



Implementation of Da'wah Training and Social Interaction between Muslim and Christian in Bandung

Aep Kusnawan*

Faculty of Da'wah and Communication, UIN Sunan Gunung Djati Bandung

*Email: aep.kusnawan@uinsgd.ac.id

ABSTRACT

The purpose of this study is to determine implementation of da'wah training on religious motives, social interaction patterns, and their influences to interaction between Muslim and Christian in Bukit Permata Residence, Cileunyi Bandung. This research uses case study as a method with qualitative and quantitative approaches. This case study with 25 respondents used because the object of study is a specific phase or typical personality, and it aims to obtain adequate pictures of the religious motives between Muslim and Christian with natural and distinctive characters. The result shows that religious motives of Muslim and Christian in interaction among them obtained 2.30 or in the category of quite good. The patterns of social interaction obtained 2.60 or in category good. The hypothesis (H0) is received and the alternative hypothesis (H1) is declined. The influence of variable X to variabel Y is 5%. So, religious motives influence social interaction pattern between Muslims and Christian obtained 5% and 95% of social interaction are influenced by other factors. This research results confirm that religion regulates good social interaction among the same adherent as well as social interaction with adherents of different religions.

Keywords: Da'wah Training; Muslim; Christian; Social Interaction

ABSTRAK

Tujuan dari penelitian ini untuk mengetahui implementasi pelatihan dakwah terhadap motif keagamaan, pola interaksi sosial, dan pengaruh interaksi antara umat Islam dan umat Kristiani di Perumahan Bukit Permata, Cileunyi Bandung. Penelitian ini menggunakan studi kasus sebagai metode dengan pendekatan kualitatif dan kuantitatif. Studi kasus dengan 25 responden ini digunakan karena objek penelitian adalah fase spesifik atau kepribadian khas, dan bertujuan untuk mendapatkan gambar yang memadai dari motif keagamaan antara umat Islam dan umat Kristiani dengan karakter alami dan khas. Hasil penelitian menunjukkan bahwa motif keagamaan umat Islam dan umat Kristiani dalam interaksi di antara mereka adalah 2,30 atau dalam kategori cukup baik. Pola interaksi sosial diperoleh 2,60 atau dalam kategori baik. Hipotesis (H0) diterima dan hipotesis alternatif (H1) ditolak. Pengaruh variabel X terhadap variabel Y adalah 5%. Jadi, motif keagamaan mempengaruhi pola interaksi sosial antara umat Islam dan umat Kristiani sebanyak 5% dan sisanya 95% interaksi sosial dipengaruhi oleh faktor lain. Hasil penelitian ini menegaskan bahwa agama mengatur interaksi sosial yang baik di antara penganut agama yang sama serta interaksi sosial dengan pengikut agama yang berbeda.

Kata kunci : Pelatihan Dakwah; Muslim; Kristen; Interaksi Sosial

INTRODUCTION

Da'wah training is a practice based education (Kusnawan, 2009, p.27). The material or training is anything that can be practised in daily life, including religious social life. In the implementation of dakwah training, humans as social beings always establish interaction in social life. Without social interaction, we can't life with other people. Social interaction is also a dynamic social relations, concerning the interaction among individuals, among groups and between individuals and groups (Soekanto, 2003, p.105). Social interaction has two conditions namely social contact and communication. Contact is the first stage of social interaction, while the communication means that someone gives meaning to the behavior of others, feelings of what is to be conveyed by the person. The person concerned then react to the feelings to be conveyed by the person. Social phenomena are symptoms that can lead to other phenomena in a society both dynamic and organic. Therefore, the presence of study sociology and social psychology is an attempt to explore and assess the various "the secret" behind the activities of the community, both of which are clumps of social sciences (Black and Champion, 1992, p.147-192).

This study examines the lives of the people which is the object of study of sociology, while matters relating to psychology lot of study and deepening of the individual activities. Psychology is usually defined as the science of the mind or mental processes, so that includes the observation of reasonable efforts to accept and give the sensation as well as actions in response to that sensation. Psychology involvement in mental processes (Garna, 1996, p.48) includes the study of perception, cognition, motive, motivation, personality, and socializing or learning. However, when the activities of individuals may affect the other individuals, such as ongoing studies about emotion, cognition, and motivation have a tight connection with the participation of individuals in social relations, then this psychology previously is expanded into Social Psychology. Social psychology is the scientific study of human interaction. It is a relatively new branch of science concerned with the experience and behavior of persons in social situations in which each responds in some way to the behavior of others (Watson, 1966, p.1).

