



## Teaching Objectives from the Quran Perspective

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### ABSTRACT

In the perspective throughout the Qur'an, the objective of teaching is as the purpose of life when humans were created, namely as caliphs on earth whose duty is to worship only Allah. So, to achieve that quality there is a great and systematic process, namely education. In the Qur'an, there are many verses as instructions related to the purpose of education where this becomes the basis and guide for explaining how the education process must be realized so that its goals can be achieved. This study uses a literature study method whose data sources are taken from primary data, namely journals, theses, proceedings papers and previous research results that are relevant to the theme of the purpose of Islamic education, as well as secondary reference data, namely books and internet websites. In order to make the goal of Islamic education more quantifiable, targeted, and methodical, this study aims to investigate the guidelines found in the Qur'an. The study's findings demonstrate how Islamic education, which is based on the Qur'anic verses, is ideal since it takes into account both the material and spiritual requirements of people. In summary, every verse in the Qur'an has educational aspects that are advantageous to people who study and use their wits to their fullest. The outcome of the entire educational process is this objective. Similarly, the objectives of education are described in the Qur'an as the path that each Muslim must follow in order to live his life.

## **INTRODUCTION**

Objectives play a crucial part of the educational process. Because the objectives provide direction, benchmarks, basis and references to where the activity will be led and what is desired from the activity. Without objectives, any form of activity, including education, will not show results and the level of success that has been achieved cannot be measured. For that, setting objectives when planning, before the activity is carried out is a very urgent matter. In turn, objectives can also be used as standards/parameters as well as evaluative materials to determine the success or failure of the program that is realized.

The importance of education for human survival is discussed in great detail in the Quran. In summary, every verse in the Quran has educational values that are highly advantageous for people who study and apply their intellectual faculties to them. Since education is typically "a conscious and planned effort to create a learning atmosphere and learning process so that students actively develop their potential to have spiritual religious strength, self-control, personality, intelligence, noble morals, and the skills needed by themselves, society, nation and state" .

## **LITERATURE REVIEW**

To be more precise, education is a deliberate and planned endeavor as envisioned by the Qur'an itself, which demands that its adherents always live their lives in accordance with the precepts established by the Qur'an and backed by the hadiths of the Prophet Muhammad SAW in order to achieve a happy existence both here on Earth and in the hereafter. There are several interconnected parts that make up education as a system. The goal of education is one of these elements. What then is the function of education in light of the Qur'an, which serves as a manual and a guide for Muslims in their day-to-day lives? This will be the journal's primary conversation topic.

## **METHODOLOGY**

The research method used is descriptive qualitative, while the type of research is a literature study where data collection is taken from various literature such as documentation, journals, books, internet websites, whose activities are carried out by collecting data related to titles that are of a literary nature. The approach taken is qualitative descriptive, according to Sugiyono (2018, p. 15), the qualitative descriptive research method is a research approach grounded in post-positivism and typically used to investigate the conditions of natural objects. Researchers serve as important tools in this process, describing a situation objectively or based on apparent facts. The reference data sources used are primary and secondary data. Primary reference data are the holy book of the Qur'an, journals, theses, proceedings papers and previous research results that are relevant to the theme of Islamic education goals. And secondary data sources are books and websites on the internet. The content analysis method is the data analysis technique employed in this investigation. By taking into account the context, content analysis is a research method for drawing conclusions that can be verified and repeated (Krippendorff, 1986) (Understanding Content Analysis, 2021). In the process of collecting literature

study data, three important processes are needed, namely editing where the data obtained is re-examined, especially in terms of completeness, clarity of meaning and harmony of meaning between one and another; organizing, namely organizing the data obtained with the required framework; and finally finding, namely conducting further analysis of the results of organizing data using predetermined rules, theories and methods so that conclusions are found which are the results of answers to the formulation of the problem. (Literature Study: Definition, Characteristics and Data Collection Techniques, 2021). The purpose of this study is to readers can understand the purpose of education from the perspective of the Qur'an, helping to understand more deeply the essence of education in Islam and explore its positive potential in forming a strong Muslim generation that is beneficial to humanity as a whole. So based on the background above, the author will examine how the goal of education is viewed from the viewpoint of the Qur'an, and which verses address this topic?

