

**Divine Feminine: Sophie Neveu's Character
in Dan Brown's *The Da Vinci Code***

A GRADUATING PAPER

Submitted in Partial Fulfillment of the Requirement for Gaining the Bachelor
Degree in English Literature



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2013

A FINAL PROJECT STATEMENT

I certify that this thesis is definitely my own work. I am completely responsible for the content of this thesis. Other writer's opinions or findings included in the thesis are quoted or cited in accordance with ethical standards.

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Nomor: UIN.02/DA/PP.009/ /2013

Skripsi / Tugas Akhir dengan judul:

Divine Feminine: Sophie Neveu's Character in Dan Brown's "The Da Vinci Code"

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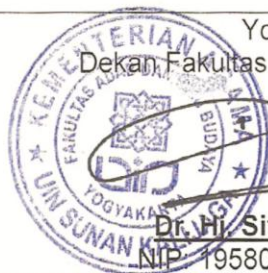
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DIVINE FEMININE: SOPHIE NEVEU'S CHARACTER
IN DAN BROWN'S *THE DA VINCI CODE*

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Abstrak

Dalam penelitian ini, penulis meneliti sebuah novel kontroversial yang berjudul *The Da Vinci Code*. Hal yang menjadi fokus utama dalam penelitian ini adalah karakter dari tokoh wanita utama dalam novel ini, yaitu Sophie Neveu. Penelitian ini bertujuan untuk mencari tahu bagaimana usaha dan perjuangan Sophie Neveu dalam mengungkap rahasia keluarganya, serta bagaimana pengaruh usaha dan perjuangannya terhadap dominasi laki-laki dan ketertindasan wanita. Penelitian ini menggunakan teori liberal feminisme berdasarkan klasifikasi Rosemarie Tong. Tong mengklasifikasikan liberal feminisme menjadi beberapa hal, yaitu kesetaraan pendidikan, kebebasan, politik, jenis kelamin dan ekonomi, serta persamaan dan perbedaan antara wanita biasa dan wanita karir. Liberal feminisme membawa misi tercapainya kesetaraan hak antara wanita dan laki-laki. Kesimpulan pertama dari penelitian ini adalah perjuangan Sophie Neveu untuk mengungkap rahasia keluarganya terbayar dengan ditemukannya anggota keluarganya yang hilang. Kesimpulan yang kedua adalah kenyataan tentang Sophie Neveu sebagai pewaris darah Yesus dan Mary Magdalene membuat para pencari Holy Grail menjadi bingung untuk menentukan sikap, apakah akan mengungkap rahasia Holy Grail atau tidak. Perjuangan Sophie Neveu untuk menemukan rahasia keluarganya dan memecahkan misteri Holy Grail menggambarkan perjuangan seorang wanita untuk mendapatkan hak-hak yang harus dimilikinya.

Kata kunci: *Karakter, liberal feminisme, kesetaraan hak, perjuangan wanita, Holy Grail.*

DIVINE FEMININE: SOPHIE NEVEU'S CHARACTER
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By: Siti Roihatul Janah

Abstract

The writer analyzes a controversial novel entitled *The Da Vinci Code* in this research. The focus of this research is on the main female character in this novel, Sophie Neveu. This research aims to discover how Sophie Neveu's efforts and struggles are to uncover her family's secret, and how the influences of her efforts and struggles on male domination and female subordination. This research uses liberal feminism theory based on Rosemary Tong's classification. Tong classifies liberal feminism into some parts. They are the equal education, freedom, politics, sexuality and economy, and the similarities and differences between women and men. Liberal feminism brings the equal right between women and men. The first conclusion of this research is that Sophie Neveu's struggles to uncover her family secret are paid worthy by finding her lost family's secret. The second conclusion of this research is that the fact of Sophie Neveu as the descendant of Jesus and Mary Magdalene makes the Holy Grail seeker become confused to decide the right decision whether to reveal the Holy Grail secret or not. Sophie Neveu's struggles to find out her family secret and to break the mystery of Holy Grail describe woman's struggles to reach the right she deserves.

Key words: *character, liberal feminism, right equality, woman's struggle, the Holy Grail*

Acknowledgment

Assalamu 'alaikum Wr. Wb.

Praise be to the Almighty Allah, the composer of a million words, the controller of the entire world, who has been giving His blessing to me to complete my graduating paper entitled “ Divine Feminine: Sophie Neveu’s Character in Dan Brown’s *The Da Vinci Code*”.

This graduating paper is submitted to fulfill one of the requirements to gain the Bachelor Degree in State Islamic University of Sunan Kalijaga, Yogyakarta.

In finishing this graduating paper, I got so many help from wonderful people around me. I really appreciate and give full of thanks to them. The followings are the wonderful people who always help me so far.

1. My beloved parents, Bapak Arjo Suwito and Ibu Umayah, for their love and support. You always give the best things for me. Thanks for everything you have given to me.
2. My beloved brothers and sisters for understanding me so far
3. The Dean of Adab and Cultural Sciences Faculty, Dr. Hj. Siti Maryam, M. Ag.
4. The Chief of English Department, Arif Fudiyartanto, S. Pd, M. Hum., M.Ed.
5. Ulyati Retno Sari, S.S., M. Hum., as my academic advisor.

