

The effect of *reading qasidah burdah* on the personality of students at the Sabial Muhtadin Jaya Karet Samuda Islamic Boarding School

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Abstract: The reading of Qasidah Burdah is one of the religious practices that develops in the pesantren environment and contains the values of example, love for the Prophet (peace be upon him), and moral development. Although the practice of reading religious texts collectively has become part of the educational tradition of Islamic boarding schools, empirical studies that specifically examine the influence of Qasidah Burdah reading on the Muslim personality of students are still relatively limited, especially those that explain its relationship through the perspective of habituation and social learning. This study aims to analyze the influence of Qasidah Burdah reading on the personality of Muslim students at the Sabial Muhtadin Jaya Karet Samuda Islamic Boarding School. The research uses a quantitative approach with the type of explanatory (associative) research. Data was collected through a Likert scale questionnaire from 96 selected students using the proportional random sampling technique and analyzed using simple linear regression with the help of IBM SPSS Statistics. The results showed that the reading of Qasidah Burdah had a positive and significant effect on the personality of Muslim students, with a regression equation of $Y = 30.805 + 0.580X$, a value of $t = 6.665$ and $p < 0.001$, and $F = 44.424$ and $p < 0.001$. The value of the determination coefficient (R^2) of 0.321 showed that the reading of Qasidah Burdah contributed 32.1% to the variation in Muslim personality of students, while 67.9% was influenced by other factors outside the research model. The novelty of this research lies in the use of the integrative perspectives of Social Learning Theory and Habituation Theory to explain how the practice of reading religious texts collectively can contribute to the formation of Muslim personality of students. Theoretically, these findings strengthen the understanding that habituation of religious activities in the social environment of pesantren can be a mechanism for internalizing values and forming Islamic behavior. Practically, these findings show the importance of maintaining and developing the reading of Qasidah Burdah as part of the character development strategy in Islamic boarding schools. This study was limited to one pesantren and 96 respondents and only tested one predictor variable, so the next study needs to involve a more diverse pesantren context and other factors that have the potential to influence Muslim personality.

Keywords: Qasidah Burdah, Muslim personality, habituation, social learning, pesantren.

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Introduction

The formation of the character and personality of students is one of the important issues in education, including in Islamic education. Education is not only required to produce individuals who have intellectual abilities, but also to form individuals who have moral integrity, self-control skills, social responsibility, and spiritual orientation. From the perspective of Islamic education, the formation of such a personality is not enough through cognitive imparting, but requires a continuous process of example, habituation, and religious experience. An educational environment that allows the process to take place intensively is important, especially in dormitory-based Islamic educational institutions (Ramadhani & Musyarapah, 2024; Tambak et al., 2026).

In the context of Islamic education, pesantren have characteristics that allow personality formation to take place in an integrated manner between learning, example, social life, and religious practice. The study of pesantren education shows that the formation of the character of students takes place through the example of kiai and ustaz, habituation of religious activities, and the culture of pesantren life that is carried out continuously (Subekti & Mutamakin, 2022). Thus, religious activities in pesantren do not solely function as rituals, but can also be an educational mechanism that allows moral and spiritual values to be internalized into the behavior of students (Rizki Maulana Putra et al., 2025).

One form of religious practice that develops in the tradition of pesantren is the reading of Qasidah Burdah by Imam al-Bushiri. Qasidah Burdah contains spiritual and moral values related to love for the Prophet Muhammad SAW, *Mahabbah*, "*Squirrel*", patience, sincerity, control of passions, and purification of the soul. Therefore, Burdah reading can not only be understood as an activity of reading religious texts, but also as a collective practice that brings together cognitive, affective, spiritual, and social elements. Previous research shows that the Burdah reading tradition has a spiritual function and can be related to strengthening the character and psychological condition of students (Laisa & Qomariyah, 2021; Tambak et al., 2026). Another study on religious traditions in Islamic boarding schools also shows that religious activities carried out regularly can support the formation of discipline, responsibility, self-control, and religious character of students (Maula & Sangadah, 2025).

