interpretation that is not meaningful. This is undoubtedly a kind of religion that discredits.

The image of the priest appeared on the screen, and 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 thought that technological breakthroughs would kill all theological theories. This aims to remove religions from the world of Kirsch's life. He was

upset with faith and didn't like it. Modern humans should focus on logical rationality now and no longer believe in religious myths. Kirsch then made a remark that was very scary for ordinary people and figures in world religions. In the novel, it is stated:

"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 too close," he said, "and the age of science is dawning." (p.104).

This assertion demonstrates Kirsch's ambition to remove the reality of religion from the world and undo all lessons that religion has taught that are false. For example, religious myths of creation would defeat scientific hypotheses. The abuse Kirsch does target some individuals and religious communities worldwide in this way. However, Kirsch's negative bias towards religion views them as silly citizens.

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 above data reveal Kirsch's argument that religious people are dumb. Since they are irrational and absurd in their lessons. Just stupid people, according to him, believed in nonsensical teachings. For example, it would be scientifically impractical for a person to step on the water without any support. As intelligent people, in an ordinary sense, humans could not serve a god in the shape of an animal like a four-armed elephant. This is the delusion that Kirsch refers to in religious lessons. Kirsch added in the following sentence:

"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 declaration suggests an absurd and nonsensical instruction. This strengthens Kirsch's belief in faith. Unfortunately, the citizens who keep their views on this illogical teaching still make him confused. A man shouldn't believe in these ridiculous supernatural delusions anymore in modern times like today. The same is transmitted in the novel in other citations.

The image of the priest appeared on the screen, and 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).

Kirsch also considers what religion teaches as a blind conviction in this quotation. This he transmitted and broadcast lives during a presentation at the Guggenheim Museum. His presentation was intended to influence the audience to abandon religious doctrines that had little meaning. Thus, it is an unreasonable theological prejudice created by ignorant beliefs and misunderstandings of spiritual teachings that Kirsch describes regarding spiritual lessons.

"I've made my decision," said al-Fadl. "We cannot sit idly by. We need to take control of this situation. Kirsch has 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 above statement shows that Edmond Kirsch has insulted and harassed the three religious' leaders. The character of Edmond Kirsch has despised all three religions. Although Kirsch's insults were not direct, this disturbed the three religious' leaders in a science presentation. Therefore, religious harassment beliefs

in the world, particularly Islam, Christians, and Judaeans, are regarded in the sense of Kirsch via a presentation as offensive and haunting. Because he broadcasts his presentation live and publishes it, which contains insults on religion, the audience can be swayed by the production and abandon faith. Kirsch's portrayal is an offence and abuse against the country's religious leaders. This would undoubtedly have a very troubling impact, even on the world's faithful (Brown, 2017).

"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 above data indicate that Edmond Kirsch's presentation attacking religions triggered concern and fear to the Rabbi Koves figure. Kirsch's production is, according to him, very contrary to the world religion doctrines. Therefore, the presentation would influence religious people and the general population who lack spiritual knowledge.

Rabbi Koves, but even other characters, have a sense of concern and anxiety because of bigotry. Even Syed Al-Fadl and Bishop Valdespino, as religious Muslims and Christians, became concerned and frightened because of attacks on faiths by Kirsch. He is concerned that Kirsch's presentation would influence the faithful. It says in the novel:

"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 show that Kirsch's assault on faiths worldwide has caused him to feel fear and anxiety. Al-Fadl was fearful that the discovery of Kirsch would damage the future of the religion of humanity as far as possible. Internally worried, Rabbi Koves and Bishop Valdespino brought him to his colleagues. He suggested and invited both to show the materials of Kirsch so that the religious group would not be troubled. This he did not intimidate the spiritual world members.

Valdespino decided with what al-Fadl proposed. He said that only doubting and discrediting Kirsch's findings would help prevent people from believing in their religion until Kirsch spreads his opinions. So, what the three Faithfull did was a form of resistance to religious harassment.

In the publication of the presentation, Kirsch's goal is to expose the "fact" that all religions in this universe are a source of chaos. The influence of faith disturbed Kirsch. He wanted religious ideas to be eliminated, and individuals left behind. Of course, for religious people, this is an alarming matter. Kirsch was annoyed by religions, but he did not at the same time think religious people were not troubled by the existence of his presentation, which attacked and discredited spiritual understandings in the world. It is, of course, an unfair act that religious people suffer. Kirsch even intends to overthrow the earth's religions among all in

his life.