6. Danial Hidayatullah, M. Hum., as my advisor who always motivates me and gives his best guidance to me in finishing my research.
7. All lecturers of English Department of State Islamic University of Sunan Kalijaga Yogyakarta, for their guidance.
8. My best motivator, Mr. Sange Yasha, for his best motivation and help.
9. My second family in Yogyakarta, Kartonom Family, Ardiana Rosyid, M. Aunal Hasib, Badruzzaman, M. Saifullah, for their support and affection.
10. My beloved friend, Istiqomatul Fitri, for her lovely friendship
11. My wonderful classmate in English Literature C, Epicentrum Class, for their colorful friendship.

Finally, I realize that there are some errors in writing this graduating paper.

Thus, I really appreciate all readers who give me suggestion to make this graduating paper better.

Wassalamu'alakum Wr. Wb.

Yogyakarta, June 20, 2013

Dedication

I dedicate this graduating paper to:

The honorable my wonderful parents

My beloved brothers and sisters

English Department of UIN Sunan Kalijaga Yogyakarta

Motto

Impossible will be possible if you believe

Dream the best, Do the best, and Be the best

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CHAPTER I

INTRODUCTION

1.1 Background of Study

Literature as something born of humans' mindset gives us different concept as well as natural and physical knowledge. According to Abrams, literature comes from Latin language, *litteraturae*, which means 'writings'. Besides coming from Latin language, literature comes from French, *belles lettres* ("fine letters"), to designate fictional and imaginative writings—poetry, prose fiction, and drama (Abrams 177). People need arts of writings as well as the other kinds of writings since humans' right brain needs to be explored as well as the left-brain.

One kind of the artistic writings is novels. It becomes a certain reason why mostly people explore literature through the novels. According to Abrams, novel in most European languages is called "roman". It also comes from an Italian word *novella* that means 'a little, new thing' (Abrams 110). The story in a novel consists of many genres such as romance, drama, thriller, detective, etc. Besides that, the story in the novel is divided into two categories, fiction and nonfiction. In certain cases, a novelist sometimes makes the novel have a blur category whether it belongs to fiction or nonfiction to make the readers more interested in the novel. This case can be found in one of Dan Brown's novels entitled *The Da Vinci Code*.

Dan Brown's *The Da Vinci Code* is a famous and controversial masterpiece. *The Da Vinci Code* gets much attention around the world because of the intriguing and brave theme that Dan Brown brings in this novel. Even there are some accusations that Brown tries to attack the church and holy bible as Dr. Erwin Lutzer, a theology expert says, "*The Da Vinci Code* is the most serious attack to the Christianity I have ever found" (Roach). Moreover, Brown gives a brief and interesting theme with the touch of religious theme in his novel. He uses real names in naming the sects or organizations, such as The Opus Dey, Knight Templar, The Massion, etc. He also uses the real places to support the reality effects in his novel, such as The Louvre Museum, The Depository Bank of Zurich, Saint-Sulpice Church, Temple Church, etc (Brown 2). Brown also gives a detail ritual of the secret sect on his novel like the Hieros Gamos ritual that is believed by many people as a real ritual of Pagan religion in which the followers of this ritual have a sex ritual to get closer to their God (Stewart). Brown's amazing skill in telling the story makes the novel very interesting and the readers' brain work when they read this novel.

One point that Brown tries to figure out in *The Da Vinci Code* novel is the history of the biggest religion in the world, Christian. Christian is a big religion, which has an old and long history, the history of Mary Magdalene. In *The Da Vinci Code*, Brown says that Magdalene is a famous woman in Christian history, especially when she is related to Jesus. Jesus and Magdalene had a close relationship. Besides, Magdalene was one of Jesus's twelve apostles (disciples). In addition, some stories tell that Magdalene was Jesus's wife. Some stories also

tell that Magdalene was Jesus's favorite disciple more than Saint Peter. Moreover, Peter felt jealous of Magdalene because Jesus preferred Magdalene. Bible in *The Gospel of Philip* states that,

“And the companion of the Saviour is Mary Magdalene. Christ loved her more than all the disciples and used to kiss her often on her mouth. The rest of the disciples were offended by it and expressed disapproval. They said to him, “Why do you love her more than all of us?”” (Bible: The Gospel of Philip)

However, there is also a misconception about Magdalene, which states that she was a prostitute. The early church spreads that issue in order to cover up her dangerous secret that she was the Holy Grail and the woman to whom Jesus fell in love. The history of Magdalene spreads out along *The Da Vinci Code* novel. This novel gives another point of view about the holy woman in Jesus's life.

Brown is a famous author who has a good track as a bestselling author. Some of his bestseller books are *Digital Fortress* (1997), *Angel and Demon* (2000), and *Deception Point* (2001). Brown was born in Exeter, New Hampshire, USA, June 22, 1964. He got his education in Amherst University and Phillips Exeter Academy. Before deciding to be an author, he had ever been an English teacher (*Dan Brown*). Brown has to thank God because he becomes successful after changing his profession from a teacher to be an author. *The Da Vinci Code*'s booming proves that Brown is a competent author.