Nonetheless, Research (Farihah, n.d., 2025) the available literature is still more about explaining what the values of the Qasidah Burdah are and how the tradition is practiced, rather than empirically explaining how much the practice contributes to the formation of Muslim personality. Research (Nurul Harifah & Ainur Rofiq Sofa, 2024), for example, it provides an overview of the function of the Burdah reading tradition for students, while research on the religious culture of pesantren describes more about the process of character formation through religious traditions and habits. Previous research collected in this study generally shows that religious texts and practices have moral, spiritual, and social values that support character formation. However, these studies tend to use a qualitative approach and have not provided statistical measures regarding the relationship or influence of Qasidah Burdah reading on the Muslim personality of students (Muttaqin et al., 2024; Tambak, 2026).

This gap is methodologically important because qualitative findings on religious values and experiences have not been able to answer questions about the strength of relationships and the magnitude of the contribution of the reading of Qasidah Burdah to Muslim personality. A quantitative approach is needed not just to repeat qualitative findings, but to empirically test whether the intensity and involvement in the practice of reading the Qasidah Burdah has a significant relationship with Muslim personality and how much such personality variation can be explained by such religious practices. Thus, quantitative research can complement previous literature with measurable empirical evidence (Farihah, 2025).

In addition to empirical gaps, there are theoretical gaps. Previous research has elucidated the religious value of Qasidah Burdah, its spiritual function, and the relationship of habituation of religious activities to character formation, but has not adequately explained the psychological mechanisms that link collective religious practice to the development of Muslim personality. In fact, the formation of personality in the pesantren environment takes place through social processes as well as the process of behavior repetition (Umi Kultsum et al., 2025; Tambak & Sukenti, 2026). Social Learning Theory (*Social Learning Theory*) Bandura explains that individuals

learn through observation of social models, information storage, behavioral reproduction, and motivation. In the context of Islamic boarding schools, *kiai*, *ustaz*, and the social environment of students can be a source of example that allows the values present in religious activities to be observed and imitated. Meanwhile, Habituation Theory (*Habituation Theory*) provides an explanation that repetitive and consistent behavior can develop into habits, so that values that are initially at the level of knowledge and experience can become part of an individual's behavior pattern (Leslie, 2019).

The integration of the two perspectives provides a stronger conceptual basis for understanding the reading of the Qasidah Burdah. Collective reading provides a social environment where students observe and experience shared religious practices, while regular repetition of activities provides a habituation process that allows these values to be internalized. Thus, the relationship between the reading of Qasidah Burdah and Muslim personality is not solely understood as a direct relationship between reading activities and behavior change, but as a process involving social example, collective experience, repetition, internalization of values, and habit formation. This framework is in line with the theoretical foundation in the proposal that places the theory of social learning and habituation as the basis for explaining the relationship between the practice of Qasidah Burdah and the personality of the students (Ridwan, 2026).

The gap is also seen in the geographical context of the study. Most of the previous research on Burdah and character education used in this study was conducted in the context of Islamic boarding schools or Muslim communities in other regions, while the context of Islamic boarding schools in Central Kalimantan has received relatively little attention. In fact, the social character, culture, interaction patterns, and religious practices of an Islamic boarding school can shape the religious experience of students differently. Research at the Sabilal Muhtadin Jaya Karet Samuda Islamic Boarding School, Central Kalimantan, can therefore expand the understanding of the practice of reading Burdah in the context of Islamic boarding schools that have not been widely studied (Yusuf, 2021).

The empirical context of this study shows that the recitation of Qasidah Burdah has become a routine religious activity at the Sabilal Muhtadin Jaya Karet Samuda Islamic Boarding School. Based on initial observations and interviews in the research proposal, the activity was carried out in congregation and was seen as part of the development of morals, discipline, politeness, and social responsibility of students. Some students also reported experiences of inner peace, increased spiritual closeness, and social togetherness after participating in the activity. However, preliminary observations also found that there are still behaviors that indicate that personality formation is not fully optimal, such as lack of discipline, lack of awareness in interactions, and weak self-control. This condition shows the need for empirical testing to find out whether the routine reading of Qasidah Burdah is really related to the formation of Muslim personality and not simply assumed to have an influence.