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 above argument reveals Kirsch's harassment. The results he will present will destroy the fundamentals of religious comprehension and, even worse, kill the world's faiths. Kirsch has an ingrained distrust of faith. This hatred of religion ultimately leads to behavior of religious harassment. He intends to kill his life in the world, including faith and meaningless comprehensions.

On the other hand, Kirsch has been rooted in his dream and aspiration to eliminate world religions for a long time. Kirsch's aim, as mentioned above, is to eradicate 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 tries to break down the myths of belief from world to scientific explanation, including science and technology, and transform the mindset of world culture. What Kirsch has done to date is insult world religions and attack them. Religious attacks are a religious offence that requires religious harassment (Addison, 2007).

In this presentation, which might undermine and offend these faiths, the reaction of religious communities was adverse. Religionists believe that insult and assault are what Kirsch did. But Kirsch asked them instead to stop as the clergy wanted to counterattack them. And the fact is what Kirsch said.



"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 above paragraph shows how religious people are unfair. On the contrary, when Kirsch criticized religion, religious people were asked not to attack. This is an unethical procedure, of course. However, when attacked and embarrassed, every person has the right to answer. They are all human beings who have the right to be treated equally.

### **3. Threatening**

In the previous chapter, it has been explained about the meaning of threatening itself which according to Addison (2007), there is no concrete explanation that mentions the word "threat." However, in the Oxford English Dictionary, this is described as "an attempt to forcefully oppress, expressing an intention to hurt and threaten (usually on a condition)." Expressing someone's motive for exploiting injury or punishment. `` However, whether the requirements or individual behavior that the court wishes to address to be decided by the jury are based on the facts of a particular case and not a legal argument that the judge must determine. In the novel *Origin*, one character also threatens religious communities because they have negative prejudice against religion.

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)

At first sight, the comment above does not seem to suggest a dangerous practice. Therefore, the phrase said by Kirsch defines a contradiction, in which a

declaration that contributes to hate is triggered. The term that Moses climbed a mountain to accept the Word of God shows a form of the love of the Prophet Musa for faith, so he needs revelations from God to spread religion. Therefore, the sentence has a positive significance in this situation. The second sentence, meanwhile, reveals the reverse. To reject God and faith, Kirsch ascended the mountains. The phrase; I have climbed a mountain to do quite the opposite of the situation of Kirsch, which is cynical and pessimistic because a hate-religious practice is noticed from here. In other words, Kirsch's ambition to abolish faith indirectly reflects the statement. However, the negative labelling is often in threats and hate crimes that harm religious communities. This is seen in the *Origin* book.

“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).

This quote reveals that Kirsch has no religion, unlike the previous sections, which do not explicitly indicate Kirsch's threats to faith. Having walked under the stairs every day to the office, he even expresses his challenge verbally to superstition activities. The sentence 'going under the stairs every day' implies a way of ridiculing the gods. These actions naturally have consequences with acts of harassment against religion.

The two above results prove that the harmful effects of Kirsch are adverse. Religious hatred is motivated by religious bigotry and other things that make him dislike religion, notably obedience to his mother's faith.

“It’s not a pleasant story,” Edmond told Longdon. “As a high 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).

The mother of Kirsch, Paloma Calvo, is a Catholic devoted. Michael Kirsch fell in love with a Chicago university lecturer as an undergraduate. Paloma was pregnant out of wedlock due to a love affair. Michael also invited her to Chicago because his family excluded pregnant women out of wedlock. Unfortunately, Edmond Kirsch, a husband of Paloma, was murdered by a car when he returned from school a few months after his son was born.

She took the initiative to return to Cádiz after this incident. Her family opposed her, though, and thought she was bringing guilt. She was still depressed and warned of Paloma's disaster as a sign of God's fury. In a state of shame and terror, Paloma eventually redeemed her sin by becoming a nun in Spain's church. She does volunteer and then hangs herself up to not struggle physically. This story makes Kirsch even more hateful of faith. Religion is his mother's principal cause of death. She wished to take vengeance by revealing her mother's religious hypocrisy.

Moreover, his conversation with his tutor, Robert Langdon, also mirrored Kirsch's threats to faith. Since an undergraduate at Harvard University, Langdon has been Kirsch's tutor and companion in discussions. In this debate, the topics they talk about are God-related subjects.