The popularity of *The Da Vinci Code* makes Columbia Picture and Ron Howard as the film director interested in filming this novel. The film takes about 149 minutes, but the extended edition takes 168 minutes. In producing this film, the crews of this film got some problems. They could not get the license to shoot in some places that are considered as the important places to support the theme based on the novel. The crews also got a critical protest from albino organization. Although there are such problems facing at the film processing, *The Da Vinci Code* film actually is a successful film which is premier at Festival Film Cannes with the production budget US\$125.000.000 (*Analyze The Da Vinci Code film*).

Even though the film looks very interesting from its audio-visual sides that make the audiences easier to understand the plot of the story, the writer chooses to analyze the novel rather than the film. The reason is that the novel of *The Da Vinci Code* describes more complete details than the film itself. There are no missing details in the novel, such as the setting of the places, the characters of the story, etc. Prof. Dr. Bakdi Soemanto said on his general lecture in State Islamic University of Sunan Kalijaga Yogyakarta, "Setting of place and time is a very important part of a story". Therefore, a complete setting is very important to the whole story. The details of the story are very important things because the details can help the readers or the audiences understand the content of the story better and clearer so that there is no misconception about the story. The permit problem as mentioned before makes the film crews change some places to take the film. The crews got no permit to do it in Saint-Sulpice Church. This situation definitely has an effect on the real details and the plot of story. It gives different

taste to the viewers to feel the situation there. People cannot watch the wonderful Saint-Sulpice Church from the film because of the different place that the crews used. People cannot figure out the sunshine that is through the Rose Line such like in the novel. It makes the audiences unable to get the taste of Saint-Sulpice's beauty as in the novel that is told in wonderful way. In the novel, it is told that the sun shines through The Rose Line in the noon and the shine falls on colorful glasses. In addition, the crews also changed the setting, which should be at Westminster Abbey. The place chosen is Cathedral Lincoln because they did not have the license to take a picture in Westminster Abbey (*The Da Vinci Code Film*).

Another film's lack is that the film director changed Silas's character. In the novel, Silas's character is described as an albino whereas he becomes a normal person in the film. It must be done in order to avoid a bad impression to albino people as The National Organization for Albinism and Hypopigmentation (NOAH) worried if the figure of albino on Silas's character gives people a bad impression to the albino. In writer's opinion, the change of Silas' character from an albino to a normal person makes the story not original anymore. It makes the background story of Silas' cruelty change. Actually, one factor of Silas's cruelty is that the people around him hate his different physical appearance. The change of Silas' character to be a normal person obviously gives different taste to the story. Besides that, Ron Howard also makes some changes to the story plot. The examples can be seen when Lieutenant Collet shows the picture of Jacques Saunière's dead body in the middle of Robert Langdon's meeting fans event. In

the novel, actually in it happens in Ritz hotel in Langdon's room. It gives an impression to the viewers that all people know that Langdon has a connection with Saunière's murder. When Sophie Neveu and Langdon analyze the anagram of Saunière's message, it should be done on their way to get out from the Louvre museum, but in the film, it is done beside Saunière's dead body. It gives an impression that Neveu has no feeling to her grandfather. It looks like that Neveu does not suffer from losing her grandfather.

Another weird thing happens when Sir Leigh Teabing puts the rosewood box on the table, but in the novel Teabing gives it to Silas's hand. In the plane when they try to go to London, Neveu should not beat Silas. Neveu should read the clue behind rosewood box, not Langdon. Besides that, she must tell Langdon about the Hieros Gamos ritual that she ever witnessed, but in the film, it does not happen. The other thing is that Remi Legaludec should not say that he is 'the teacher' to Silas, and he must be dead in the teacher's limousine at a rainy day, not at the shore with sunny day. Teabing also has to show his face not in Newton's tomb, but in another room of the building. In the novel, Silas brings bishop Aringarosa to the hospital, not to the police. Besides that, the final of the film is in Rosslyn Chapel where there are many people surrounding Neveu and Langdon to keep Neveu. However, it does not happen in the novel.

The writer believes that all of the changes in the film are to make the film more interesting as the film director's wish although it makes the taste and some parts of plot of the story tainted. In other words, the novel is more complete,

original, and greater than the film in the details and plot of story. That is why the writer prefers to analyze the novel to the film.

Besides all of film's lacks, the novel also has other additional factors that make the reader more imaginative because the readers can imagine the appearances of the characters of the story by themselves when reading the novel. For example, the reader can figure out Sophie Neveu's character roles to be as Angelina Jolie or Megan Fox as they wish. On the other hand, when watching the film, the audiences cannot choose or imagine someone who will act as Neveu or the other characters by themselves. In this way, the novel gives the readers much more freedom to make or create the imagination. The readers can read the novel more than once so that the readers have much time to think about the plot of the story. The unlimited time to read the novel makes the readers have more time to understand Brown's message story in *The Da Vinci Code*. The readers can feel the plot of the story deeper than what is presented in the film because the film has the duration that limits us to digest the story deeper. In other words, the readers of the novel (in equal smartness and equal understanding skill) have the privilege to digest the story deeper and to get better understanding because they have more time to do it, but the viewers of the film cannot get deeper understanding about the story because they have limited time (film duration) to analyze the story. Because of the film duration, the viewers have to repeat the story from the beginning or re-watch the movie from the beginning if they watch in cinema. They need to pause the film many times if they watch in DVD and it is annoying. However, the readers only need to turn the pages that they do not understand, and

then re-read the parts of it and finish it. It will be easier. Doing this does not waste many times.