Therefore, a close relationship between Psychology with Sociology apply in the sub-discipline of Social Psychology, which is how the behavior and personalities that influenced the characteristics of a person's social, or by social background. Social Psychology has a duty to see a social system that was organized into individual personality is determined by the influence of physiological, psychological tools, and specific life experiences. In other words, social psychology has a duty to systematically observe how the characteristics of a person's psychology, or personality traits that each act in certain situations to

influence the outcome of a social process. If the above description can be concluded that in general psychology can be said is the study of human beings or man as a unity between body and spirit. Therefore, we can learn that everything you could provide answers about what exactly the man was, why he did it, and what driven him to do it. In other words, all behavior and all that is behind this behavior is the motive of behavior.

Islam is a religion based on the submission (*taslim*) to the will of God Almighty, Allah. Islam is the religion of servitude to Allah, the Supreme Reality, the origin of all reality, and to whom all return, because Allah is the origin, creator, regulators, custodians and end of the universe. Islam brings peace (*salam*) through the kindness of each submission (*taslim*). Islam is live according to God's will in order to give birth to peace in this world and happiness in the afterlife. Islam views religion not only as a part of life, but overall of life (Nasr, 1994, p.15).

Al-Islam or *al-Din* in Islamic views is life and fused whose adherents do, what they make, what they think, and what they felt, as well as answering the question of the origins of man and where man will go. That is why Islam regularly use the term *al-din* to covers the entire side of human life, not leaving anything outside its territory. According to traditional Islamic perspective there is nothing that is secular, there is nothing outside the kingdom ruled by religion ordained by Allah SWT.

At the same time, Islam strongly emphasizes a timeless truth that has existed from the beginning, that the truth of tawhid (the Oneness of the Divine). According to the Qur'an, man pledging on unity of God and His authority even before the creation of the world. Therefore, Islam is not based on the messages that are transitory, or certain aspects of the reality of God who is the God that is absolute, but based on the absolute itself, the reality of which is characterized more than anything. Islam emphasizes the fact that Allah is al-Ahad (the Almighty) and according to the Qur'an, He did not give birth or be born, and that He is the Creator of all beings. Christianity sourced to Scripture. Scripture of Christianity is divided into two parts: the Old Testament and the New Testament. The Old Testament is the Jewish Scripture, which is also the Christian Scriptures (Sou'yb, 1983, p.317). While the New Testament, the provisions given Jesus Christ. Therefore, according to (Berkhof, 1992, p.72), the Christian doctrine absorb a Jewish tradition, and fully accept the Old Testament.

This study has purposes to determine implementation of da'wah training conducted in Bukit Permata Residence and will to know how religious motives, social interaction patterns, and their influences to interaction between Muslim and Christian. This research uses case study as a method with qualitative and quantitative approaches. This case study with 25 respondents used because the object of study is a specific phase or typical personality, and it aims to obtain adequate pictures of the religious motives between Muslim and Christian with natural and distinctive characters.

In accordance with the principle that scientific truth is constructed from a number of realities and facts (Mohadjir, 1998, p.12), the research method chosen by the researchers is a case study. That's because the object to be studied regarding a specific phase or typical of the whole personality, and aims to get the picture adequately the religious motives of Muslim interacted with Christians (which is a characteristic and distinctive character) in Bukit Permata Resident Housing (Nazir, 1985, p.66-67).

The case study is the form of in-depth research on the social aspects of human beings. This case study can be conducted on an individual, a class of human beings, the human environment or social institutions. This method is regarded researchers as the most effective method to look for religious motives behind social facts seem empirically. Therefore, the approach used in this study is based on the approach of social psychology and sociology of religion, both of which have become a branch of science that is quite mature. Through this case study, the exposure that will be presented in this study, is nothing but the facts found during research conducted and the exposure is a descriptive research results, based on qualitative and quantitative data were available.

RESULT AND DISCUSSION

The Religious motives of Muslims interacted with Christians is quite good. Good enough category this shows the low range religious motives of Muslims in interacting with Christians. The pattern of associative interactions that occur among Muslims with Christians belong to either category. This statement is based on the results of the calculation of the questionnaire that has been deployed to the community of Muslims as respondents. Thus, the pattern of associative interaction between Muslims with Christians is good. With both these categories, then the associative interaction between Muslims in Bukit Permata Residence , Cileunyi Bandung.