Based on these empirical, methodological, theoretical, and contextual gaps, this study aims to analyze the influence of Qasidah Burdah reading on the personality of Muslim students at the Sabilal Muhtadin Jaya Karet Samuda Islamic Boarding School. The study used an explanatory quantitative (associative) approach to test the influence relationship between the reading of Qasidah Burdah as an independent variable and Muslim personality as a dependent variable.

The novelty of this research lies in the integration of *Social Learning Theory* and *Habituation Theory* to explain how the practice of collective and repeated reading of religious texts can contribute to the formation of Muslim personality, while testing these relationships quantitatively. Thus, this study not only expands the study of Qasidah Burdah as a religious tradition and source of moral values, but also provides empirical evidence regarding its contribution to the Muslim personality of students in the context of Islamic boarding schools in Central Kalimantan. Theoretically, this research is expected to strengthen the understanding of the relationship between religious practice, social learning processes, habituation, and personality formation. Practically, the results of the research are expected to be the basis for evaluation for pesantren managers in developing religious activities as part of the strategy of character development of students.

Literature review

The formation of the personality of students is the main goal of Islamic education in Islamic boarding schools. Islamic education not only emphasizes the mastery of science, but also spiritual, moral, and social development through example and habituation. One of the traditions that is still maintained in various Islamic boarding schools is the reading *Qasidah Burdah*, the work of Imam al-Bushiri which contains praise to the Prophet Muhammad PBUH while containing moral and spiritual values. This tradition is not only understood as a religious ritual, but also as a medium for internalizing Islamic values through understanding, appreciation, and habituation that is carried out in a sustainable manner (Jallow, 2023).

Conceptually, *Qasidah Burdah* has a function as a medium of character education because it contains the values of mahabbah to the Prophet PBUH, tazkiyatun nafs, tawadhu', patience, sincerity, and control of lust. In the perspective of Sufism, Seyyed Hossein Nasr explained that Sufistic works function as a means of spiritual transformation through the purification of the soul. Therefore, the reading *Qasidah Burdah* is seen as able to form a religious character because it not only touches the cognitive aspect, but also the affective and spiritual aspects of the reader (Alansyari, 2021).

The personality of students is understood as the integration of spiritual, moral, social, and intellectual dimensions that develop through Islamic education. Al-Ghazali's view places purification of the soul as the basis for personality formation, while Ibn Miskawaih emphasizes the importance of continuous moral practice. Malik Badri complements this view by explaining that the Muslim personality is a combination of spiritual, moral, social, and intellectual aspects. In this study, the personality of students was measured through four dimensions, namely faith, morals, social, and self-control (Dwiki Al Akhyar et al., 2026).

The relationship between readings *Qasidah Burdah* and the personality of the students is explained through Albert Bandura's Social Learning Theory and Habituation Theory. According to Bandura, behavior is formed through the process of observation of exemplary figures which includes stages *Caution*, *Retention*, *Reproduction*, and *Motivation*. In the pesantren environment, kiai and ustaz become models who show example during the recitation *Qasidah Burdah*. Meanwhile, the Habituation Theory explains that religious activities that are carried out repeatedly will form habits and eventually develop into character. Both theories provide a conceptual basis that the reading *Qasidah Burdah* has the potential to shape the personality of students through the process of example and habituation (Putri & Muhid, 2021).