The Da Vinci Code novel is dominated with women's struggles along the story. Brown spreads the idea of sacred femininity in this novel. The idea of sacred feminine side or Mother Goddess has happened since ancient times. Most people worshipped female deities. Brown says in his novel that it has happened because of a reason as he states, "Because their religion was based on femininity, reproduction and therefore agriculture played an important part in their lives" (Brown 36). There are many parts of the novel talking about women's struggles. For example, there is a story of Mary Magdalene who represents a woman movement story when Jesus trusted her to guide the chapel. Guiding the chapel is usually done by the men. Jesus chooses her to do this. Another example is the legend of yin and yang which talks about a balance between women and men. In addition, this novel also presents Sophie Neveu's character. Neveu is the main female character in *The Da Vinci Code* novel. Neveu reflects the woman's struggles to find out her family's secret, the truth of her family's deathly accident story, and her real identity.

The strong character of Neveu is very unique. Her strong character does not only show her great character, but it also has its own reason. Neveu has to struggle against the people who want to cover her family secret. She has to be separated from her family. She feels lonely for years without her parents' love, and she just lives with her grandfather, Jacques Saunière. Neveu's struggles to

open up her family secret color the story of *The Da Vinci Code*. It is very interesting to be analyzed.

The Da Vinci Code presents Neveu's struggle along the story. Neveu's struggle in this novel brings the spirit of feminism. Feminism itself always speaks around the decade as women's movement that struggles for women's right in the world, which is dominated by men's roles. There are many proofs of the domination of men in the society as Dominic Strinati says, "One of them is the male domination in taking a decision in the society, the male voices are more listened than the female ones because of the society's mindset that a male has more influences and smartness than a female" (Strinati 181). Even though women have big influence and have smartness as same as men, men still dominate woman. From the reasons above, feminism continuous speaking up through the century in order to get women's right.

Based on the great issues of feminism above, the writer chooses feminism theory to analyze *The Da Vinci Code* novel, especially to analyze the strongest woman character in the novel, Sophie Neveu. Neveu has very special character because based on the novel she has a close relation with Jesus and Mary Magdalene who is also full of feminism sides. The plot of the novel itself actually tells about Neveu's family truth that is also seasoned with the Holy Grail quest.

1.2 Scope of Study

This research emphasizes on the feminism in the Sophie Neveu's character in *The Da Vinci Code* novel. Therefore, the focus is on analyzing

Neveu's strong character in her efforts to find out the truth of her family's secret while searching for the answer of the Holy Grail quest.

1.3 Problem Statements

The research deals with feminist theory. With the knowledge about feminism, the writer wants to analyze:

1. How are Sophie Neveu's struggles represented in the novel?
2. How do the struggles affect the men domination and women subordination?

1.4 Objectives of Study

The objectives of study of this research are:

1. To analyze how Sophie Neveu's struggles are represented in the novel.
2. To analyze how the struggles affect the men domination and women subordination.

1.5 Significances of Study

This research has the significances as follows:

1. The research from the feminism side of the character in *The Da Vinci Code* novel can be a reference to the next researcher of *The Da Vinci Code* novel.
2. The feminism side of *The Da Vinci Code* novel that writer analyzes can hopefully open the society's mindset that women movement still exists, and women still struggle for the equal right between women and men. Women

deserve the same right as the man. Moreover, the writer hopes that the research does not only open up the society's mindset about women movement, but it also makes the society really respect and appreciate them.

3. Hopefully, this research can make the writer herself to be more respectful to the writer's mother especially as the woman who struggle and sacrifice, for she had born and has been take cares the writer so far.

1.6 Prior Researches

In order to get the objectivity of this graduating paper project, it is important to know the prior researches, which relate to this research. The writer finds some researches of Brown's *The Da Vinci Code* novel. These prior researches are from some different universities. Gustiawan Syahputra did the research on Dan Brown's *The Da Vinci Code* in his thesis entitled "Detective Elements on Dan Brown's Novel *The Da Vinci Code*". Another research of *The Da Vinci Code* was done by Raras Mulatsih Dwi Kristianti from Muhammadiyah University of Surakarta. Her thesis is entitled "Anxiety of Sophie Neveu in *The Da Vinci Code* Film: A Psychoanalytic Approach", and was published in 2009. Fariska Pujianti, a postgraduate student of Diponegoro University Semarang, also analyzed *The Da Vinci Code* novel. Her thesis is entitled "Dekonstruksi Dominasi Laki-Laki Dalam Novel *The Da Vinci Code* Karya Dan Brown". Her thesis was published in 2010.

The first is Gustiawan Syahputra's thesis entitled "Detective Elements on Dan Brown's Novel *The Da Vinci Code*". Gustiawan came from University of

Sumatera Utara and published his thesis in 2009. Gunawan's thesis has four problem statements. They are what are the causes of the murder, how does the detective solve the case, who is the murderer in the story, and what is the aim of the murder. He uses Richard Taylor's theory of the elements of prose in literary works. The difference of his thesis from this present research is in the focus of research. This research focuses on Sophie Neveu's struggles, whereas his research focuses on the detective elements.

