



## The Concept of Student Characteristics in the Perspective of Hadith

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### Abstract

Students have difficulties in the process of developing their potentials, all of which are caused by a lack of understanding of their characteristics, so that the learning and teaching process becomes less effective, innovative, and efficient. This study is expected to provide knowledge to readers about the many characteristics possessed by students, in addition to educating about the importance of understanding student characteristics in the teaching and learning process from the perspective of hadith. The method used in this study is qualitative with the type of library research. The data used in the study are sourced from the pole of al-sittah, Islamic Educational Philosophy towards character formation, individual differences in the learning process, the data processing process uses content analysis techniques (Content Analysis). The results of this study indicate that understanding characteristics is important for students in the process of developing and utilizing the potentials possessed by students. The development of students' potentials is influenced by the characteristics they get from two factors, the first is internal factors such as genes and given by Allah and the second is external factors in the form of social, cultural, and educational environmental influences. The benefits of understanding characteristics will also be felt by educators as a reference in the process of transferring knowledge to their students, so that the learning process becomes more effective and efficient. Keywords: *Characteristics, Student, Hadith.*

### Abstrak

Peserta didik memiliki kesulitan dalam proses pengembangan potensi-potensi yang dimilikinya, itu semua disebabkan oleh kurangnya pemahaman atas karakteristinya, sehingga proses belajar dan mengajar menjadi kurang efektif, inovatif, dan efisien. Penelitian ini diharapkan mampu memberi pengetahuan kepada pembaca mengenai banyaknya karakteristik yang dimiliki oleh peserta didik, selain itu juga mengedukasi mengenai pentingnya memahami karakteristik peserta didik dalam proses belajar mengajar dalam perspektif hadis. Metode yang digunakan dalam penelitian ini adalah kualitatif dengan jenis penelitian *library reshearch*. Data yang digunakan dalam penelitian bersumber dari *kutub al-sittah*, Filsafat Pendidikan Islam menuju pembentukan karakter, perbedaan individu dalam proses pembelajara, proses pengolahan datanya menggunakan teknik analisis isi (*Content Analysis*). Hasil dari penelitian ini menunjukkan bahwa pemahaman karakteristik menjadi penting bagi peserta didik dalam proses pengembangan dan pemanfaatan potensi-potensi yang dimiliki oleh peserta didik. Perkembangan potensi-potensi yang dimiliki peserta didik dipengaruhi oleh karakteristik yang dia dapatkan dari dua faktor, yang pertama faktor internal seperti gen dan *given* Allah dan yang kedua faktor eksternal yang berupa pengaruh lingkungan sosial, budaya, dan pendidikan. Kemanfaatan pemahaman karakteristik juga akan dirasakan oleh pendidik sebagai acuan dalam proses transfer ilmu kepada peserta didiknya, sehingga dalam proses pembelajarannya menjadi lebih efektif dan efisien.

Kata Kunci: Karakteristik, Peserta Didik, Hadits.

### Research Background

In essence, man was created by Allah based on two interrelated elements, the first element *Jasadiyah* which means that it is *Material* and both spirits or referred to as *immaterial*. As a result of the process of combining these two elements, Allah SWT. provides several basic potentials in the form of senses (hearing, sight, smell, taste, taste), intellect, heart, and nafs. The relationship between humans and students as an object of education is human beings as *Educandum* (requires education) and *educandus* (creatures that can educate) (Maragustam, 2020a). However, the education system now views students not as objects alone, but as subjects for their own growth and development. So that students have the right to determine their life path and design their future, all of it based on Law No. 20 of 2003 article 1 paragraph 4 which reads that students are members of society who try to develop their potential through the formal and non-formal teaching and learning process.

The discussion about students is very interesting, considering the nature of *heterogeneous* is the natural nature of Allah SWT's creation. So that in the educational process there are a lot of problems that occur such as the level of understanding of students which tend to vary (Turhusna & Solatun, 2020), or also more specific problems to student behavior such as inter-school violent behavior (klithih) (Jatmiko, 2021). Therefore, students need to get guidance in a *Intense*. Guidance can occur in the school environment or outside of school such as the family and community environment, from the statement as proof that the characteristics of students are different.