## RESULT AND DISCUSSION

The goal is closely related to the basis, because all activities that have a basis always lead to the goal to be achieved. Formulating goals is very important, so that all efforts that have been made can be measured by looking at the goal. The function of the goal is to direct, control, and facilitate the evaluation of an activity. An activity without a clear goal will result in its target being unclear and its program being chaotic. The term "goal" or "target" or "intent" in Arabic is expressed as *ghâyât* or *ahdâf* or *maqâshid* or intention. In general, these terms have the same meaning, namely an action that is directed towards a certain goal, *Ahdaf* was originally used to give meaning to higher roles and can be owned by someone regarding a broad overview that implies a closer target. The term *maqashid* is derived from a method that shows the straight path. Understanding the different terms used in the context of education will help explain the desired educational goals, which underlie curriculum planning and will show the submission of the same patterns or concepts even though the terminology of each is not the same.

According to Zakiah Daradjat, a goal is something that is expected to be achieved after an effort or activity is completed. In relation to this goal, H.M. Arifin<sup>5</sup> explains that the goal could indicate the future that lies at a certain distance that cannot be achieved except by effort through a certain process. Although there are many opinions about the definition of a goal, in general the definition is centered on efforts or actions carried out for a certain purpose.

Viewed from an epistemological perspective, the phrase "Islamic" and "education" combine to form the phrase "Islamic education." When referring to the definition of education, the terms "al-tarbiyah," "al-ta'lim," "al-ta'dib," and "al-riyadoh" are commonly employed. Each term has a unique meaning because of variances in the phrase context in which it is employed. However, in certain contexts, all of these terms allude to the same concept – education (Gunawan, 2014).

Education is a process that aims to develop human maturity through instruction and training by altering a person's or a group's attitudes and

conduct (Big Indonesian Dictionary, 1997). Furthermore, education is seen as a strong attempt to develop personalities that align with societal standards or beliefs. Thus, education is frequently viewed as an endeavor to protect life (Haryanti, 2014).

In Islam, the word education is better known as tarbiyah, ta'lim and ta'dib. Which in its meaning has a different meaning caused by the difference in text and context of the sentence (Tafsir, 2005). Tarbiyah comes from three linguistic roots. The first, rabba, yarbu, tarbiyah which means to add, which develops. The second, rabba, yurbi, tarbiyah which means to grow, to become big. The third, rabba, yarubbu, tarbiyah which means to improve, master affairs, maintain and care for, beautify, feed, nurture, master, have, manage and maintain sustainability. According to Munir, education is interpreted as tarbiyah when the teaching process in the context is more of a dictation to eradicate students from childhood towards adulthood (Rizal, 2017).

In the Al-Qur'an, the word tarbiyah can be found referring to various derivations of the word therein and can be found in verses of the Al-Qur'an and scattered in several surahs. (Baqi, 1980) The derivation of tarbiyah in the Qur'an is divided into three forms, first, the ism fail (rabbani) form. This word is then repeated twice, both of which are plural (Rabbaniyyin/Ribbiniyyun). As stated in surah Ali Imran verses 79 and 146:

مَا كَانَ لِبَشَرٍ أَنْ يُؤْتِيَهُ اللَّهُ الْكِتَابَ وَالْحُكْمَ وَالنَّبُوءَ ثُمَّ يَقُولَ لِلنَّاسِ كُونُوا عِبَادًا لِي مِنْ دُونِ اللَّهِ وَلَكِنْ كُنُوا رَبَّانِينَ بِمَا كُنْتُمْ تُعَلِّمُونَ الْكِتَابَ وَبِمَا كُنْتُمْ تَدْرُسُونَ

*It is not appropriate for someone to be given the Bible, the law and the prophethood by Allah, then he says to people, "Be you my worshipers, not (worshipers of) Allah," but (he should say), "Be you servants of Allah because you always teach the book and study it!"*

Every teaching activity is part of a process that is expected to lead to a goal. The goal has a very important role in determining the characteristics of the method and content of education.<sup>9</sup> The content of the Qur'an covers all aspects of human life, one of which is the aspect of education. The Qur'an provides a very global and universal direction and goal so that everything becomes integrated in order to form a human personality that is pious to Allah SWT. Anwar al-Baz said:

*"Indeed, the entire Qur'an contains education and guidance for building a noble nation that stands as the Khilafah al-Rasyidah in the world, and educates the souls of the people humanity in all its aspects, so that human integrity is built in personal, spiritual, social and civilization aspects."*

Specifically, the Koran has also formulated several forms of teaching objectives based on the perspective of revelation. The verses regarding the objectives of Teaching can, among other things, be stated as follows:

- a. Seeking Allah's Pleasure (Q.S Al-Baqarah [2]: 207)