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).

The above data show that Kirsch is an anti-religious atheist who clarifies that religions are his competition. Kirsch laughed at his description as Robert explained his firm overview of different theological lessons worldwide. Moreover, these nonsensical biblical teachings were undermined. As a scientist who deified rationality, Kirsch did not like the presence of religions. He had a mission in his life to burn the teachings of religions, even though he was born into a devout Catholic family. As his rival, he regarded religious people. This is a Kirsch-style disdain towards faith.

Kirsch is open-minded. He never felt frightened and was terrified of religious hate. He even presented it to individuals from all over the globe and televised it at the Guggenheim Museum.

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 religious, but Ambra had never imagined tonight's presentation would display such hostility.  
(p.107).

The information above reveals that Ambra Vidal did not intend to lead hostilities towards religious organizations with Kirsch's presentation. However, Kirsch's scientific presentation incorporates arguments and hate speech that might destroy religious concepts; the production of Ambra before knows that Kirsch is merely a scientific event. Furthermore, his presentation, as stated above, also was freely transmitted. Therefore, the fundamental reason for the religious hatred is Kirsch's portrayal.

The threats to religion in the novel are also depicted in Robert Langdon. Like Kirsch, Langdon is a fan of Blake's poetry. He enjoyed reading Blake's work

when he was a student at Harvard.

Seeing the words, Longdon instantly felt a ray of hope. The Four Zoes was the title of one of Blake's best-known prophetic poems—a massive work that was divided into nine “nights,” or chapters. The poem's themes, as Longdon recalled from his collage reading, centered on the demise of conventional religion and the eventual dominance of science (p.363).

The quotation showed that Langdon is also a lover of Blake's poetry, particularly a poem on the impending death of the religion due to the continuing development of human understanding. Langdon was encouraged to tackle religion by Blake's study of his work. In the novel, Kirsch delivers his scientific argument, the menace of religion in Langdon is shown. Kirsch presents a Langdon video, lecturing about the demise of faith before the session begins.

“If you’ve read my books,” Longdon’s voice continued, “you will have heard me use the term ‘God of the Gaps.’ That is to say, when the ancients experienced gaps in their understanding of the world around them, they filled those gaps with God.”

The sky filled now with a massive collage of paintings and statues depicting dozens of ancient deities.

“Countless gods filled countless gaps,” Longdon said. “And yet, over the centuries, scientific knowledge increased.” A collage of mathematical and technical symbols flooded the sky overhead. “As the gaps in our understanding of the natural world gradually disappeared, our pantheon of gods began to shrink.”

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

Overhead, the images of gods began twinkling out, one by one—gods thunder, earthquakes, plagues, and on and on (p.97).

It is evident from the preceding that Langdon is also a critic of religious doctrines. He explained the extinction of religions. The wisdom of faith cannot coexist. Religion is being supplanted by rapidly growing human intelligence. Religion's nonsensical doctrines will be lower than science's reason. The destiny of all the gods is the same, and they are extinguished.

Neil Addison also explains that violence or murder is included in this

section. One state official attacked religious figures mentioned in the novel under Kirsch's command. On religious leaders, he attempted murder. Allamah Syed al-Fadl was the first religious person murdered.

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 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 had stopped and ordered al-Fadl out of the car, leaving him in the darkness with no food or water (p.54).

The data above reveals the chronology of the murder of Syed al-Fadl. While in Dubai, one of them dumped it in the middle of the desert and took Syed al-Fadl's car. Then, in the middle of the desert, he left al-Fadl alone to death. His name was unknown to the killer. However, before he disappeared, the assassin al-Fadl had a strange stain on the palm of his right hand, a mark he did not admit. The sign is the sign of Victor; Victor is the slogan used for the state public sector. The country's people were under Winston's command. Winston itself is a sophisticated Kirsch technology.

The above assertion shows that bigotry in the assassination by state civilians against the religious person named Syed al-Fadl has been directly practiced. Killing is hate's worst result. Therefore, anything connected with religious hatred can have a harmful effect and damage a group or individual. This is called a theological disadvantage by Weller (2004).

Rabbi Koves was also threatening, including murder and telephone threats of death.