Characteristics themselves are the basic potential of an individual, where the basic potential can represent itself. So that each human being has their own

characteristics and these differences in characteristics are an advantage for students, these differences are also a stimulus for students to develop faster (Turhusna & Solatun, 2020). Characteristics themselves come from the word character which means psychological traits, morals or ethics that characterize individuals, character, disposition, all of which will change into the characteristics of a person (Maragustam, 2020a).

Meanwhile, according to the great Indonesian dictionary, characteristics are the characteristics of a certain individual that adjusts to their character (Amirudin et al., 2020). Characteristics are a reflection of individual patterns of abilities and behaviors that are influenced by genes and the social environment, from these influences form the patterns of thinking and activities of individuals. Unlike Hamzah. B. Uno which defines characteristics as a collection of students' potential consisting of attitudes, interests, learning motivation, learning styles and thinking abilities, and basic abilities (Meriyati, 2015). From this understanding, it can be concluded that characteristics are characteristics of individuals that are influenced by internal (heredity) and external (environmental) factors.

The factors that are obstacles to this characteristic can be improved by educators, because educators are here as educational supports in the sense of helping students to develop (*Law No. 20 of 2003 concerning the National Education System [JDIH BPK RI]*, n.d.).

The study of the concept of the characteristics of students and teachers has been widely studied by scholars before. These studies include: first, a journal article entitled "The Concept of Character Education in Hadith Review: An Analytical Study on Tarbawi Hadiths" by M Miftahul

Aziz (2024). Second, a journal article entitled "The Role of Educators in Shaping the Character of Students from the Perspective of the Qur'an Hadith" by Ahmad Yusam, et al (2025). Third, Actualization of the Values of the Prophet's Hadith in Student Character Education" by Anri Saputra (2025). Fourth, a journal article entitled "The Application of Character Education and the Application of the Perspective of Tarbawi Hadith" by Maulana Azizi Nasution, et al. (2021). Overall, these articles affirm that the Prophet's hadith is a normative as well as methodological foundation in the formation of character education at the level of concepts, the role of educators, and the teaching process. However, it has not focused on discussing the level of characteristics of students based on the Prophet's hadith, so this is a gap research in this study.

This research is expected to be able to provide readers with knowledge about the many characteristics possessed by students, in addition to educating about the importance of understanding the characteristics of students so that teaching and learning activities become more effective. Studying the characteristics of students using the perspective of hadith will provide an understanding of the importance of a theological approach in the process of understanding students. Humans themselves are biological creatures that can grow and develop, rational creatures that have intellect, and spiritual creatures that have the need for nature and the need for the meaning of identity (Syafii & Azhari, 2025).

### **Research Methods**

The method used in this study is a qualitative type with a research basis *Library Researh*. The data sources used in this study are sourced from *The Polar of Al-*

*Sittah*, The philosophy of Islamic education towards character formation, individual differences in the learning process. Based on this, the researcher made the first step by collecting data that will be used and studied in more depth (Martono, 2012).

After the data is collected, the researcher analyzes the data so that a conclusion can be drawn that students have many characteristics in the process of receiving knowledge. So an in-depth study of the characteristics of students is needed, so that in the process of absorbing knowledge it becomes easy and is expected to help educators in understanding their students based on the individual characteristics of students. In this article, the researcher uses content analysis techniques (*Content Analysis*) that is, research whose nature is an in-depth discussion of the content of the study to be researched (Afifuddin, 2012).

### **Results and discussion**

#### **A. Characteristic Concept**

The concept of characteristics refers to a set of distinctive characteristics, traits, or attributes inherent in a particular person, group, object, or phenomenon, that distinguish it from others. Characteristics are not only physically visible, but also include non-physical aspects such as attitudes, behaviors, values, mindsets, and habits formed through the process of interaction with the environment. In the human context, characteristics are often associated with an individual's personality and identity. Each individual has unique characteristics formed from a combination of innate (genetic) factors and environmental factors such as family, education, culture, and life experiences. Therefore, a person's characteristics are not static, but rather dynamic and can evolve over time.