While the influence of variable X (religious motives of Muslims interacted with Christians) to variable Y (the pattern of interaction between them), after calculation of the relationship between the variables through correlation test, to determine whether there is a relationship between variable X with variable Y. If the correlation variable between the two, it can be calculated by the formula levels of influence to do, but if not there is a relationship then it is not necessary calculations. After calculating the values obtained correlation coefficient of 0.31, the figure is in the interval 0.21 to 0.40 which has a lower category. Thus, the influence of religious motives of Muslims interacted with Christians does not affect the patterns of social interaction between them in the low range.

Testing the hypothesis can be determined by the criteria; if $t < t_{table}$ then hypothesis H_0 is accepted, and rejected the hypothesis H_1 . On the contrary, if $t_{count} > t_{table}$ then H_0 is rejected and H_1 accepted. Based on the calculation, the

result for t_{count} 1.62. This value, if compared with the value t_{table} , clearly smaller, that is $t_{count} 1.62 < t_{table} 1.71$. Based on this calculation, the obtained value of 5%. This implies that the pattern of social interaction that occurs between Muslims with Christians in Bukit Permata Karsamanik Housing, Cinunuk is 5% influenced by religious motives of Muslims to interact with Christians. The rest of 95% influenced by other factors.

Assessing the social interaction, as mentioned above, the course will be very useful to study and learn lot of problems in the lives of those in the community. As in Indonesia, allowing for discussion about the forms of social interaction which takes place between the various tribal, between factions called majority and minority, and between classes in religion and different religions, and so on (Soekanto, 2003, p.105). With regard to the interaction between the different religions, Indonesia is a multi-religious country. Since centuries this country has known five major world religions: Hinduism, Buddhism, Christianity, Catholicism and Islam. Religion is first come Hinduism and Buddhism, and Islam, the last of the Christian and Catholic. However, Islam is the religion of the majority. This percentage is for about a 90% Muslim and the rest other religions (Nasution, 1996, p.262). At first, the relationship between people of different religions work in harmony, but in the twentieth century and twenty-one have been a change in the relationship. Occurring less harmonious, especially among Muslims with Christians. This is because both Christianity and Islam are a religion that has a mission or proselytizing. Yet despite Indonesian Muslims of the numbers are very strong, but economically and culturally strong precisely Christians (Nasution, 1996, p.262). Towards the end of the 1960s, relations between Muslims and Christians is getting worse, until there is a clash-clash between the two in the outposts of the country. Since then, till today the government and other related parties of seeking to defuse the clashes. One of them, through efforts to restore religious expression as a unifier, and not the factors behind the conflict. It was built through the development of the nuances of pluralism. His mission was to ensure that people increasingly feel important theology in the context of religion, so it is expected to emerge with a condition of the creation of inter-religious harmony (Sabri, 1999, p.41). In an operational context, does reinterpretation of religious messages, in the form of social theory can be applied. It was that religious messages can be functional, as well as the teachings of justice, tolerance, and love embodied in religion becomes implementable and integrative in social life (Sabri, 1999, p.41).

In social life, human beings can not only differ in their ability to do, but different in "will to do" or commonly known as motivation. Motivation in each person depending on their motive power (Moekijat, 1984, p.19). Motif is sometimes interpreted as a need, desire, impulse or intuition in the individual. The motifs are directed to the objectives, which occur consciously or subconsciously (Moekijat, 1984, p.19).

The word of motive itself according Moekijat, derived from "motion" meaning "movement" (Moekijat, 1984, p.19). Furthermore, H. Sanford, who dikutip states that: "The motive is a condition that drives a creature which sends them to a destination or multiple destinations of certain level" (Arifin, 1993, p.49). In a more concise expression, H. Sanford, David B. Guralnik (Arifin, 1993, p.49), states that: "The motive is a stimulus from within, an impulse, and so on, which causes people to do something". Another opinion is more concise stated by S. Nasution that is the motive he said was all the power that drives someone to do something (Arifin, 1993, p.49). Thus, we can conclude that the so-called motive is an impetus or incentive to do something, or the "why" of behavior.

While on the question of the relationship 'motive' with 'motivation' is, as described by Harold Koontz, that: "The motive is a condition of the giving force to activate, or move it, hence also called 'mobilization' or 'motivation', and directing or channeling behavior toward goals. Thus, what is called motivation to show encouragement and effort to meet or satisfy a need or to achieve a goal" (Arifin, 1993, p.49).