وَمِنَ النَّاسِ مَنْ يَشْرِي نَفْسَهُ ابْتِغَاءَ مَرْضَاتِ اللَّهِ وَاللَّهُ رَءُوفٌ بِالْعِبَادِ

*Among humans there are people who sacrifice themselves to seek Allah's approval. Allah is Most Merciful to (His) servants.*

- b. Education to Fear Allah (Q.S Ali Imran [3]: 102)

يَا أَيُّهَا الَّذِينَ آمَنُوا اتَّقُوا اللَّهَ حَقَّ تُقَاتِهِ وَلَا تَمُوتُنَّ إِلَّا وَأَنْتُمْ مُسْلِمُونَ

*If you're a believer, you should dread Allah with genuine devotion and avoid dying until you're a Muslim.*

c. Worshipping Allah (Q.S Al-Dzariyat [51]: 56)

وَمَا خَلَقْتُ الْجِنَّ وَالْإِنْسَ إِلَّا لِيَعْبُدُونِ

*I did not create jinn and humans except to worship Me*

d. As Caliph on Earth (Q.S Al-Baqarah [2]: 30)

وَإِذْ قَالَ رَبُّكَ لِلْمَلِكَةِ إِنِّي جَاعِلٌ فِي الْأَرْضِ خَلِيفَةً ۗ قَالُوا أَتَجْعَلُ فِيهَا مَنْ يُفْسِدُ فِيهَا وَيَسْفِكُ الدِّمَاءَ وَنَحْنُ نُسَبِّحُ بِحَمْدِكَ وَنُقَدِّسُ لَكَ ۗ قَالَ إِنِّي أَعْلَمُ مَا لَا تَعْلَمُونَ

*(Remember) when your Lord said to the angels, "I will make a caliph on earth." They said, "Are You going to create someone who will cause damage and shed blood there, while we glorify You and sanctify Your name?" He said, "Indeed I know what you do not know."*

### **Interpretation of Verses Teaching Objectives**

#### **Seeking Allah's Pleasure (Q.S Al-Baqarah [2]: 207)**

According to Ibn Abbas, Anas, Sa'id ibnul Musayyab, Abu Usman An-Nahdi, Ikrimah, and a number of other scholars, this verse was revealed regarding Suhaib ibn Sinan Ar-Rumi. This happened when Suhaib had converted to Islam in Mecca and intended to emigrate, then he was prevented by the disbelievers in Mecca from taking his wealth with him. They required that if Suhaib wanted to emigrate, he had to give up all his possessions, then he would be allowed to emigrate. It turned out that Suhaib insisted on emigrating, and gave up all his possessions, in order to free himself from the clutches of the disbelievers in Mecca; so, he was forced to hand over his property to them, and migrated with the Prophet (Katsir, 2017).

Then this verse came down, and Umar ibnul Khattab and a number of other friends welcomed him on the outskirts of Medina, then they said to him, how lucky your business is. Suhaib said to them, likewise you, I will not let Allah harm your business and what I do is nothing. Then it was reported to him that Allah had revealed this verse regarding this incident.

#### **Education to Fear Allah (Q.S Ali Imran [3]: 102)**

Taqwa etymologically means being vigilant and fearful. Taqwa to Allah in terminology means carrying out Allah's commands as commanded by Allah and avoiding Allah's prohibitions as prohibited by Allah. While the companions of the prophet understood the meaning of haqqa tuqatih as the prophet's words, narrated by Ibn Mardawai from Abdullah Ibn Masud: Ittaqullah haqqa tuqatih means that He should be obeyed, not disobeyed, thanked, not denied, and remembered, not forgotten. (HR. Al-Hakim).

A person's piety towards Allah SWT is mentioned in Surah Ali-Imran verse 102. According to one interpretation, this poem discusses more than just piety; it also touches on educational principles, which we can examine in more detail. According to Katsir (2017), the description makes it abundantly evident that humans require education and instruction in order to know what is right and wrong.

### **Worshipping Allah (Q.S Al-Dzariyat [51]: 56)**

The goal of the creation of mankind and jinn is to serve Allah SWT, as QS. Al-Dzariyat verse 56 makes abundantly evident. The purpose of human actions and lives must always be to serve Allah. The primary goal of Islamic education, as stated in the Qur'an, is to create people who understand their primary role in this world in light of their creation's genesis, which is abid. Thus, only dedication to Allah SWT should serve as the foundation for the educational process, whether it is implemented by teachers or pupils. The aforementioned rationale leads to the conclusion that education is crucial and that it is a means of worshipping Allah (Shihab, 2007).