Previous studies have shown that *Qasidah Burdah* has contributed to character education. (Laisa & Qomariyah, 2021) through qualitative research found that *Qasidah Burdah* It contains the values of mahabbah, sincerity, patience, and self-control that support the formation of religious character. (Haryanti & Indarti, 2022) indicates that the habit of reading *Qasidah Burdah* able to improve discipline, respect for teachers, and student self-control. (Fantini, 2025) explained that the religious culture in the Islamic boarding school, including the reading of *Qasidah Burdah*, creating an environment conducive to character building. Meanwhile, (Zaenal AH, n.d, 2024) through literature review it is emphasized that the poems *Qasidah Burdah* contains moral education values that are relevant for character development. Research (Irsyad, 2024) indicates that the reading *Qasidah Burdah* strengthening the spirituality and religious identity of the community, while (Sukmawati et al., 2023) concludes that the habituation of religious activities contributes to the formation of discipline, responsibility, and self-control of students.

However, previous research still has some limitations. Most of them use a qualitative approach so that they have not provided empirical evidence regarding the magnitude of the influence of *the reading of Qasidah Burdah* on the personality of students. In addition, research focuses more on value analysis or the implementation of religious traditions than on statistically testing relationships between variables. In terms of context, research on Islamic boarding schools in Central Kalimantan is also still relatively limited. In addition, the integration of Social Learning Theory and Habituation Theory as a basis for explaining the mechanism of personality formation through the reading of *Qasidah Burdah* is still rarely done.

Based on these gaps, this study quantitatively tested the influence of *Qasidah Burdah reading* on the personality of students at the Sabila Muhtadin Jaya Karet Samuda Islamic Boarding School. This study integrates Albert Bandura's Social Learning Theory and Habituation

Theory to explain the process of internalizing religious values through the reading of *Qasidah Burdah*. Thus, this study is expected to provide empirical evidence that strengthens previous studies as well as expands the literature on character education based on pesantren traditions, especially in Central Kalimantan.

Method

This study uses a quantitative method with an explanatory (associative) approach. The explanatory approach aims to explain the causal relationship and test the influence of independent variables on dependent variables through hypothesis testing based on empirical data. The independent variable in this study is the reading of *Qasidah Burdah*, while the dependent variable is the personality of the student (Sari et al., 2022). The research was carried out at the Sabila Muhtadin Jaya Karet Samuda Islamic Boarding School, East Kotawaringin Regency, Central Kalimantan. The research population amounted to 96 students who participated in the *Qasidah Burdah* reading activity. Given the relatively limited population, this study uses a saturated sampling technique (total sampling), where all members of the population are used as research respondents. Thus, the number of samples used was 96 respondents.

Data collection was carried out using a questionnaire compiled based on the indicators of each research variable and using a five-level Likert scale, namely Strongly Agree (SS), Agree (S), Disagree (TS), and Strongly Disagree (STS). In addition to the questionnaire, supporting data was obtained through observation and documentation to complete information regarding the implementation of *Qasidah Burdah* reading activities at Islamic boarding schools. Before being used in the study, the instrument was tested for validity using Pearson Product Moment correlation and reliability tested using Cronbach's Alpha coefficient. All data that have met the valid and reliable requirements are analyzed using IBM SPSS Statistics. The analysis stages include descriptive statistics to describe the characteristics of the data, analysis prerequisites test in the form of normality tests and linearity tests, then followed by simple linear regression analysis to determine the influence of *Qasidah Burdah* reading on the personality of students. Hypothesis testing was carried out using a t-test at a significance level of 5% ($\alpha = 0.05$), while the magnitude of the contribution of independent variables to the dependent variables was analyzed through the determination coefficient (R^2).

Results

Validity test

The validity test of the variable X instrument (*Qasidah Burdah* Reading) was carried out using Pearson's Product Moment correlation technique between the score of each statement item and the total score. The test was carried out on 96 respondents, so that the value of the table r at the significance level of 5% was around 0.2006. An item is declared valid if the value of r is calculated $> r$ of the table and has a significance value of less than 0.05. The results of the validity test showed that all 20 statements in the *Qasidah Burdah* Reading variable had an item-total correlation value ranging from 0.458 to 0.694, so that the entire value was greater than the r table (0.2006). Thus, all statements on variable X are declared valid and suitable for use as research instruments to measure the variable of *Qasidah Burdah* Reading.