For example, a person who was initially shy may develop to become more confident through the process of learning and social experiences. Furthermore, characteristics are also the basis for understanding differences between individuals. In the world of education, for example, understanding the characteristics of students is very important for teachers to determine the right learning strategy. Each student has different learning styles, interests, abilities, and backgrounds, so the approach used cannot be equalized. By understanding these characteristics, the learning process can take place more effectively, humanely, and oriented to the needs of students.

In addition, characteristics are also closely related to the values and morals that a person adheres to. The values embedded in individuals will be reflected in their daily attitudes and behaviors. In the context of character education, the formation of positive characteristics such as discipline, responsibility, honesty, and empathy is the main goal. This shows that characteristics are not just an identity, but also reflect the quality of one's self in living life.

Thus, the concept of characteristics has a very important role in various aspects of life, both individually and socially. Characteristics are the foundation for understanding oneself and others, building harmonious relationships, and developing one's potential optimally. Therefore, the recognition and development of positive characteristics needs to be done consciously and continuously, in order to form a superior and competitive personality.

## B. Students

In Law No. 20 of 2003 Article 1 Paragraph 4 describes students as members of society who strive to develop individual potential through formal and non-formal

education processes (*Law No. 20 of 2003 concerning the National Education System [JDIH BPK RI]*, n.d.). Meanwhile, the Islamic education paradigm views students as immature people but have a number of great potentials that have not been fully developed (Samsul, 2002). Students are also often referred to as raw materials that need to be processed through a transformative educational process, so that they can develop the potentials they already have or through the process of instilling values that must be inherent in individual students. So it can be concluded that the main characteristic of students is learning. By studying, students will get glory and it is in accordance with the hadith of the Prophet Muhammad (saw) which reads as follows:

وَعَنْ أَبِي ذَرْدَاءٍ رَضِيَ اللَّهُ عَنْهُ قَالَ: سَمِعْتُ رَسُولَ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ يَقُولُ: مَنْ سَلَكَ طَرِيقًا يَبْتَغِي فِيهِ عِلْمًا سَهَّلَ اللَّهُ طَرِيقًا إِلَى الْجَنَّةِ إِنَّ الْمَلَائِكَةَ تَصْعُقُ أَجْنِحَتَهَا لِطَالِبِ رِضَاعًا بِمَا صَنَعَ وَأَنَّ الْعَالِمَ لَيْسَتْغُفَّرَ لَهُ مَنْ فِي السَّمَاوَاتِ وَمَنْ فِي الْأَرْضِ حَتَّى الْحَيَاتَانِ فِي الْمَاءِ , وَ فَضْلُ الْعَالِمِ عَلَى الْعِبَادِ كَفَضْلِ الْقَمَرِ عَلَى سَائِرِ الْكَوَاكِبِ , وَ أَنَّ الْعُلَمَاءَ وَرَثَةُ الْأَنْبِيَاءِ لَمْ يَرْتُوا دِينًا وَلَا دِرْهَامًا , إِنَّمَا وَرَثُوا الْعِلْمَ , فَمَنْ أَخَذَهُ أَخَذَ بِحِطِّ وَ أَمْرِ (رَوَاهُ أَبُو دَاوُدَ وَ النَّزَمِيُّ)

Meaning: "From Abu Darda' RA, he said: I heard the Prophet PBUH say: Whoever travels in search of knowledge, Allah makes the way to Paradise easy for him, and indeed the angels spread their wings for the seeker of knowledge who is pleased with what he does, and indeed the righteous are asked for forgiveness by those who are in the heavens and those who are on the earth to the fish that are in the water, and the virtue of the pious over the worshipper is like the virtue of the moon over all the stars, and indeed the scholars are the heirs of the Prophets, and indeed the Prophets do not bequeath dinar and do not bequeath dirhams, but they pass on knowledge, so whoever

inherits it, let him take a perfect share." (Al-Sijistani, 1996; Al-Tirmidzhi, 1975).