There are processes and factors that encourage people to act or behave in a way tententu, while the Committee Term Management Education and Development Institute of Management (Moekijat, 1984, p.19) states that the process or the factor Y Therefore, according to them, the process of 'motivation' includes: (a) the introduction and assessment of the needs that have not been satisfied; (B) the determination of the destination that will satisfy the needs, and; (C) the determination of the necessary measures to satisfy the needs. Thus, we can conclude that the motivation (in a management perspective) as according to Moekijat, he has the same meaning as the motive, namely an impetus or incentive to pass anything (Moekijat, 1984, p.19).

Almost the same as management's view, the motives in view of psychology is often used for motivational psychological condition. This motif is also often referred to as 'secondary motives', which includes: the urge to gather, the urge to attack encouragement to relate to others urge to find something (acquisitiveness), the drive for progress boost to the ruling (need for power) and so on. Motif is also often seen as an acquired habit. He came from social groups according to the situation is different for each individual and group.

The existence of motives formed within oneself through the influence of the values and expectations of socially and culturally. According to (Arifin, 1993, p.49), this motif is located in the area of Social Psychology, because human beings fighting for values such as success, self-esteem, a sense of security, affection, and so on. That's because humans as social beings who always held a response (response) of the attitudes and values of other social beings. Along with the discussion of this motif, there is a theory put forward by H. Bonner stating that: impulse called a decisive motive for human behavior in two ways, namely: (1) He became converter and distributor drive for their community expectations; (2) it is

a secondary requirement to achieve the goals set are culturally and individually. He is free from bodily needs (drive). (Arifin, 1993, p.49). Another theory is no less important as expressed by Floyd L Ruch, that the motive is very complex and can affect human behavior in three ways: 1) The motive may enable pattern stimuli from the outside man beat another stimulus and compete; (2) The motive can bring a person engaged in a particular activity, so that he can find objects or special circumstances beyond himself; (3) The motive may cause the power to carry out jobs which are more severe, not only pushing toward specific goals to meet specific needs, but also driven forces will become more common in nature (Arifin, 1993, p.51). Accordingly, the existence of motives can lead to a power that can be directed to achieve a goal. So regardless of the purpose, motive to do something becomes a basic drive to do something, and reaching a destination. They have studied extensively about how big psychological impulses that have affected human behavior. In this case, they found a variety of motive, which can be classified into several kinds of motifs (Moekijat, 1984, p.19): (a) Motives which drive personally, so-called self-actualization, in which an impulse desire that is organic (physical), such as food and beverages, formulation kind of spiritual self-esteem, status and a sense of freedom from pressure. (b) Motive to safety, or security motives. This motif contains desires that are based on a person's needs to protect itself from the threat to the integrity and stability of his life. Manifestations in the form of avoidance of hazards and risks, also in a cautious attitude, as well as conservative. (c) Physiological motive, the desire insistence that encourage people to meet the physical needs, such as hunger and thirst. (d) The motive for the trust and conformity, which is regarded by experts as the power that gives sufficient impetus for living peacefully. These motifs include things supernatural and religious motive. (e) The motive for holding the response in the interaction, such as cooperation, mutual help, sense of connection between one group to another. (f) The motive to get recognition in the community in which she lived.

The diversity of motives thus be understood as a sign that human existence, both of individuals and social, are complex existence. Therefore, the motive for doing nothing be allowed driven by a variety of motive. Accordingly the motive power to evoke human psyche in the fight of his life, so he became the driving force that is vital to prevent someone from frustration in the form of a disappointment because it failed in the attempt. Not only that, if the obstacle is greater than the ability to seek to achieve the goal, then the presence of a strong motive, people can choose another way to achieve the goal. Thus, in the process of behavior, it is possible to find some alternative way for a person to achieve his goal.

The religions of the aspects of language in general, in Indonesian, *agama* is regarded as a word derived from Sanskrit, meaning "not chaotic". It comes from the word "*a*" meaning "not" and "*gama*" which means "chaotic". Accordingly, religion is a rule that governs human life that is not chaotic or be directed.

According to this definition, there can be used as a measure of interest their religion, which is to regulate all forms of human life as a whole in achieving happiness in life. When the definition of religion is studied further, among observers who defined religion there are different types of definitions that show their different understandings individually. Among Western scientists who put forward his opinion is Wallace, who says that "religion is the belief of the latter meaning the universe" (Kahmad, 2000, p.161). Furthermore E.S.P Haynes, who argue that religion is "a theory of the relation of the universe" (Kahmad, 2000, p.161). While John Morley, he defines religion as "our feelings about the forces that dominate the highest fate of mankind" (Kahmad, 2000, p.161). As Martineu, defined religion as "belief in God is eternal, that is about the soul and the will divine that govern the universe and adhering to the moral relationships with mankind" (Kahmad, 2000, p.161).