The second is Raras Mulatsih Dwi Kristianti's thesis entitled "Anxiety of Sophie Neveu in *The Da Vinci Code* Film: A Psychoanalytic Approach". She is a student of Muhammadiyah University of Yogyakarta. Her thesis was published in 2009. Kristianti's research main problem is how the anxiety is reflected in the major character's personality in Ron Howard's *The Da Vinci Code*. Kristianti focuses on analyzing the movie based on its structural elements and analyzing the anxiety in Ron Howard's *The Da Vinci Code* based on psychoanalytic perspective. The difference between her thesis and this research is in the theory used. Another different aspect is in the object. She uses *The Da Vinci Code* film as the research object, whereas this research uses *The Da Vinci Code* novel so that it gives different perspective.

The third prior research comes from Fariska Pujianti, a postgraduate student of Diponegoro University Semarang. Her thesis is entitled "Dekonstruksi Dominasi Laki-Laki Dalam Novel *The Da Vinci Code* Karya Dan Brown". Her thesis was published in 2010. Her study mainly talks about how *The Da Vinci Code* novel deconstructs the male domination. Her thesis is different with this

research, because this research focuses on Sophie Neveu's struggles while Pujianti's research focuses on the deconstruction of male domination in *The Da Vinci Code* novel.

1.7 Theoretical Approach

In this research, the writer uses Liberal Feminism theory in analyzing the data. Feminism has some definitions. One of them is that it is defined as 'criticizes the unequal social, economic, political, and sexual status of women to men' (*feminism*). Another definition states that said feminism is belief in the principle that women should have the same rights as men (Oxford Learner's Pocket Dictionary, New Edition 158). From these definitions, the writer believes that feminism is the movement that struggles for women's right to get the equal position in society in order to make women as valuable as men in humans' mindset. According to this perspective, the writer believes that it cannot be denied that feminism is really needed in human life to make a balance and humanity for women.

Feminism itself is divided into nine forms and there one more type called radical second-wave feminism. The nine feminism forms are divided into three waves. The first wave consists of liberal feminism, radical feminism, and Marxist / socialist feminism. The second wave consists of existencial feminism and gynocentric feminism. Some researchers add radical second-wave feminism to the second wave feminism. The third wave consists of postmodern feminism, multicultural feminism, global feminism, and ecofeminism (Duarsa).

In this research, the writer analyzes *The Da Vinci Code* novel using liberal feminism from the first wave feminism. Liberal feminism concerns with the equality between women and men. Liberal feminism also has some perspectives such as its positive mindset of gay marriage, polygamy, polyandry, polygyny, and polyamory. Liberal feminists also concern and support the act of abortion. They believe that every person has her or his own control and right to his or her body. No one can make any decision for them even the government. Women also have their own right if they want to refuse having child as they decide to get an abortion. In feminists' mindset, the only one who has the right to the body is herself or himself. There are many women behind liberalism feminism. Some of them are Mary Wollstonecraft, Lucretia Mott, Susan B. Anthony, and Elizabeth Cady Stanton. They are the people who struggle for women's right.

Besides that, there was Betty Friedan who is the inspiration of this movement. Her book *The Feminine Mystique* (1963) has big influence on liberal feminism. Liberal feminism that belongs to the first wave of feminism movement also has Virginia Woolf. She writes *A Room of One's Own* (1929) which gives a great influence on this movement because of her notion bisexuality. In addition, she also lays the groundwork for radical second-wave feminism. In this research, the writer analyzes the novel using liberal feminism based on Rosemarie Tong's book, *Feminist Thought: A More Comprehensive Introduction, Third Edition*.

Rosemarie Tong divides liberal feminism thought into some parts.

Tong's classification shows the characteristics of liberal feminism. The writer will explain it as in these following explanations.

The first part is eighteenth century thought that struggles for the equal education. In her book, Tong quotes Jean-Jacques Rousseau's point of view that the development of rationality is the most important educational goal for boys, but not for girls. Rousseau argues that men are rational, and women are emotional. In this case, he differentiated between how to educate men and women. According to him, women have to get an appropriate education to control their emotion, and men have to get it the same to teach them in using their ratio better (Tong 27). The society act to keep the women working inside the home and to forbid them working outside the home becomes the main reason of the eighteenth century thought of the equal education. Tong says in her book that in the past, women looked like beautiful jewelry inside the home and men always forbade women to work outside the home because of many reasons such as to keep their beauty and to keep their skin soft. Working outside was not appropriate for women (29). Women need to get the same education quality as men. That is why women in the eighteenth century struggled for the equality in education.

The second Tong's classification of liberal feminism is equal liberty. In her book, Tong presents John Stuart Mill and Harriet Taylor's mindset. Tong explains that Mill argues that most women would stay in their personal area rather than working to earn money although they have high education and are enfranchised. Mill says that women's first function is to "adorn and beautify"

rather than to “support life” (Morgan: 40). Contrast with Mill, Taylor thinks that women need to be men’s partner in working. Women are appropriate to be men’s partner in looking for money. Taylor says that women can be men’s partners in “the labors and gains, risks and remunerations of productive industry” (40).