In the book 'Aun Al-Ma'bud Syarh Sunan Abu Daud it is explained that the diction "*The Man Who Killed Himself*" means to enter or walk, while diction "*Yaltamisu Fihi 'Ilman*" contains the meaning of seeking knowledge in the way of Allah. As for diction "*bish*" which means by referring to science as well as being the cause and effect of the phrase after it, namely "the facilitation of the way to heaven". It can be understood that seeking knowledge must be accompanied by high dedication, because the people who lived in the time of the Prophet were still doing what they called *Rihlah fi Thalib al-'Ilmi* That is, traveling in search of knowledge to various different regions. The diction "the facilitation of the way to heaven" is a symbolic meaning that the Prophet highly glorifies knowledge and the students of knowledge. Zayn Al-'Arab argues that students of knowledge are respected for their knowledge, as Allah says. Al-Isra:24 "*And humble yourselves to them with the wings of humility because of mercy*". This verse shows the encouragement to be humble, in order to help the student of knowledge in the process of seeking knowledge (Abu Abdurrahman Al-Adzim Al-Abadi, 1995).

Humans as learners are creatures that always give surprises for their uncertainty, sometimes humans become noble creatures that exceed the sacred malikat and can also be more despicable creatures than the devil cursed by Allah SWT. According to Maragustam, humans in the sense of learners are creatures full of mystery (Maragustam, 2020a).

Learners are creatures who possess a lot of distinctive personality traits (characteristics) and develop according to the process of growth and development in the

environment in which they live, therefore the environment has a significant influence on the individual personality of students (Ramayulis & Samsul, 2010). Very good student nature *heterogeneous* is a factor in the growth of learning process problems, therefore educators must be able to develop all aspects of students such as cognitive, affective, and psychomotor (Scott, 2017). The learning process can be done through education, as the function of education as an asset to prepare students for a better life and be able to answer the world's challenges globally (Amelia et al., 2022).

On the one hand, students must develop their potentials optimally and in accordance with educational goals, but on the other hand, students have responsibilities that are *Insaniyah* (humanity) such as the relationship between students and teachers, fellow students, and their social environment and religious responsibilities (*illahiyah*). In fact, Islam views knowledge only as sourced from Allah SWT. in the form of the Qur'an and As-Sunnah, the verses of the Qur'an and As-Sunnah. *insane*, and the law *Sunnatullah* (Maragustam, 2020b).

Based on the above explanation, the meaning of students is not limited by formal education or limited by age, all of which are contrary to the essence of education itself. Therefore, the criteria for students focus on humans who always want to develop their potentials through formal and non-formal learning processes, so that these potentials are developed in accordance with educational goals.

## **B. Characteristics of Students**

The human soul is like clay that is ready to be carved into anything, as long as the carving is in accordance with the characteristics possessed by the clay (Maragustam, 2020b). Therefore,

characteristics have an important role in the development process of peseta didik, so a more in-depth study of characteristics is needed. In the hadith of the prophet Muhammad (peace be upon him) narrated by Bukhari, it is explained that human beings (learners) are born in the condition of *Fitrah* And it was his mother's father who made him Jewish, Christian, and Magi. The hadith is as follows:

عَنْ أَبِي هُرَيْرَةَ رَضِيَ اللَّهُ عَنْهُ قَالَ : قَالَ رَسُولُ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ : كُلُّ مَوْلُودٍ يُوَلَّدُ عَلَى الْفِطْرَةِ فَآبَاؤُهُ يَهُودَانِهِ أَوْ يُنَصِّرَنِيهِ أَوْ يُمَجِّسَنِيهِ (رَوَاهُ الْبُخَارِيُّ وَمُسْلِمٌ)

Meaning: "From Abu Hurairah RA, he said: The Prophet PBUH said: "Every child is born in a holy state, it is his father and mother who make him a Jew, a Christian, or a Magi." (Al-Bukhari, 2012; Muslim, 1915). In the book Al-Minhaj Syarh Saheeh Muslim explains the status of children who die before puberty and the meaning of *Fitrah* is an important part of theology ('*aqidah*'). Hadith states that every child is born in a state of *Fitrah* has become a conceptual basis for scholars in understanding the nature of humanity since birth (Al-Nawawi, 1971). In modern academic studies, this concept is analyzed as the idea of *natural disposition toward belief*, that is, man's natural tendency toward faith and confession of God (Hoover, 2022).

