



Literary Studies

# Violence Suffered by Christians, Jews, and Muslims Portrayed in Dan Brown's *Origin*: Sociological Approach

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## A B S T R A C T

Religion is always interesting to discuss. Almost nothing is so intensely discussed from time to time other than discourse on religion. However, with the development of technological and scientific advances, people began to shift their orientation to technology and science and leave religious beliefs. It is undeniable that as a result of this, religious people are discredited, isolated, and often become objects of violence, especially by atheists and liberalists. Origin by Dan Brown depicts many incidents and religious violence perpetrated by atheists and liberalists. The conflict between atheist and religious people makes the novel complicated and interested to read and study. The purpose of this study is to (1) determine the kinds of violence, and (2) to determine the causes of violence in the Origin by Dan Brown. In conducting this study, the writer employs the violence theory by Johan Galtung and the analysis concept of violence causes by Moghadam. Moreover, the sociological approach is used as a knife to peel and find out the correlation between literary works and social life. The results of this study indicate that there are three types of violence depicted in the novel, namely direct violence, structural violence, and cultural violence. In addition, the causes of violence in the novel are analyzed through three factors: individual, organizational, and environmental factor. Finally, religious violence is behavior that must be eliminated from the earth. Violence essentially violates human nature as creatures that are created differently, whether the race, language, culture, and even religion.

## I. INTRODUCTION

Religion is always interesting to discuss. Why does religious matter always occupy such a special position? Some people argue, basically humans are homo religious, beings who have religious instincts. History records that since a long time ago humans have worshiped gods (Armstrong, 1993). They consider that religion (God) has a significant role in life and is the source of truth. Therefore, religion is made the foundation of life - the source of truth.

However, in an era filled with science and the rapid development of technology today, the role of religion in life has begun to be problematic. One of the reasons is because some people think that in order to survive and compete in this modern era, humans should shift their orientation to science and technology (Harari, 2019). Some even also think that the main source of chaos that occurs on earth is due to the presence of different religions (Brown, 2017: 43). Consequently, religious hatred is unsurprisingly a common thing. One of the causes of the emergence of religious hatred is due to negative religious prejudice (Waller, 1997: 69). Negative religious prejudice and religious hatred can lead to conflicts between human beings, both among religious people or not, atheists. When such religious hatred becomes intense, in certain circumstances it can result in intimidatory and/or violent behaviour towards the religiously 'other'

(Waller, 1997, 69), in which in turn it arises conflict among groups. Conflict is defined a social process in society between two or more groups that have certain interests and have negative impacts on one another (Robbins & Judge, 2017). One of the causes of conflict between groups is differences in belief (Mayer & Neil, 2013, cited by Muad, 2020).

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

In addition, Galtung defines violence as a group or class monopolized insight or resources used for other purposes. Galtung sees violence as avoidable insult that destroys human needs and more generally in life. He argues that all threats that facilitate violence are also called violence because it brings bad to the object (Galtung, 1969, cited by Dhinnor: 21). Violence includes in several aspects. Those are based on skin color, sex, religion, ethnicity, education, age, politics, and disability. According to Galtung, violence is divided into three types: 1) direct, 2) structural, and 3) cultural violence. By cultural violence, it can be legitimized as direct or structural violence. Hence, Galtung offers the way to analyze violence through cultural violence which can blur violence directly or structurally. Simply, he defines direct violence as an event, structural violence as process; cultural violence as an invariant, permanence (Galtung, 1990).

Besides, violence will not occur without an underlying cause. According to Assaf Moghadam, the causes of violence are best understood when analyzed through three levels of factor: an individual, an organizational, and an environmental factor (2006: 81). The individual factor of violence offered here is concerned with the attitudes and motives of individuals involved in the planning and execution of violence. On the other hand, an organizational factor must be conducted and analyzed because organizations have motives and goals that are distinct from those of individuals. Organizational motives to commit acts of violence revolve first around the need for organizational survival (Barnard 1938: 216; Wilson 1973; Crenshaw 1985). Other than individual and organizational, the third level of factor seems to be the main cause of the occurrence of violence as violent acts are planned and executed by individuals who are the members of organizations, groups, or cells, in which these two factors in turn as stated by Moghadam are influenced by —broader environmental conditions that include the political, social, historical, cultural, and religious context|| (2016: 96).