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 above data reveal, Rabbi Koves is being treated arbitrarily by an individual. Avilla was the chief of the military intelligence agent. He attempted to destroy the Rabbi because he is considered to discourage the ambitions of the Kirsch. The murder of a holy person is the worst result of threatening. In Kirsch, religious hatred leads to conflicts that affect religious hatred against religious leaders. The data above shows that religious people from Kirsch have overt racism.

It was because they wished to express their views on the fatal failure of Kirsch's presentation of criticizing a religion that they saw as an obstacle to Kirsch's ambition to overthrow faiths that such two figures were murdered. This is an unjustifiable act. All are entitled to argue for an opinion and the right to life what the murderer has done, threatening human nature and cannot, of course, be declared right.

However, threatening is about attacking individuals and people's communities. The *Origin* novel shows us that the attacks against Christians have been directly discriminatory.

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).

Furthermore, there is a threat in different religious groups and beliefs but a single faith. The above assertion indicates that Catholics bombed scores of people at Seville Cathedral. The target of the bombing of Seville Cathedral was because its teachings were considered to deviate from Catholic teachings in general. The different doctrine that the Catholics of Seville Cathedral taught was considered sinful. They are considered to have been taught the wrong doctrine to the members.

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

In addition to criticism over their bold claim about the papacy, the Palmarian Church endured allegations of brainwashing, cut like 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 above data explicitly outlines the indecent conduct committed to its members by the Palmarian Church. The Palmarian Church has been accused of brainwashing, bullying, and killing those who break the Church's rules. Certain things cannot be explained in human ethics and contradict a human desire to live and choose their way. For example, Bridget Crosbie, a church member, was punished for fleeing the Church. He did not comply with the morals and norms of the Palmarian Church that Crosbie decided to run from. What the Church was doing to Crosbie was a religious disadvantage, including discrimination, killing, bombing, torture, and so on.



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

...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 had been expelled from home by her family, she had opted to replace her sins in the Palmarian Church. However, she also had lewd acts in the Palmarian Church. The founders of the Church bullied her and manipulated her sexually. She attempted to get out of the Church due to this condition but failed. She eventually decided to end her life by committing suicide but could not stand the abuse by church authorities.

Paloma and Crosbie have been threatening. The bigotry was committed as an expiration of Paloma's sins. Unable to justify it. Any faith has never been threatening, so Paloma and Crosbie were done by Church leaders outside human borders. It abuses human rights, in other words.

The novel also shows that Paloma is directly discriminated against in the Church and the 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 following information is indicative of direct discrimination. In the family realm, this discrimination took the form of her parents' refusal to come

home to Paloma. Her family threw Paloma out of the house to breach the Catholic rule of religion. Even before marriage, she was pregnant. Because of this, Paloma's parents regarded her as a family embarrassment, which led to discrimination in exclusion and Paloma's reluctance to return home.

Naturally, it cannot be justified this kind of stuff. Everyone has the same rights in life, after all. The parents of Paloma did not portray human standards as a means of care. Despite her Country and destiny, Paloma is an individual who deserves justice and should not be treated negatively; expelled, discredited, discriminated against, and so on. If we look at Paloma's story above, the impact of her religious hatred lies when her family doesn't accept her anymore and discriminates against Paloma.

From some of the facts above, it can be concluded that the *Origin* novel describes three kinds of religious hatred. First is religious blasphemy, which is more shown through art, mythology, and ideology. Second, religious harassment in the novel *Origin* is more described as an attack on religion that aims to influence religious followers not to believe in it anymore. The third is threatening; in this context, the attacker is a scary follower of religions, including violence and murder.

## **B. Cause of Religious Hatred in Dan Brown's *Origin*.**

In the previous chapter, it has been explained that acts of religious hatred can occur because the reasons behind their occurrence cause them. According to Addison (2007), hostility against religion happens for a reason, namely religious prejudice. As in the novel *Origin*, hatred against religions is caused by one cause,

religious bigotry. Such behavior is usually carried out in words and actions both physically and morally.

### **1. Religious Prejudice**

Religious hatred is integrated into an individual, and the prevention of a religious community begins with a negative bias. If the conscience, feelings, and hearts strongly influence spiritual harm, religious harm fosters and expresses religious hate (Weller, 2004). However, most prejudices are detrimental and include prejudicing a lower category (Henslin, 2018). Prejudice isn't a negative hypothesis necessarily. For a company, this might be a reasonable inference. The negative stereotype of faiths or beliefs is the biases that appear in the book.