Research in the field of Islamic theology shows that classical theologians such as al-Ghazālī and Ibn Taymiyyah understood *Fitrah* as an innate potential to know and accept monotheism, not as a formal religious identity that has been complete since birth (Shihadeh, 2005). *Fitrah* is understood as spiritual and intellectual readiness to accept the truth when it comes to it. Thus, every child is born without sin and without the burden of legal responsibility.

In the perspective of Islamic education, this concept has the fundamental implication that human beings are not born in a state of guilt, but in a state of holiness and moral potential. The family and social environment then play a major role in shaping the direction of this development. Studies of the sociology of religion show that the transmission of religious identity in the family is strongly influenced by parenting, the practice of shared worship, and repeated social interactions (Bengtson, 2017). This is in line with the explanation of scholars that parents have the main responsibility in forming children's beliefs.

Regarding children who die before puberty, the majority of scholars agree that they are not affected *Taklif* (legal burden). Islamic theological and legal literature explains that the requirements for moral responsibility include the ability of reason and maturity (puberty). Without these two conditions, a person cannot be held accountable according to shari'i (Jackson, 2013). Therefore, an immature child is not burdened with religious consequences for choices that he or she has not been able to make consciously.

As for children from non-Muslim families who died before puberty, there is a difference of opinion in the classical literature. However, a number of contemporary theological studies emphasize that the principle of divine justice in the Qur'an affirms that Allah does not punish before the delivery of the treatises is the basis for a strong argument that they are in the mercy of Allah (Fadel, 2023). Since infants and young children do not yet have full rational capacity and have not consciously received the treatise, punishment is not in line with the principle of divine justice.

This discussion is also related to the concept of destiny (*Qadar*). The study of

Islamic theology shows that the knowledge of Allah is not synonymous with the imposition of the will on man. God's knowledge of the future does not remove man's responsibility for actions taken after reaching adulthood (Griffel, 2009). Thus, the expression that Allah is Omniscient what they will do is understood as an affirmation of the breadth of His knowledge, not as a basis for condemnation of something that has not yet happened.

In the context of education, this doctrine instills two important values. *First*, anthropological optimism: every child is born with the potential for goodness and a tendency to truth. *Second*, the moral responsibility of parents and society: the development of children's faith and morals is a great mandate, because the environment is very influential in directing the fitrah. Thus, the concept of fitrah and the status of children before puberty shows that Islam views human beings as holy beings, have the potential for faith, and are only held accountable when they have full moral capacity.

Based on the above hadith, it can be concluded that every child is born in a state of *Fitrah*, which means that in the process of its creation it has been given basic potential and has a pure tendency. The influence of fathers and mothers is one of the circumstances in which the child will become what his character will become, so in terms of nature, temperament, and temperament will be influenced by the genetics of the previous generations (Maragustam, 2020b). On the other hand, there are those who argue that heredity is the first factor in the process of individual growth and development, heredity here is interpreted as the totality of characteristics that parents inherit to children both physically and psychologically. The

process of heredity has been formed since the womb as inheritance through genes from its parents (Amini & Naima, 2020). The hadith that strengthens the opinion that genes are the main factor in individual characteristics are as follows:

تَخَيَّرُوا لِنُطْفِكُمْ فَإِنَّ الْعِرْقَ دَسَّاسٌ (رواه ابن ماجه)

It means: "Select you to shed your semen. Because actually the offspring have a strong influence" (Ibn Majah, 1952).

In the book *Hasiyat Al-Sanadi 'Ala Ibn Majah* it is explained that the diction "choose for your offspring" means an encouragement to perform the best marriage, holy from all kinds of evil and disobedience. While the diction "marry them" means an order to propose to women with scientific and social compatibility considerations (Nuruddin Al-Sanadi, n.d.). According to the view of the Fatalist-Passive School believes that every individual becomes a person with character or character depending on the decree that has been given by Allah SWT., this decree can occur in whole or only in part (Maragustam, 2020b). This thinking has an impact on the ideals of education as a *agent of change* and rejecting the idea that humans have freedom of choice (independence).