The validity test of the Y variable instrument (Muslim Personality) was also carried out using Pearson's Product Moment correlation technique between the score of each item and the total score. The test was carried out on 96 respondents with the provision that an item is declared valid if the value of r is calculated $> r$ table (0.2006) at a significance level of 5%. Based on the test results, all 21 statements on the Muslim Personality variable had item-total correlation values ranging from 0.402 to 0.668. All of these values are greater than the r of the table (0.2006) and have a significance level of less than 0.05. Therefore, all statements on variable Y are declared valid and can be used as an instrument to measure the Muslim personality of students in this study.

Reliability test

Table 1. Reliability statistics

Reliability Statistics	
Cronbach's Alpha	N of Items
.891	20

The reliability test was carried out to determine the level of consistency of the research instrument in measuring the variables studied. Reliability testing was performed using Cronbach's Alpha method with the help of the IBM SPSS Statistics program. An instrument is declared reliable if it has a Cronbach's Alpha value greater than 0.70. Based on the results of the reliability test, Cronbach's Alpha value was obtained at 0.891 with a total of 20 statement items. This value is greater than the minimum limit of reliability, which is 0.70. Thus, research instruments are declared reliable or have a high level of consistency so that they are suitable for use as a data collection tool in research.

Table 2. Reliability statistics

Reliability Statistics	
Cronbach's Alpha	N of Items
.878	21

Based on the results of the reliability test using Cronbach's Alpha method, a reliability coefficient value of 0.878 was obtained with a total of 21 statements analyzed. The Cronbach's Alpha value is greater than the minimum limit of 0.70, so the research instrument is declared reliable. This shows that all statements have a high level of internal consistency in measuring research variables. Thus, the instrument used has met the reliability requirements and is suitable for use as a data collection tool in research.

Normality test

The normality test was carried out to find out whether the residual data in the regression model was normally distributed or not. The test was conducted using the **One-Sample Kolmogorov-Smirnov Test** with the help of the **IBM SPSS Statistics** program. The basis for decision-making in the normality test is that if **the value of Asymp. Sig. (2-tailed) > 0.05**, then the residual data is normally distributed. On the other hand, if **the value of Asymp. Sig. (2-tailed) < 0.05**, then the residual data is not normally distributed. Based on the results of the normality test in Table 4.X, it is known that the number of respondents (N) is **96**. The **Test Statistic** value obtained was **0.077**, while **the Asymp. Sig. (2-tailed)** value was **0.198**. Because the significance value is **0.198 > 0.05**, the residual data is declared **to be normally distributed**. These results show that the regression model has met the normality assumptions so that simple linear regression analysis can be continued.

Table 3. Normality test

One-Sample Kolmogorov-Smirnov Test			Unstandardized Residual
N			96
Normal Parameters ^{a,b}	Mean		.0000000
	Std. Deviation		7.70996078
Most Extreme Differences	Absolute		.077
	Positive		.061
	Negative		-.077
Test Statistic			.077
Asymp. Sig. (2-tailed) ^c			.198
Monte Carlo Sig. (2-tailed) ^d	Sig.		.172
	99% Confidence Interval	Lower Bound	.163
		Upper Bound	.182

a. Test distribution is Normal.

b. Calculated from data.

c. Lilliefors Significance Correction.

d. Lilliefors' method based on 10000 Monte Carlo samples with starting seed 2000000.

Linearity test

The linearity test was carried out to find out whether the relationship between the variable of Qasidah Burdah (X) reading and the personality of the students (Y) was linear as one of the prerequisites for simple linear regression analysis. Based on the results of the linearity test using the Test for Linearity in SPSS, the significance value of the Linearity component was obtained of 0.000, which means it is smaller than the significance level of 0.05 ($0.000 < 0.05$). Meanwhile, the significance value on the Deviation from Linearity component is 0.910, which is greater than 0.05 ($0.910 > 0.05$). These results show that there is a significant linear relationship between the reading of Qasidah Burdah and the personality of the students, and there is no significant deviation from the linear model. Thus, it can be concluded that the relationship between the two variables meets the assumption of linearity, so that a simple linear regression analysis can be continued to test the influence of Qasidah Burdah reading on the personality of students.