In relation to literary works, issues concerning humans and society are often described through literary works as literary works are a reflection of society. The presence of literary works is at least influenced by culture and the recent condition where the society lives (Teeuw, 2003: 78). This reflects that literary works have a close relationship with social intuition, whose expression uses language as a medium for conveying messages between authors and readers regarding a literary work. The elements of life are in the form of various problems in the reality of human life. One of them is the problem of violence.

One of the world's foremost writers who put many sociological issues into his works is Dan Brown. One of his works entitled *Origin* (2017). This novel tells about the adventures of Robert Langdon in revealing Edmond Kirsch's scientific findings. The story in the novel begins when Langdon attends a presentation of an atheist futurist scientist named Edmond Kirsch (Brown, 2017: 38). Through *Origin*, Brown sparked many controversial matters involving religion and also raised doubts about secret societies and science. This novel is rich in interesting arguments studied because of the endless religious and scientific equivalents. “*Where are we from?*” and “*where are we going?*” (Brown, 2017: 102) are questions that become a major theme in the novel *Origin*. Dan Brown's *origin* consists of religious violence and atheist arguments that attack the doctrines of the world's major religions. The scientific

findings of the world's great scientists are also alluded to in this novel. Some of them, Darwin's theory of evolution, the Miller-Urey theory, Nietzsche's thought, and other thinkers. In addition, the social issue especially violence against religion is also contained in the novel.

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

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

In addition, various studies on the theory of violence have been conducted by several researchers. One researcher who studies using the theory of violence is Dinda Zafira Mustafi (2016) who made Shoko's novel *Yakuza Moon* as its object. In her research, she focused on investigating the types of violence suffered by the main character, the roots of violence, and the main character's struggle against violence. In 2016, Dhinnor has also conducted studies on violence. Her research focused on types of violence and women's struggle in facing violence. Furthermore, in relation to the study of religion, there were studies on intolerance. One of them was a study conducted by Niswatun Khasanah and Wiyatmi in 2019 entitled *Intolerance in Maryam and Pasung Jiwa Novels by Okky Madasari*.

Based on the previous studies above, the researcher finds some information and insights related to the theory and the novel. In this research, the researcher applies a sociological approach to analyse the literary work with violence theory. Moreover, the researcher would be able to describe the analysis of violence depicted in the novel. This present study is conducted to get an in-depth understanding concerning of violence. Based on the background above the researcher aims to answer the questions below: 1. What are the kinds of violence suffered by religious people portrayed in Dan Brown's *Origin*? 2. What are the causes of violence suffered by religious people portrayed in Dan Brown's *Origin*?

## II. METHOD

According to Abrams (1981), literary criticism covers four kinds of approaches. Those are mimetic, expressive, pragmatic, and objective approach. This research aims to analyse work using a mimetic approach which considers literary work not merely as independent work, but rather something influenced and inspired by the universe. In this case, the researcher attempts to explain the interpretation of Dan Brown's *Origin* viewed by violence theory. Besides, the researcher also employs the sociological approach as a tool to find the issues related to violence.

The data in this study are taken from *Origin* by Dan Brown related to the phenomenon of violence. Therefore, the most appropriate data collection techniques in this research done by the following steps: 1. Reading carefully *Origin* to understand the content of the novel and find out the primary data related to the research problems in the form of words and expressions in the novel. 2. Then the data which indicates to violence and causes of violence are highlighted and marked to sort data. 3. Categorizing the data based on violence cases. 4. Classifying the data according to the appropriate kinds of violence and the causes of violence, then put them into tables.

## III. RESULTS AND DISCUSSION

## Kinds of Violence

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

### Direct violence

Direct violence is an attack that directly addressed to someone of a different religion or belief. Therefore, an insult that hurt and attack people is called as direct violence. The first one is direct violence in the form of verbal and non-verbal violence.

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

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

The statement above shows that the three religious figures received insults and verbal harassment from Edmond Kirsch. Edmond Kirsch's character has committed contempt for all three religions. Although Kirsch's insults were not direct, but through a scientific presentation, this was unsettling for the three religious figures. Therefore, in this context, direct violence carried out by Kirsch through a presentation is considered insulting and harassing the religions in the world, especially Islam, Christian, and Judaism. It is because he will broadcast his presentation live and publish it which is containing insults on religion in such a way as to attract public attention, so that the public can be influenced by the presentation and leave their religions. The presentation to be published and broadcast by Kirsch is an insult and harassment against the world's religious leaders. Of course, this will have a really disturbing impact, even damaging the people of faith in the world (Brown, 2017, p.44).