In addition to the influence of genes, characteristics can also be formed through the influence of the outside world such as education, social environment, culture, and tradition. In the hadith of the Prophet it is explained that learning can change a person, as for the hadith as follows:

عَنْ ابْنِ عَبَّاسٍ رَضِيَ اللَّهُ عَنْهُ قَالَ : قَالَ رَسُولُ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ : مَنْ يُرِدِ اللَّهُ بِهِ خَيْرًا يُفَقِّهْهُ فِي الدِّينِ وَ إِنَّمَا الْعِلْمُ بِالتَّعَلُّمِ ..... (رَوَاهُ الْبُخَارِيُّ)

Meaning: "From Ibn Abbas RA, he said: The Prophet PBUH said: "Whoever Allah wills to be good, then he will be understood in matters of religion. And indeed

knowledge is by learning" (Al-Bukhari, 2012). Based on the above hadith, humans (students) can become better individuals through the educational process. Knowledge will make humans noble, even what distinguishes humans from other creatures created by Allah is knowledge itself. Although the jinn can also gain knowledge, human perfection is still superior.

According to John Lock's Tabularasa theory, humans are born like blank paper that is ready to be filled with good or bad writings, the ones who fill the blank paper are *Socio-culture* and education (Maragustam, 2020b). Thus, human characteristics (learners) can change for good or bad based on individual external factors, especially external factors obtained from their parents. The scholars who have a neutral-passive view believe in the purity of the newborn human being, but his purity (*fitrah*) does not affect the state of the individual's faith originally. Purity (*fitrah*) is defined as being clean from everything that can affect him intellectually or by choice. This opinion is strengthened by the explanation of Qs. An-Nahl verse 16 which reads:(Maragustam, 2020b)

وَاللَّهُ أَخْرَجَكُمْ مِنْ بُطُونِ أُمَّهَاتِكُمْ لَا تَعْلَمُونَ شَيْئًا وَجَعَلَ لَكُمُ السَّمْعَ وَالْأَبْصَرَ وَالْأَفْئِدَةَ لَعَلَّكُمْ تَشْكُرُونَ

Meaning: "And Allah brought you out of your mother's womb in a state of ignorance, and He gave you hearing, sight and heart, so that you may be grateful." According to the Islamic view, potential is an individual ability that is general or special. Among the potentials are as follows: First, the potential in the form of instinct *Hidayah wujudaniyah* and it already functions from the womb; Both Senses *Hidayah Hisysiyah*; The Third Reason *Hidayah Aqliyah* used to think critically and innovatively; The Four Religious Indications *Guidance Diniyah* which is obtained as a guideline of beliefs

and rules in behavior; Fifth Guidance That Is Specific *Hidayah Taufiqiyah*. The meaning of this special word is guidance (*hidayah*) which is continuous, because in reality there are many people who behave without using reason and it is hoped that religion can provide guidance towards a better one (Ramayulis, 2015).

However, in the process of utilizing and developing a potential is very different from one individual to another. These differences can be influenced by biological, psychological, intelligence, and talent (Turhusna & Solatun, 2020). So in the field, there are many cases regarding the differences between students in responding to a science. The hadith that explains the differences between humans (students) in responding to a knowledge given to them is as follows:

حَدَّثَنَا مُحَمَّدُ بْنُ الْعَلَاءِ قَالَ حَدَّثَنَا حَمَادُ بْنُ أَسَامَةَ عَنْ بُرَيْدِ بْنِ عَبْدِ اللَّهِ عَنْ أَبِي بُرَيْدَةَ عَنْ أَبِي مُوسَى عَنِ النَّبِيِّ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ قَالَ مَثَلُ مَا بَعَثَنِي اللَّهُ بِهِ مِنَ الْهُدَى وَالْعِلْمِ كَمَثَلِ الْغَيْثِ الْكَثِيرِ أَصَابَ أَرْضًا فَكَانَ مِنْهَا تَرْتِيبٌ قَلْبَتْ الْمَاءَ فَأَنْبَتَتْ الْكَلَاءَ وَالْعُشْبَ الْكَثِيرَ وَكَانَتْ مِنْهَا أَجَادِبُ أَمْسَكَتِ الْمَاءَ فَتَفَعَّ اللَّهُ بِهَا النَّاسَ فَشَرِبُوا وَسَقَوْا وَزَرَعُوا وَأَصَابَتْ مِنْهَا طَائِفَةٌ أُخْرَى إِنَّمَا هِيَ قِيعَانٌ لَا تُمْسِكُ مَاءً وَلَا تُنْبِتُ كَلًّا فَذَلِكَ مَثَلُ مَنْ فَفَّهَ فِي دِينِ اللَّهِ وَتَفَعَّهَ مَا بَعَثَنِي اللَّهُ بِهِ فَعَلِمَ وَعَلَّمَ وَمَثَلُ مَنْ لَمْ يَرْفَعْ بِذَلِكَ رَأْسًا وَلَمْ يَقْبَلْ هُدَى اللَّهِ الَّذِي أُرْسِلْتُ بِهِ قَالَ أَبُو عَبْدِ اللَّهِ قَالَ إِسْحَاقُ وَكَانَ مِنْهَا طَائِفَةٌ قَلْبَتْ الْمَاءَ فَأَعْيَتْ يَعْطُونَ الْمَاءَ وَالصَّفْصَفُ الْمُسْتَوِي مِنَ الْأَرْضِ

"Narrated to us [Muhammad bin Al 'Ala'] said, narrated to us [Hammad bin Usamah] from [Buraid bin Abdullah] from [Abu Burdah] from [Abu Musa] from [Abu Musa] from the Prophet (peace and blessings of Allaah be upon him), he said: "The parable of guidance and knowledge that Allah sent me with it is like a heavy rain that falls on the ground. Among the soils there are types that can absorb water so that they can grow a lot of plants and grasses. And among them there

is hard soil that holds water (flooded) so that it can be drunk by humans, give livestock water and water plants. And the other is a valley-shaped soil surface that cannot hold water and also cannot grow plants. The parable is like the one who understands the religion of Allah and is able to benefit from what I have sent with him, he learns it and teaches it, and also the parable of the one who cannot raise the rank and does not accept the guidance of Allah with what I have sent him". Said Abu Abdullah; [Ishaq] said: "And among the types of land there are valleys that can hold water until they are full, and among them there are flat Sahara plains." (Al-Bukhari, 2012).

If you look at the hadith above, it can be concluded that there are differences in the process of receiving knowledge. First, soil that can absorb water so that it is able to grow plants and grasses. This sentence means that there are human beings who can receive knowledge but the benefits stop with them; The second soil is hard and stagnant so that it can give people and animals water, and is able to water plants. From this parable, it shows that there are human beings who are able to receive a knowledge that is beneficial to themselves and others; Third, the soil is valley-shaped and cannot hold water and does not grow crops. This statement proves that there are humans who have the potential to receive knowledge, but they are unable to accept it and do not benefit those around them.

The explanation of the above hadith is proof *heterogeneous* human beings in the acceptance of knowledge, so that as educators must be able to recognize the characteristics of their students. By knowing the characteristics of students, educators are able to provide knowledge according to their characteristics (Turhusna & Solatun, 2020).

## Conclusion

Basically, students have a lot of characteristics in the process of receiving knowledge, but these differences are the advantages of the students themselves. The difference in the characteristics of students is capital in the development process, because characteristics become the characteristics of the students themselves. In general, the influence of student characteristics in the process of accepting knowledge is divided into two. The first is the influence obtained from within which is genetic or *given* Allah Swt.; the second is influenced by external factors in the form of family influence, *socio-culture*, and education. In the development process students experience differences, among the differences lies in the process of receiving knowledge and its utilization. Among the examples of cases, the differences are as follows: First, there are students who have good abilities in understanding the knowledge provided by educators and he is able to process this knowledge as capital to live a better life, but he is not able to provide the same benefits to others around him; second, there are also students who have good abilities in the process of receiving knowledge and are able to provide benefits to themselves and the surrounding environment; Third, there are students who have potential in the process of receiving knowledge, but they have difficulty taking advantage of this potential. So that he is unable to bring benefits to himself and the surrounding environment.

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