Table 4. Linearity test

ANOVA Table							
			Sum of Squares	df	Mean Square	F	Sig.
Total_Y * Total_X	Between Groups	(Combined)	6890.848	37	186.239	1.506	.080
		Linearity	3966.797	1	3966.797	32.086	.000
		Deviation from Linearity	2924.051	36	81.224	.657	.910
	Within Groups		7170.642	58	123.632		
	Total		14061.490	95			

Simple linear regression analysis

The t-test was conducted to determine the influence of the variable of **Qasidah Burdah (X) Reading** on the **Personality of Muslim Students (Y)** using simple linear regression analysis with the help of **IBM SPSS Statistics**. The basis for decision-making is that if the **Sig. value < 0.05**, then the X variable has a significant effect on the Y variable. Thus, the regression equations obtained are:

$$[Y = 30.805 + 0.580X]$$

The equation shows that every 1 unit increase in the reading of *Qasidah Burdah* will increase the **Muslim personality of the students by 0.580 units**. The results of the t-test showed a **calculated t-value of 6.665** with a **Sig. < value of 0.001 (< 0.05)** and a **Standardized**

Coefficients (Beta) value of 0.567. Thus, H_0 was rejected and H_1 was accepted, so it can be concluded that the **reading of *Qasidah Burdah* has a positive and significant effect on the personality of Muslim students at the Sabilal Muhtadin Jaya Karet Samuda Islamic Boarding School.**

Table 5. Anova

ANOVA ^a						
Model		Sum of Squares	df	Mean Square	F	Sig.
1	Regression	2668.826	1	2668.826	44.424	<.001 ^b
	Residual	5647.132	94	60.076		
	Total	8315.958	95			

a. Dependent Variable: Y

b. Predictors: (Constant), X

ANOVA (F Test)

The F test was carried out to find out whether the variable of *Qasidah Burdah* (X) Reading had a significant effect on the **Muslim Personality of Santri (Y)** through simple linear regression analysis. The basis for decision-making is that if the significance value (Sig.) < 0.05, then the regression model is declared significant. Based on the results of the ANOVA test in Table 4.X, an **F value of 44.424** was obtained with a **significance value of < 0.001**. Since the significance value is less than **0.05**, H_0 is rejected and H_1 is accepted. This shows that the regression model used is significant, so that **the reading of *Qasidah Burdah* has a significant effect on the personality of Muslim students at the Sabilal Muhtadin Jaya Karet Samuda Islamic Boarding School.**

Coefficients

Table 6. Coefficients

Coefficients ^a					
Model		Unstandardized Coefficients		Standardized Coefficients	
		B	Std. Error	Beta	t
1	(Constant)	30.805	6.005		5.130
	X	.580	.087	.567	6.665

a. Dependent Variable: Y

Regression equations

Based on the results of simple linear regression analysis, the following regression equations are obtained:

$$Y = 30,805 + 0,580X$$

The equation shows that every 1 unit increase in the reading of *Qasidah Burdah* will increase the Muslim personality of the students by 0.580 units.

T test

The t-test was carried out to determine the influence of the variable of *Qasidah Burdah* (X) Reading on the Personality of Muslim Students (Y). The basis for decision-making is that if the Sig. value < 0.05, then the independent variable has a significant effect on the dependent variable. Based on the results of the t-test, a t-value was obtained of 6.665 with a Sig. value of < 0.001. Since the significance value is less than 0.05, H_0 is rejected and H_1 is accepted. The results of the analysis showed that the variable of *Qasidah Burdah* Reading (X) had a regression coefficient of

0.580 with a Standardized Coefficients (Beta) value of 0.567. This shows that the reading of *Qasidah Burdah* has a positive and significant effect on the Muslim Personality of Santri (Y). Thus, the better the implementation of the *Qasidah Burdah* reading, the better the Muslim personality of the students at the Sabilal Muhtadin Jaya Karet Samuda Islamic Boarding School.