*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 above statement reveals Kirsch's harmful religious damage. The bias is in Kirsch's derogatory stereotype, as religious people are worldwide the most violent. This negative religious bias exists because Kirsch does not grasp a spiritual lesson, which leads to a misconception of religious teachings. He considers the followers of religion to be the most violent party. Furthermore, he is strongly assumed that there are conflicts and confusion due to various world religions. Yet every world religion never justified a competition or battle if we investigate this more thoroughly. Indeed, in the world, the participation of faiths brings dreams and missions for unity. Hate and fighting are not taught by religion. And if there was a war, it was not only religious doctrines but political issues (Armstrong, 1944). This presumption must be made known to prevent the use of

faith as a scapegoat for war.

In addition, the type of negative prejudice is viewing religious people as wrong people. Thus, both faiths are deemed inaccurate by Kirsch. The *Original* novel mentioned this kind of thing.

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 worldwide would realize that the teaching of all religions did indeed have one thing in common. They were all dead wrong (p.19).

The above information explains the meeting between Kirsch and religious leaders. These religious leaders were ludicrous and insulted by Kirsch during their conference. The aggressive action of Kirsch stems from pessimistic religious assumptions. He believes all religious beliefs to be incorrect. As mentioned above, the negative stereotype is false because of the lack of religious beliefs.

Another form of religious prejudice against religions regards 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 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).

Kirsch believes that religion is a mass illusion of insane people from the above information. In this case, the delusion of Kirsch is a hypothesis that concerns empty and disappointing religious teachings. Since he was a child, Kirsch's negative bias towards religion has been apparent. Adverse harm occurs when Kirsch's mother's assassination guides it. Harmful religious damage has

grown in Kirsch since this incident. It comes from the experience of those around us, as stated by Henslin (2018).

In other words, considering Kirsch's illusions about religion is a vacuum and a lie. Kirsch revealed the irrational essence of religious teachings on another occasion.

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).

Although a pessimistic bias begins that faith is an illusion, Kirsch's belief that religion is an irrational doctrine still affects. As a secular scientist, Kirsch argues that such foolish religious teachings cannot be opposed to logical observations by modern people according to the above evidence. The maximum possible application of rational and empirical observation is impossible if this insensitive religious interpretation is already integrated into people. Naturally, Kirsch's view is a derogatory religious bias caused by a lack of religious education and misunderstandings.

This is why Kirsch hates the sects of the world because of this negative bias. This was outlined in the book.

"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).

Kirsch is fortunate enough to be born from this quote in a very advanced American country in technology and research. This shows that he is very happy to live and grow up in an American country that has progressiveness in technology

and science, a liberal country that does not place much importance on religion. This subject implicitly shows a religious hate practice caused by religious prejudice.

In addition, as a liberal country, people living in America should abandon conservative and traditional religious understandings. Kirsch conveys this in the following 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 quotation also reveals that Kirsch dislikes Americans who still believe in biblical stories that tell the story of Adam and Eve's existence. He was troubled that people in a world noted for scientific progress and analytical research still believed in such fairy stories. Religious prejudice will then contribute as Kirsch does to religious hatred.

In addition, religious prejudice occurs not only to Kirsch but also to Avila, who is Catholic. 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 argument indicates a certain kind of religious prejudice to persons of the same faith. In the opinion of Catholic Ávila, Barcelona's famous church represents spiritual failure and dissolution. In his view, it was a misleading and heretical lesson learned in the Church. Although Avila is a Catholic, Avila still has religious prejudice. This is due to discrepancies in the interpretation of

spiritual teachings and ignorance and incomprehension of the religious teachings that vary. This then affects acts of religious persecution in particular. Avila also took on a mission involving abuse 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).

This is due to discrepancies in the interpretation of religious teachings and ignorance and incomprehension of the spiritual teachings that differentiate. This then affects acts of religious persecution in particular. Therefore, Avila also took on a mission involving abuse against the church's followers.

From the above data, it can be inferred that religious biases believe that religionists are dangerous people in the *Origin* of Dan Brown. Second, theological lessons are incorrect, absurd, irrational, and delusional since they cannot be logically proved. Third, since religious beliefs are heresy and blind conviction, it causes spiritual injury. Fourthly, Avila is a religious who views Catholicism beyond her school as a sign of decline and a heretic. Then Avila bombed the community in one of Barcelona's churches, beginning from this.