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

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

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

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



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

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

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

The data shows that Valdespino and al-Fadl also experienced anxiety and fear due to Kirsch's attacks on religions in the world. Al-Fadl feared that Kirsch's findings would do as much damage as possible to the future of humanity's faith. An internal worry, he took to his colleagues, Rabbi Koves and Bishop Valdespino. He proposed and invited them both to present Kirsch's material in a way that did not disturb the religious community. He did this in order not to threaten those who believe in the spiritual world. What was proposed by al-Fadl was agreed by Valdespino. He said the only way to keep people from believing in their faith is to doubt and discredit Kirsch's findings before Kirsch spreads his ideas. What the three religious figures did was a form of resistance in facing religious violence.

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

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

*Kirsch's motivation for climbing this mountain, he hold himself, was one of ethical obligation, but he knew there was a good doses of hubris fueling this visit—he was eager to feel the gratification of sitting face-to-face with these clerics and foretelling their imminent demise (p. 15-16).*

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

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

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

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

*The tall Spaniard who had carjacked al-Fadl last night had barely spoken a word as he drove the al-*

*lamah's car deep into this vast desert. After an hour's drive, the Spaniard has stopped and ordered al-Fadl out of the car, leaving him in the darkness with no food or water (p.54).*

The data above shows the chronology of the murder of Syed al-Fadl. While traveling in the middle of the desert in Dubai, one of them threw him away and took Syed al-Fadl's car. Then, he left al-Fadl alone to death in the middle of the desert. The murderer gave no clues as to his identity. However, before he died, al-Fadl saw a strange mark on the palm of the man's right hand—a symbol he did not recognize. The symbol is written *victor*. *Victor* is a symbol commonly used by the civil service of the state. The civilians of the country were on Winston's order. Winston itself is a sophisticated technology created by Kirsch.

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

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

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

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

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

*Koves froze. He never left the room.  
The killer took two long strides to the rabbi, and with a viselike grip, he grabbed the rabbi's neck and shoved his face back into the tile floor.  
—You could stop your breathing, snarled the killer, —but you couldn't stop your heart.¶ He laughed.  
—Not to worry, I can help you with that. An instant later, a searing point of heat tore into the side of Koves's neck. A molten fire seemed to flow down his throat and up over his skull. This time, when his heart seized, he knew it was for real.  
After dedicating much of his life to the mysteries of Shamayim—the dwelling place of God and the righteous dead—Rabbi Yehuda Koves knew that all the answers were just a heartbeat away (p. 223).*

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

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

*For a dark instant, Avila was back in that bottomless pit, crawling across the smoke-filled altar at the Cathedral of Seville, searching the bloodstained rubble for his wife and child, only to realize they were gone forever.  
For weeks after attack, Avila did not leave his home. He lay trembling on his couch, consumed by an endless waking nightmare of fiery demons that dragged him into a dark abyss, shrouding him in blackness, rage, and suffocating guilt (p. 186).*

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

### Structural Violence

In this case, structural violence is an indirect treatment by the state, so that violence occurs. In the novel, it is described that the violence that occurred to religious people one of them was due to a policy of giving permission by the Kingdom of Spain to hold a Kirsch and Langdon's presentation at the Guggenheim Museum, Madrid.

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

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

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

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

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

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

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

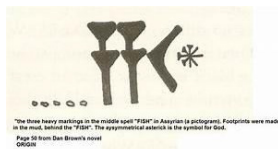
Langdon turned his eyes to the elevators, where a cluster of chatting guests included two famous founders of global internet companies, a prominent Indian actor, and various other well-dressed VIPs

whom Langdon sensed he probably should know but didn't (p.37-38).