Coefficient of Determination Analysis (R^2)

Based on the results of simple linear regression analysis on the Summary Model, a correlation coefficient value (R) of 0.567 was obtained. This value shows that the relationship between the reading of *Qasidah Burdah* and the Muslim personality of students is in the medium and positive category. Furthermore, an R Square (R^2) value of 0.321 was obtained, which means that 32.1% of the variation in the personality of Muslim students can be explained by the variable of *Qasidah Burdah* reading. Meanwhile, the remaining 67.9% were influenced by factors other than the unstudied research model.

Table 7. Model Summary

Model Summary				
Model	R	R Square	Adjusted R Square	Std. Error of the Estimate
1	.567 ^a	.321	.314	7.75086
a. Predictors: (Constant), X				

In addition, the **Adjusted R Square** value of **0.314** showed that after adjusting for the number of samples and the number of research variables, the model's ability to explain the variation in Muslim personality of students was **31.4%**. The **Std. Error of the Estimate** value of **7.75086** indicates the level of regression model prediction error for dependent variables. Thus, the results of the determination coefficient show that the reading of *Qasidah Burdah* makes a significant contribution to the formation of the Muslim personality of students at the Sabilal Muhtadin Jaya Karet Samuda Islamic Boarding School.

Discussion

The results of the study showed that the reading of *Qasidah Burdah* had a positive and significant effect on the Muslim personality of students at the Sabilal Muhtadin Jaya Karet Samuda Islamic Boarding School. The results of simple linear regression analysis resulted in the equation $Y = 30.805 + 0.580X$, with a *t* value of 6.665 and a significance of $p < 0.001$. The results of the ANOVA test also showed that the regression model was significant with an *F* value of 44.424 and $p < 0.001$. In addition, the value of the determination coefficient ($R^2 = 0.321$) showed that the reading of *Qasidah Burdah* contributed 32.1% to the variation in Muslim personality of students, while 67.9% was influenced by other factors outside the research model. These findings show that the reading of *Qasidah Burdah* not only serves as a religious practice and the preservation of pesantren traditions, but also has an empirical contribution to the formation of Muslim personality.

The findings reinforce previous research showing that *Qasidah Burdah* contains spiritual and moral values that are relevant to character formation. Previous research has more explained the content of the values, spiritual functions, and implementation of the *Burdah* tradition in religious life. This study makes an additional contribution by testing the relationship quantitatively. Thus, this study not only shows that *Qasidah Burdah* has educational value, but provides statistical evidence that the involvement of students in the recitation of *Qasidah Burdah* has contributed to Muslim personality. These results are also in line with international research that places religious experiences as one of the important contexts in the development of adolescent values and behaviors. Systematic review (Hardy et al., 2019) Of the 241 studies, it was shown that religiosity and spirituality in adolescence were generally associated with positive development and a variety of adaptive outcomes, although these influences took place through diverse processes and contexts.

From an international perspective, the position of the findings of this research can be placed in the study of religious socialization and moral formation. Smith showed through longitudinal analysis that various forms of *religious upbringing* in adolescence are related to the development of moral characteristics in young adulthood. The research also emphasizes that religious practices in families, schools, and communities are part of the social processes related to moral formation. The findings of this study extend this perspective into the context of Islamic education based on pesantren by showing that more specific religious practices, i.e. the collective reading of Qasidah Burdah, also have a measurable contribution to Muslim personality. Thus, the position of this research lies in the relationship between the study of local Islamic religious practices, pesantren education, and international literature on religious socialization and moral development.