From the above definition of religion, it appears that understanding underlying religious person made the definition. Understanding diversity, it also became one of the reasons the definition of religion that becomes mixed. For people who are already well established, religion is one of the important institutional structures that make up the entire social system (Odea, 1992, p.11). As according to F. Odea, that the essence of religion concerns the outside world (the beyond), the human relationship to the outside world and with what is considered the practical implications of the outside world are against human life. In other words, as stated by the Italian sociologist, Pareto Vilvedo, is concerned with a problem called "transcendent experience" (Odea, 1992, p.11).

Religion in the social reality has been characterized as a unifier of the most sublime human aspirations; as a large number of the morality, a source of social order and the individual inner peace; as something that glorifies and makes man civilized. But religion has also been accused as a barrier to human progress, and enhance the properties of fanaticism and intolerance, indifference, ignorance, superstition and vanity (Odea, 1992, p.2). Besides religion also shows his ability very revolutionary. A pioneer of the sociology of religion in France, Emile Durkeim, said that religion is a source of very high culture (Odea, 1992, p.13).

From the fact that, came what was then called "functional theory". The theory looked at society as a social institution that is in balance; namely human activities based on the norms that are shared and considered legally binding human participation. In this case, religion was seen to contribute to the community based on the characteristics of importance, namely the transcendence of his daily experiences in a natural environment.

In this regard, Max Weber, says that at the critical point of human need of religion, that is, when there is an element that cannot be exceeded by the usual experience, the problems arise that can only be answered by unsurpassed itself (beyond), as to why people have to die, and so on (Odea, 1992, p.9).

Therefore, the functional theory growing attention to the contribution of

religion to the social system. Religion with its proximity to something that is beyond the reach of human rationality and that an interest in something beyond the reach it has a supra-empirical view of reality thorough wider.

Moreover, [Jalaluddin](#) (1997, p.137) stated that seems religion cannot be separated from human life. The denial of the religious man, presumably due to certain factors, either caused by the personality and the environment respectively. But to cover or completely negate the urge (motive) and a religious sense seems difficult. In this case affirmed by the fact that human beings have the inner element, which tends to push it to submit to the One who invisibility. This submission is part of the human internal factors, which in personality psychology is called self or conscience. Therefore, when religion embodied in the life of every human being in all his actions, then any activity she lived, would ultimately constitute an integral part of religious understanding held, because of all these activities is a form of expression of its religious motive. When religion becomes a fact seen empirically, then religion can be studied sociologically. As usual sociology more reviewing everything that comes to the surface in the form of activities earlier.

Islamic community and society in general, is the meeting point of several elements. First, the human element which consists of a collection of individuals and units of the primary community, the family. The main elements of the various emerging various units of society, namely the local community, the national community, and the international community. In units that community interactions occur continuously to achieve the goal of living together. With regard to the fulfillment of the objectives and needs of life, a growing range of social institutions that refer to normative agreed. The more complicated the lives of the people, because there are differentiation spheres of life, the more diverse the social institutions.

Second, the elements of Islam that is believed to be true, which is the connective power between the Muslim individual and the primary unit. The doctrine was formulated by thinkers with reference to the source, those are the Qur'an and Sunnah of the Prophet, which broadly included *aqidah*, *Shari'ah* and morals. He socialized from the centers of development of ideas through various media unit that can be used. Based on the teachings of the Islamic community stands with bonds of confidence (agreement of right and wrong), value (deal about the good and the bad), and Rule (agreement about to be done and who should be left out) and rules (agreement about to be done and who should be left out). Based on the doctrine, laid out the various principles of common life. He is a benchmark in the interaction, both internally and externally. However, when the society was formed, it is not very "bare". He is a unity that is bound by the teachings of "*Sharia History*", which is inherited. It said in the study of *Usul Fiqh* called *Syar'un Manqablana*.