## CHAPTER IV

### CONCLUSION AND SUGGESTION

After examining the data in the previous chapter, the researcher presents findings and recommendations based on the results of analysis. This chapter is split into two sections. The first section provides a summary of all of the preceding chapter's analyses. The second section contains recommendations for all readers and scholars on the topic of this study.

#### A. Conclusion

Based on the data analysis above, the researcher concludes that three types of religious hatred are depicted in Dan Brown's *Origin* novel, namely religious blasphemy, harassment, and threat. Blasphemy can be committed using art, methodologies, and doctrines. This is one of the constant disputes and sources of conflict between religious leaders, philosophers, and writers. Whether used in literary works as a motive, intended as a direct or indirect attack on religious institutions. Second, religious abuse in the novel *Origin* is an attack on religion that aims to influence religious followers to not believe in it anymore. The third is threatening; in this context, the assailant makes the adherents of that religion think he is a wrong religious follower. In addition, the causes of Religious Hatred in the novel include religious prejudice. Religious prejudice takes the form of the assumption that religious people are dangerous. Later in the novel *Origin*, this is done by people who are not adherents of the religion and by adherents of the religion itself.



Furthermore, the novel describes the reasons behind religious hatred. In the book, the sources of religious hatred are religious prejudice. The initial research illustrates that religious bias arises from a lack of comprehensive information and misunderstanding about a specific religion. Therefore, there would lead to unfavorable prejudices against religion due to lack of compliance and misunderstanding in interpreting the religious teachings.

Finally, hatred against religions is behavior that should not be done and must be eliminated from the earth. Religious hatred essentially violates human nature as creatures created differently: 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, religious hatred against religious groups should be eliminated.

## **B. Suggestion**

This research is far from perfectness. So that it still needs to be refined in further study. 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 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 literature, especially those associated with the study of the sociology of literature with the theory of religious hatred by Neil Addison. The researcher observes that there are not many studies

of religious hatred 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 will be received with pleasure to make this research better.

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## CURRICULUM VITAE




Abdullah Muhammadi was born in Sumenep on June 19th, 1998. Before entering college, he had attended Senior High School of Annuqayah, Pondok Pesantren Annuqayah, Guluk-guluk, Sumenep, East Java. He started studying at collage in 2017 at the Department of English Literature, Universitas Islam Negeri Maulana Malik Ibrahim, Malang. During college, he is a member of several organizations, such as Lembaga Kajian Penelitian & Pengembangan Mahasiswa (LKP2M). In his spare time, he usually spends it to read books.

## APPENDIX

### 1. The Kinds of Religious Hatred in Dan Brown's *Origin*

No.	Description	Page	The Kinds of Religious Hatred
1	 <p>“Well, first of all,” Langdon said, “Edmond inscribed this piece in clay as an homage to mankind’s earliest written language, cuneiform.”</p> <p>The woman blinked, looking uncertain.</p> <p>“The three heavy markings in the middle,” Langdon continued, “spell the word ‘fish’ in Assyrian. It’s called a pictogram. If you look carefully, you can imagine the fish’s open mouth facing right, as well as the triangular scales on his body.”</p> <p>The assembled group all cocked their heads, studying the work again.</p> <p>“And if you look over here,” Langdon said, pointing to the series of depressions to the left of the fish, “you can see that Edmond made footprints in the mud behind the fish, to represent the fish’s historic evolutionary step onto land.”</p> <p>Heads began to nod appreciatively.</p> <p>“And finally,” Langdon said, “the asymmetrical asterisk on the right—the symbol that the fish appears to be consuming—is one of history’s oldest symbols for God.”</p> <p>The Botoxed woman turned and scowled at him. “A fish is eating God?” “Apparently so. It’s a playful version of the Darwin fish—evolution consuming religion.”</p> <p>Langdon gave the group a casual shrug. “As I said, pretty clever.”</p>	p.50	Religious Blasphemy