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

## Cultural Violence

Cultural violence is one form of act used to legitimize violence (direct and structural) based on six cultural domains, religion, ideology, language, art, formal science, and empirical science (Galtung, 1990: 291). Related to this novel, the researcher discovered several aspects of cultural violence that legitimizes direct and structural violence. Those are art, ideology, and science. One of that legitimize violence against religious people is a work of art. The work of art is used as tools to legitimize violence against religion. The artwork is a painting by Edmond Kirsch. The artwork is stated below:



(p.50)

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

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

*Edmond's smartphone began streaming footage of angry protesters at the palace gates. One carried a sign in English that read: PONTIUS PILATE KILLED YOUR PROPHET—YOU KILLED OURS! Others were carrying spray-painted bedsheets emblazoned with a single-word battle cry—APOSTASIA!—accompanied by a logo that was now being stenciled with increasing frequency on the sidewalks of Madrid (p.275).*

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



the City of Madrid.

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



(p.275)

The picture above of course is a form of insult against religion signed by symbolizing a person throwing a cross into the trash. On the other hand, the picture also indicates a religious hatred. A cross thrown in the trash means that religion, especially Catholicism, is no longer needed in modern times. Religion should be discarded.

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

*The only piece of art in the room that seemed to have been added was a large calligraphied quote hanging over Edmond's bed. Langdon read the first three words and immediately recognized the source.  
God is dead. God remains dead. And we have killed him. How shall we comfort ourselves, the murderers of all murderers?(p.271).*

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

Apart from being influenced by Nietzsche's thoughts, Kirsch was also influenced by William Blake's poetry which contained anti-religious arguments. The poem is stated below:

*"The expanding eyes of Man behold the depths of wondrous world."  
"The dark religions are departed & sweet science reigns."  
Religious will fade...and science will rule (p. 364-365).*

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

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

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

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

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

### Causes of Violence

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

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

*When he was ten, Edmond learned that his mother had died in the convent during a self-imposed religious fast. Overcome with physical pain, she hanged herself. —It's not a pleasant story, Edmond told Longdon. —As a higs student, I learned these details—and as you can imagine, my mother's unwavering zealotry has a lot to do with my abhorrence of religion. I call it—Newton's Third Law of Child Rearing: For every lunacy, there is an equal and opposite lunacy.' (p.284).*

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

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

*If all went as planned, his current location would be perfect. The regent had somehow gained inside information about the precise layout and sequence of events this evening...and he had made it very clear how Avila's mission should be carried out. The results would be brutal, but having now witnessed Edmond Kirsch's Godless preamble, Avila felt confident that his sins here tonight would be forgiven. Our enemies are waging war, the Regent had told him. We must either kill or be killed (p.107).*

In the novel, it is told that Avila has networking. The violence that was intensified by Avila was not only due to individual factors, but also to organizational factors. This data shows an attack tactic by Avila and the Regent. The Regent had dug up information about the layout of the target so that Avila could more easily launch fire on the targeted person. The man Avila was going to shoot or kill was the man behind the Seville Cathedral bombing a few years ago that killed his family. By successfully killing

the man, Avila thought that his sins would be forgiven for having taken revenge for what had happened at the Seville Cathedral. What Avila and the Regent did was an attack tactic. Avila cooperates with the Regent to commit acts of violence. In a violent organization, it is necessary to develop tactics. Individuals sometimes will not commit acts of violence without being involved in an organization. Therefore, the organization in this case has an important role to the individual in intensifying violence.

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

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

The data above shows the post-attack events carried out by Avila. After the attack on the targeted person, he fled to Barcelona. During the trip he listened to soothing music. In the middle of the journey, he muttered that the violence he was doing was for the sake of god, country, and king. This indicates that the violence was carried out on the basis of religious and political motives. As a former soldier, Avila has a strong sense of love and nationalism towards the State. This sense of nationalism makes Avila do everything for the sake of the country, including violence.

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

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

This statement shows another form of religious prejudice that occurs to people of the same religion. As stated by Henslin (2018: 261) that prejudice comes from the perception of people around us and group/social process. Avila considers that the famous church in Barcelona is a representation of moral weakness and collapse. He also assumed that what was taught in the Church was a false and heretical teaching. Although Avila is a Catholic, religious prejudice also happens to Avila. This is not only because of differences in understanding of religious teachings, but also because of ignorance and misunderstanding of religious teachings that are different from them. Therefore, in turn, this has an impact on acts of religious violence.

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

#### IV. CONCLUSIONS

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

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

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

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