Taylor believes that if the society gives women the liberty to choose what they want to do, women will enjoy their life by working outside and reaching everything that they want. All above show that women need a liberty or independence to choose what they want so that they can live happily without any oppression to their independence.

The third is the nineteenth century action: the suffrage. It concerns with politics. Women wanted to be included in politic field. They did not want to be left behind the men in political environment. Actually, the most popular and influential women in the suffrage and political field were Lucretia Mott and Elizabeth Cady Stanton. They were the most influential leaders of American women’s rights movement. In 1848, Mott and Stanton gathered three hundreds women and men to make the declaration in Seneca Falls, New York. This meeting resulted in the Declaration of Sentiments and twelve resolutions. The Declaration of Sentiments concerns about the reformation in some parts including in the marriage life, divorce, child protection, and property (Tong 34). This declaration emphasized on the women’s right to speak out their opinion in front of the public. It shows that women really want and need to speak out their feeling and their opinion in front of the public, and they have to be included in political field.

The next is the twentieth century action in which the equal right is the next classification that Tong makes in the liberal feminism qualification. This movement believes that the real equality they want to struggle is not perfect without the equality in economics and sexual freedom. In this era, there were some organizations such as National Organization for Women (NOW), the Women's Equity Action League (WEAL), and the National Women's Political Caucus (NWPC). These organizations concern with the women's struggles to achieve the equality to men. Tong says, "In 1961, President John F. Kennedy established the Commission on the Status of Women, which produced much new data about women and resulted in the formation of the Citizens' Advisory Council, various state commissions on the status of women, and the passage of the Equal Pay Act" (38). However, the joy of the equality between women and men's right does not take a long time. Women felt betrayed by the government's act to enforce Title VII's "sex amendment." After that, the women's struggles keep continuing to achieve the real equality of the same right in the society.

The last is the twentieth century thought: sameness versus differences. Betty Friedan, one of the founders and the first president of the National Organization for Women (NOW) thinks that women have to find a meaningful work. Women cannot only work in the home such as cooking, sweeping, or washing clothes, but women can also do the other works that are more valuable such as working outside the home to earn some money. Besides, Friedan also says, "The assumption of your own identity, equality, and even political power does not mean you stop needing to love, and be loved by, a man, or that you stop

caring for your own kids.” (Lao-tzu, “The Tao-te-Ching,” in *The Texts of Taoism*, James Legge). It shows that women can work outside the home as the men, but they cannot forget their responsibilities as wives and mothers, so that they will not lose their husband and children’s love. That is why women and men have to get the same right in society without any differentiation.

All explained above are the characteristics of liberal feminism based on Tong’s book, *Feminist Thought: A More Comprehensive Introduction, Third Edition*. Liberal feminism theory is very interesting. The writer uses this type of feminism to analyze *The Da Vinci Code* novel because the writer wants to analyze the equal opportunity of Neveu as a woman who lives in men domination in this novel.

1.8 Method of Research

1.8.1 Type of Research

The type of this research is a qualitative research. According to M S Sridhar in his slide share about research methodology, it is said that qualitative research involves the quality and kinds. Qualitative research also helps in having insight into the problems or cases (MS Sridhar). One of some kinds of qualitative researches is a library research. The writer uses it in this research. This research concerns with the struggles of Sophie Neveu’s to get the same rank as man and how the woman’s struggles affect to the men domination in *The Da Vinci Code* novel by Dan Brown. The analysis presents in such explanation and description.

1.8.2 Data Resources

The main data in this research is Dan Brown's *The Da Vinci Code* novel. The secondary data used in this research are from some books and internet that is related to the topic of research.

1.8.3 Method of Collecting Data

This research uses documentation method. To collect the data, the writer reads *The Da Vinci Code* novel many times. The writer reads it continuously to understand the novel deeply. After that, the writer makes a note of the data that are important and relate to this research. The writer also collects the supporting data from some books, which has a relation to feminism in the library, and from the internet too to support the research.

1.8.4 Data Analysis

The writer uses descriptive analysis in this research. The data is analyzed by using liberal feminism theory. The writer analyzes the content in *The Da Vinci Code* novel, which talks about feminism and women's struggles.

Firstly, the writer analyzes the novel by finding the data related to Sophie Neveu's character. After collecting the data, the writer identifies the data and relates the data to Sophie Neveu's struggles. The identification is based on liberal feminism theory.

After identifying the data, the writer makes an outline to analyze the data. Then the writer applies liberal feminism theory in analyzing the data. After

analyzing the data, the writer draws the conclusion to answer the problem statements of the research.

1.9 Thesis Organization

This research consists of four chapters. Chapter I is introduction. The introduction of this research consists of background of study, scope of study, problem statements, objectives of study, significances of study, prior researches, theoretical approach, method of research, and thesis organization.

Chapter II is Intrinsic Elements. This chapter presents the intrinsic aspects of *The Da Vinci Code* novel. The intrinsic aspects in this chapter consist of characters, characterization, setting, style, point of view, and plot summary of *The Da Vinci Code* novel. The writer also writes down the data publisher of the novel.