Thirdly, the elements of the natural environment (biotic and abiotic) as a

unified settlement of human. The interaction between humans and the environment physically, either in the form of adjustment to the environment as well as in the form of domestication and utilization of the natural environment. In this regard, there have been many people who have specific characteristics, such as coastal communities, the people of the mountains and desert communities. Therefore, the Muslims scattered in diverse habitats, accordingly, the structure and pattern of their culture reflects an ecosystem that is both micro and specific. In it occurs patterns of specific social interactions, which are influenced by the characteristics of their habitat. What was stated by Ibn Khaldun on the influence of the physical natural environment (geophysical and climate) on the pattern of consumption and human nature, prove it. In this regard too, the assessment of changes in the social, physical natural environment are taken into account as a determinant factor that is constant to the process of community change (Bisri, 1998, p.77).

Moekijat asserts that, motivation is difficult to measure. Nevertheless, he was very helpful in analyzing the behavior in life, including social life. Thus, according to him, has a lot of investigations conducted to investigate the theories of motivation and to assess different approaches, in order to motivate people to do or not do something, including, for social interaction between them (Moekijat, 1984, p.19).

One of the many motives, those is religious motives. Religion as purpose of behave and the religious as well as a mover to do something. For someone who has made his life arranged and directed by religion, then the various things he does will be grounded in the teachings of his religion. Accordingly, religion will be a strong motive for his behavior (Jalaluddin, 1997, p.137).

Religion serves as a arranger and a regulator of the life of its adherents, his message would have a sufficient appreciation of the lives of its adherents, including the issue of association or interaction between adherents. In any case, the existence of religious diversity is a reality, as well as social interaction was a core part of social life. Therefore, it is worth it if religion has rules and regulations about how his religious followers should interact, both among religions are the same, as well as with people of different religions.

When someone makes a religion as a motive in the social interaction, the encouragement he has not by nature carnal, but more than that is closely linked with the implementation righteous deeds, form the sanctity of life, and is a consequence of his obedience to the teachings of their religion. Conversely, without doing what was taught by his religion, he will feel guilt and sin, because they do not obey one of the teachings of his religion, which interact socially.

CONCLUSION

In general, the implementation dakwah training shows that religious motives of Muslims to interact with Christians belong to the category quite good. This statement is based on the calculation results questionnaire was distributed to the community of Muslims as respondents. The result of the calculation of the indicators of religious motives of Muslims interacting with Christians, obtained an average value of $32.4: 14 = 2.30$. If the qualifying criteria are interpreted at the high and low motive, the figures were included in the category quite well, because it is in the interval of 1.60 -2.30. Thus, the religious motives of Muslims interacted with Christians is quite good. Good enough category this shows poor religious motives of Muslims in interacting with Christians. The pattern of associative interactions that occur among Muslims with Christians belong to either category. This statement is based on the results of the calculation of the questionnaire that has been deployed to the community of Muslims as respondents.

The result of the calculation of the indicators associative patterns of social interaction between Christians Muslims with values obtained by an average of $36.3: 14 = 2.60$. If the qualifying criteria are interpreted at the high and low motive, the figures were categorized either, because it is in the interval 2.40 to 3.10 accordingly, the pattern of associative interaction between Muslims with Christians is good. With both these categories, then the associative interaction between Muslims in Bukit Permata Residence, Cileunyi Bandung regency. While the influence of variable X (religious motives of Muslims interacted with Christians) to variable Y (the pattern of interaction between them), after calculation of the relationship between the variables through correlation test, to determine whether there is a relationship between variable X with variable Y. If there is a relationship between these two variables, can be calculated by the formula levels of influence to do, but if not, there is a relationship then it is not necessary calculations.

After calculating the values obtained correlation coefficient of 0.31, the figure is in the interval 0.21 to 0.40 which has a lower category. Thus, the influence of religious motives of Muslims interacted with Christians does not affect the patterns of social interaction between them in the low range.

Testing the hypothesis can be determined by the criteria; if $t_{\text{count}} < t_{\text{table}}$ then H_0 hypothesis accepted, and rejected the hypothesis H_1 . On the contrary, if $t_{\text{count}} > t_{\text{table}}$ then H_0 is rejected and H_1 accepted. Based on the calculation, the result for t_{count} is 1.62. This value, if compared with value t_{table} , clearly smaller, that is $t_{\text{count}} 1.62 < t_{\text{table}} 1.71$. Based on this calculation, the obtained value is 5%. This implies that the pattern of social interaction that occurs between Muslims with Christians in Bukit Permata Karsamanik Cinunuk Housing 5% influenced by

religious motives of Muslims to interact with Christians. The rest 95% of social interaction is influenced by other factors.

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