2	<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.275).</p>	p.275	Religious Blasphemy
3		p.275	Religious Blasphemy
4	<p>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.</p> <p>God is dead. God remains dead. And we have killed him. How shall we comfort ourselves, the murderers of all murderers? (p.271). -Nietzsche</p>	p.271	Religious Blasphemy
5	<p>"The expanding eyes of Man behold the depths of wondrous world." (p.364)</p> <p>"The dark religions are departed &amp; sweet science reigns."</p> <p>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>	p.364 & p.365	Religious Blasphemy
6	<p>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</p>	p.428	Religious Blasphemy

	life's big questions (p.428).		
7	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)	p.446	Religious Blasphemy
8	"Today, we no longer believe in stories like those about Zeus—a boy raised by a goat and given power by on-eyed creatures called Cyclopes. For us, with the benefit of modern thinking, these tales have all been classified as mythology—quaint fictional stories that give us an entertaining glimpse into our superstitious past." The ceiling now showed a photo of a dusty library shelf, where leather-bound tomes on ancient mythology languished in the dark beside books on nature worship, Baal, Inana, and innumerable early theologies (p.98).	p.98	Religious Blasphemy
9	"Thing is different now!" Langdon's deep voice declared. "We are the Moderns." In the sky, fresh image appeared—crisp and sparkling photographs of space exploration...computer chips...a medical lab...a particle accelerator...soaring jets. "We are an intellectually evolved and technologically skilled people. We do not believe in giant blacksmiths under volcanoes or in gods that control the tides or seasons. We are nothing like our ancient ancestors." (p. 98-99)	p.98-99	Religious Blasphemy
10	As Bishop Valdespino guided him along the pathway, Kirsch peered down the mountainside with a sardonic thought. Moses climbed mountain to accept the	p.15-16	Religious Harassment

	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).		
11	"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).	p.65	Religious Harassment
12	"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).	p.63	Religious Harassment
13	"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).	p.96	Religious Harassment
14	The image of the priest appeared on the screen, and 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).	p.102	Religious Harassment
15	"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 ling slow breath. "The age of religion is drawing too close," he	p.104	Religious Harassment

	said, "and the age of science is dawning." (p.104).		
16	"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).	p.65	Religious Harassment
17	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	Religious Harassment
18	"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	Religious Harassment
19	The image of the priest appeared on the screen, and 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	Religious Harassment
20	"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	p.66	Religious Harassment

	news will affect every human being – not just the pious." (p. 44).		
21	"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)	p.67	Religious Harassment
22	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).	p.67	Religious Harassment
23	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).	p.68	Religious Harassment
24	"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).	p.68	Religious Harassment
25	"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).	p.69	Religious Harassment
26	As Bishop Valdespino guided him along the	p.15	Threatening

	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)		
27	“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.406	Threatening
28	“It’s not a pleasant story,” Edmond told Langdon. “As a high 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.284	Threatening
29	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 the 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).	p.24	Threatening
30	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).	p.107	Threatening

31	Seeing the words, Longdon instantly felt a ray of hope. The Four Zoes was the title of one of Blake's best-known prophetic poems—a massive work that was divided into nine “nights,” or chapters. The poem's themes, as Longdon recalled from his collage reading, centered on the demise of conventional religion and the eventual dominance of science (p.363).	p.363	Threatening
32	<p>“If you've read my books,” Longdon's voice continued, “you will have heard me use the term ‘God of the Gaps.’ That is to say, when the ancients experienced gaps in their understanding of the world around them, they filled those gaps with God.” The sky filled now with a massive collage of paintings and statues depicting dozens of ancient deities.</p> <p>“Countless gods filled countless gaps,” Longdon said. “And yet, over the centuries, scientific knowledge increased.” A collage of mathematical and technical symbols flooded the sky overhead. “As the gaps in our understanding of the natural world gradually disappeared, our pantheon of gods began to shrink.”</p> <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>Overhead, the images of gods began twinkling out, one by one—gods thunder, earthquakes, plagues, and on and on (p.97).</p>	p.97	Threatening

## 2. The causes of Religious Hatred in Dan Brown's *Origin*

No.	Description	Page	The Cause of Religious Hatred
01	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).	p.13	Religious Prejudice

02	<p>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 worldwide would realize that the teaching of all religions did indeed have one thing in common.</p> <p>They were all dead wrong (p.19).</p>	p.19	Religious Prejudice
03	<p>"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).</p>	p.67	Religious Prejudice
04	<p>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).</p>	p.100	Religious Prejudice
05	<p>"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).</p>	p.327	Religious Prejudice
06	<p>"... 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</p>	p.327	Religious Prejudice



	problems of inbreeding.” (p.327).		
07	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.337	Religious Prejudice
08	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).	p.339	Religious Prejudice