Chapter III is Feminism Perspective in *The Da Vinci Code*. This chapter discusses about some parts of the novel that describe the feminism aspects. This chapter discusses how the feminism is described in the novel and its effects in the novel.

Chapter IV as the last chapter is Conclusion. This chapter explains or describes the answers of the problem statements in this research. Besides that, this chapter also provides some suggestions to the next researchers.

CHAPTER IV

CONCLUSION

Neveu's struggles in *The Da Vinci Code* novel are very strong. She has to face many dangers in her efforts to find out the secret that her grandfather tries to keep. Neveu's struggles have two goals. The first is to find the person behind her grandfather's murder. The second is to find the answer of her family as her grandfather tried to tell before his death.

The two goals of Neveu's struggles accidentally relate to the Holy Grail quest. The relation to Holy Grail quest is the main problem that makes Neveu's struggles become harder because there are many people who want the keystone that Neveu has to open up the secret of the Holy Grail. The Holy Grail seeker makes Neveu have no choice but to find the Holy Grail too in order to avoid the Holy Grail lying on the wrong hand.

Finally, Neveu's struggles are paid worthy by finding her secret family. Neveu finds her lost family, her grandmother and her brother. She thinks they were died in the accident. Moreover, Neveu finds a surprising fact that she is the descendant of Jesus and Mary Magdalene because of her Merovingian blood. The debatable fact of Jesus and Magdalene's marriage and their descendant finally can be answered.

The fact of Neveu as the descendant of Jesus and Magdalene makes the Holy Grail seeker such as Sir Leigh Teabing and people who know about the Holy Grail in dilemma. Teabing who intends to reveal the truth of Holy Grail forces

Neveu, as the person who is chosen by “the master of Priory of Sion” to keep the Holy Grail, to reveal this truth. However, other people like people in the church do not want the Holy Grail secret to be announced to the world. They are afraid of Christian’s confusion of which is the pure truth of their religion’s history.

Neveu’s struggles, her finding of her family secret, and the truth of the Holy Grail undoubtedly lead to a new contradiction in Christian religion. Her struggles also open up the knowledge about women’s strength and their influential role in the world. Neveu represents the spirit of Magdalene who had big influence in Jesus’ life in the past. Magdalene was an influential woman in Jesus’ life and Neveu is an influential woman in the truth behind the existence of the huge secret of Christian history today.

Neveu and Magdalene are two influential women who portray how important and valuable women are in the history of the civilization. Their existences present the knowledge of women role in the world. Women are strong and have strength to change the future of a civilization. Respecting to women and giving their right are good ways to respect the life.

In addition, considering the Islamic perspective, women also have prestigious position. The position is specifically when they are worshipping their God. It can be found in some verses in the Koran. One of them is al-Hujârah verse 13.

يَتَأْتِيهَا النَّاسُ إِنَّا خَلَقْنَاهُمْ مِنْ ذَكَرٍ وَأُنْثَىٰ وَجَعَلْنَاهُمْ شُعُوبًا وَقَبَائِلَ
 لِتَعَارَفُوا إِنَّ أَكْرَمَكُمْ عِنْدَ اللَّهِ أَتَقْوَاهُ إِنَّ اللَّهَ عَلِيمٌ خَبِيرٌ ﴿١٣﴾

The verse above means:

“You, you the people, that We created you from a male and a female, and
 We made/created you (into) nations/communities and groups/tribes to
 know each other, that truly (the) most honoured/kind of you at God (is)
 your most fearing and obeying, that truly God (is) knowledgeable,
 expert/experienced” (quran. ittelkom).

The verse above explains that Allah (The God in Islam) does not
 distinguish people based on the gender. Allah just concerns the people who fear
 and obey Allah. It shows that women's right also has a position in Islam. Islam
 also gives an attention to the women's movement because they have a great and
 high position in Islam.

The writer hopes that this research will give positive contribution to
 literary research on *The Da Vinci Code* novel. Through this research, the writer
 expects that the readers of this research can respect the women more. In addition,
 the writer hopes that the people will fully believe that women can prove that they
 are valuable enough to do anything and they are strong enough to reach their
 dreams.

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APPENDIX I

Data of Analysis

- | | |
|--|--|
| <p>1. <i>The Da Vinci Code</i> page 307</p> <p>Sophie looked out the window. "I was on spring break from university. I came home a few days early</p> | <p>swear an oath together. A pledge of faith to one another. A knight's allegiance to uncover the truth and make it known.</p> |
| <p>2. <i>The Da Vinci Code</i> page 412-413</p> <p>He spoke to them in a whisper now. "Listen. Can you hear it? The Grail is speaking to us across the centuries. She is begging to be saved from the Priory's folly. I implore you both to recognize this opportunity. There could not possibly be three more capable people assembled at this moment to break the final code and open the cryptex." Teabing paused, his eyes alight. "We need to</p> | <p>3. <i>The Da Vinci Code</i> page 79</p> <p>"I <i>will</i> do that," Sophie said, speaking hurriedly, "but after you're safely inside the U.S. Embassy. It is only about a mile from here, and my car is parked just outside the museum. Dealing with Fache from here is too much of a gamble. Do not you see? Fache has made it his mission tonight to prove you are guilty. The only reason he postponed your arrest was to run this observance in hopes</p> |

you did something that made
his case stronger."