Theoretically, this finding can be explained (Smith, 2023). In perspective *Social Learning Theory*, students learn through the process of observation, imitation, and interaction with the social environment. The reading of Qasidah Burdah which is carried out together creates a social space where students observe the religious behavior of teachers, caregivers, and peers and participate in the same religious practices. Meanwhile, *Habituation Theory* helps explain how the repetition of religious activities can form patterns of behavior that are increasingly familiar and internalized. Thus, the reading of Qasidah Burdah can be understood through the mechanism of collective practice → observation and example → repetition → internalization of values → habit formation → development of Muslim personality. This explanation reinforces the finding that the influence of religious practices does not solely come from the content of the text, but also from the way the text is experienced repeatedly in the social environment of the pesantren.

The amount of contribution of 32.1% also gives important meaning to the position of the research findings. This value shows that the reading of the Qasidah Burdah is one of the factors that contribute to the personality of Muslims, but not the only determining factor. As much as 67.9% of Muslim personality variations are still related to other factors not included in the study model. This is important because personality formation is a complex process and involves a variety of social environments as well as individual experiences. Thus, this study does not place Qasidah Burdah as the only cause of the formation of Muslim personality, but as one of the components in the ecosystem of pesantren character development.

From the theoretical side, this research contributes by bringing together collective religious practices, social learning, and habituation in explaining the formation of Muslim personality. This contribution expands on previous research that viewed Qasidah Burdah more as a religious tradition or a source of moral value. Practically, the findings of the study show that the reading of Qasidah Burdah can be maintained and developed as part of the character development program for students. However, these activities will be more optimal if accompanied by the example of teachers and caregivers, learning the values contained in Burdah, habituating positive behavior, and evaluating changes in student behavior.

This research has several limitations. First, the research was conducted on one pesantren with a total of 96 students, so generalization of results to other pesantren needs to be done carefully. Second, the study used a quantitative approach with a design that tested the relationship between influences between variables in a single measurement period, so that it could not describe the process of personality change in the long term. Third, the study only used the reading of Qasidah Burdah as an independent variable, while there were still 67.9% variations in Muslim personality derived from other factors.

Conclusion

This study concludes that the reading of Qasidah Burdah has a positive and significant effect on the personality of Muslim students at the Sabibal Muhtadin Jaya Karet Samuda Islamic Boarding School. The results of simple linear regression analysis showed a regression equation $Y = 30.805 + 0.580X$, with a calculated t-value of 6.665 and a significance value of < 0.001 , so that the hypothesis stating the influence of the reading of Qasidah Burdah on the Muslim personality of students was accepted. In addition, the results of the ANOVA test showed a significant regression model with an F value of 44.424 ($p < 0.001$). The value of the determination coefficient (R^2) of 0.321 showed that the reading of Qasidah Burdah contributed 32.1% to the variation in Muslim

personality of students, while 67.9% was influenced by other factors outside the research model. These findings show that the reading of Qasidah Burdah is one of the important factors in the formation of Muslim personality through the process of habituating religious values and internalizing Islamic morals, although it is not the only factor that affects the personality of students. The results of this study provide an implication that the tradition of reading Qasidah Burdah is worthy of being maintained and developed as part of a character development program in the pesantren environment. The next study is recommended to involve a wider scope of respondents, compare several Islamic boarding schools, and examine other factors that also affect the personality of Muslim students in order to obtain a more comprehensive picture of character formation in the Islamic educational environment.

Declarations

Author contribution statement

Akhmad Kastalani contributed to the conceptualization and design of the research, development of research instruments, data collection, data analysis and interpretation, manuscript drafting, manuscript revision, and approval of the final version of the article. The corresponding author takes full responsibility for the content of this manuscript.

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Data availability statement

The datasets generated and analyzed during the current study are available from the corresponding author upon reasonable request.

Declaration of interests statement

The author declares that there are no known competing financial interests or personal relationships that could have influenced the work reported in this article.

Declaration of use artificial intelligence

The author used generative artificial intelligence (AI) solely as a language-support tool to assist in improving academic writing, grammar, and manuscript organization. The research design, data collection, data analysis, interpretation of findings, and final conclusions were conducted and verified by the author.

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