4. *The Da Vinci Code* page 61-62

....Legally, the U.S. Embassy
could intervene and extradite
guilty citizens back to the
United States, where they
received nothing more than a
slap on the wrist

5. *The Da Vinci Code* page 399
- Reaching down to his pocket,
he touched the second object
that gave him his confidence:
the Medusa revolver. As
expected, the abbey's metal
detectors had blared as the
Teacher passed through with
the concealed gun. Also as
expected, the guards had
backed off at once when the
Teacher glared indignantly
and flashed his identification

card. Official rank always
commanded the proper
respect.

6. *The Da Vinci Code* page 50

Her eager espousal of
Britain's new cryptologic
methodology continually
exasperated the veteran
French cryptographers above
her. And by far the most

troubling to Fache was the
inescapable universal truth
that in an office of middle-
aged men, an attractive young
woman always drew eyes
away from the work at hand

7. *The Da Vinci Code* page 429

Feeling bone weary,
Aringarosa closed his eyes
and listened to the television
coverage of the arrest of a
prominent British knight, Sir
Leigh Teabing. *The Teacher*

laid bare for all to see.

Teabing had caught wind of the Vatican's plans to disassociate itself from Opus Dei. He had chosen Aringarosa as the perfect pawn in his plan. *After all, who more likely to leap blindly after the Holy Grail than a man like myself with everything to lose? The Grail would have brought enormous power to anyone who possessed it*

8. *The Da Vinci Code* page 367
"The best way to help Leigh," Sophie reiterated as she dialed, "is to involve the London authorities immediately. Trust me." Langdon had not initially agreed with this idea, but as they had hatched their plan,

Sophie's logic began to make sense. Teabing was safe at the moment. Even if Rémy and the others knew where the knight's tomb was located, they still might need Teabing's help deciphering the orb reference. What worried Langdon was what would happen *after* the Grail map had been found. *Leigh will become a huge liability."*

9. *The Da Vinci Code* page 406
Sir Leigh Teabing felt rueful as he gazed out over the barrel of his Medusa revolver at Robert Langdon and Sophie Neveu. "My friends," he said, "since the moment you walked into my home last night, I have done everything in my power to keep you out of harm's way.

But your persistence has now
put me in a difficult position.

10. *The Da Vinci Code* page 50

To Langdon's surprise, the
woman walked directly up to
him and extended a polite
hand. "Monsieur Langdon, I
am Agent Neveu from
DCPJ's Cryptology
Department." Her words
curved richly around her

muted Anglo-Franco accent.

"It is a pleasure to meet you."

11. *The Da Vinci Code* page 70

We had a falling out ten years
ago," Sophie said, her voice a
whisper now. "we've barely
spoken since. Tonight, when
crypto got the call that he had
been murderer, and I saw the
images of his body and text
on the floor, I realized he was
trying to said me a message

APPENDIX II

SYNOPSIS

Jacques Saunière, the curator of Louvre Museum and the Grand Master of secret Priory of Sion was murdered by an albino named Silas under 'the teacher's' command. Saunière left some clues before his death. His dead body portrays The Vitruvian Man, one of some Da Vinci's painting masterpieces. Besides The Vitruvian Man, Saunière also left some riddles with Robert Langdon's name written there which drive Langdon to be the suspect in front of French Police department, especially in the Police Captain, Bezu Fache's mindset.

Besides consisting of an anagram, the words Saunière left consists of some numbers so that the Police Department involves Cryptographer agent to break the number. The agent who comes is Sophie Neveu. Luckily, Neveu knows that Langdon is innocent. Neveu and Langdon break the clue of Saunière's anagram and find a keystone behind Maddona of the Rocks' painting. After that, they decide to move to the next place that they think as the answer of Saunière's clue, The Depository Bank of Zurich. There, they find the cryptex. The cryptex leads them to the next clues.

Neveu and Langdon know that they cannot solve all of clues by themselves so that they come to Sir Leigh Teabing, Langdon's friend who becomes a Holy Grail's hunter. To the next step, they go to London. In the plane, they break the riddle in the cryptex which leads them to the next place.

Neveu, Langdon, and Teabing are going to the Temple Church after their landing to look for the lost tomb to solve the clue. Unfortunately, Legaludec, Teabing's server, kidnaps Teabing. Neveu and Langdon continue finding the clue and find a way to release Teabing. They then go to Westminster Abbey. Beyond the expectation, 'the teacher' opens his "mask". No one thinks that 'the teacher' is Teabing. Teabing wants Langdon to accompany him to reveal the truth. Langdon pretends to join him in order to save Neveu who under Teabing's gunpoint. Knowing the password, Langdon destroys the cryptex. Captain Fache comes to arrest Teabing and free Neveu and Langdon.

The last clue drives Neveu and Langdon to Rosslyn Chapel. There, Neveu finds her lost family, her brother and her grandmother. The truth of Neveu's royal blood as descendant of Jesus is revealed here. Finally, Langdon comes back to Paris and knows the place where the Holy Grail (Mary Magdalene) rest.

APPENDIX III

Curriculum Vitae

Name : Siti Roihatul Janah

Data of Birth : December 12, 1990

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Religion : Islam



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Educational Background :

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