Through proper and directed education, humans can understand and realize all the potentials that exist within themselves. So that with the potential they have, they can be utilized for the benefit of humanity, besides that it is also a way to worship and get closer to their Lord.

### **As Caliph on Earth (Q.S Al-Baqarah [2]: 30)**

In the interpretation of Ibn Katsir, it is stated that the caliph in the letter al-Baqarah verse 30 means a people who take turns inhabiting and covering its power and development. As Allah says in the letter al-An-am verse 165 (Katsir, 2017).

In this verse, Allah conveys His decision to the angels about the plan of creating humans on earth. The delivery to them is important, because the angels will be burdened with several tasks concerning humans. Some will be tasked with recording the deeds of humans, some will be tasked with maintaining them, some will guide them and so on. This delivery could be after the creation of the universe and its readiness to be comfortably inhabited by the first human (Adam).

### **Objectives of Teaching Al-Quran Perspective**

Ibn Taimiyah, cited by Majid 'Irsan al-Kaylani, states that the four main objectives of Islamic education are: (1) education in monotheism through the study of Allah SWT's revelations and physical (afaq) and psychic (anfus) verses; (2) knowledge of Allah SWT. by comprehending the truth of His creations; (3) comprehending the kinds, numbers, and inventiveness of His creations in order to realize Allah's strength (qudrah); and (4) being aware of what Allah SWT accomplishes. (Sunnah of Allah) about nature (reality) and different kinds of behavior.

Abd al-Rahman Shaleh Abd Allah in his book, Educational Theory, a Qur'anic Outlook, states that the goals of Islamic education can be classified into four dimensions, namely:

1. The aim of physical education (al-ahdaf al-jismiyah): Preparing humans as the task of caliph on earth, through physical skills. He is based on the opinion of Imam Nawawi who interpreted "al-qawy" as the power of faith supported by physical strength (QS. Al-Baqarah: 247, Al-Anfal: 60).
2. The aim of spiritual education (al-ahdaf al-ruhaniyah): Increasing the spirit of loyalty to Allah SWT alone and implementing Islamic morality as exemplified by the Prophet SAW. based on the ideal ideals in the Koran (QS.Ali Imran: 19). The indication of spiritual education is not being two-faced (QS. Al-Baqarah: 10), trying to purify and purify humans individually

- from negative attitudes (QS. Al-Baqarah: 126). This is what is called tazkiyah (purification) and wisdom (hikmah).
3. The aim of intellectual education (al-ahdaf al-aqliyah): The direction of intelligence to find the truth and its causes by studying the signs of Allah's power and finding the messages of His verses that have implications for increasing faith in the Creator. The stages of this intellectual education are: (a) Achieving scientific truth (ilm al-yaqin) (QS.al-Takatsur: 5). (b) Achieving empirical truth (ain al-yaqin) (QS.al-Takatsur: 7). (c) Achieving metaempirical truth or perhaps more precisely as philosophical truth (haqq al-yaqin) (QS.al-Waqiah: 95).
  4. The aim of social education (al-ahdaf al-ijtimaiyah): The goal of social education is the formation of a complete personality that becomes part of the social community. The identity of the individual here is reflected as "al-nas" who lives in a pluralistic society (Zaim, 2019).<sup>14</sup> Practically, Mohammad Athiyah Al-Abrasy concluded that the goal of Islamic education consists of five targets, namely First, forming noble morals, moral education is the soul of Islamic education, and that achieving noble morals is the goal of Islamic education. Second, preparing for worldly life and the hereafter, Islamic education is not only paying attention to the religious aspect only or only the worldly aspect, but both must run proportionally. Third, preparation to seek sustenance and maintain its usefulness, Islamic education is not only religious or moral or spiritual but also pays attention to the utilization aspect of the curriculum objectives and activities. Fourth, fostering a scientific spirit among students, Islamic education also pays attention to science, literature, and art in various types. Fifth, preparing skilled professionals, Islamic education does not forget to prepare students to seek sustenance in order to fulfill their life needs which are useful for their survival (Al-Abrasy, 1963).

According to al-Ghazali as quoted by Fatiyah Hasan Sulaiman, the objectives of Islamic education are classified into: first, forming a perfect person who can ultimately draw closer to Allah SWT; second, forming a perfect person to obtain happiness in life in this world and the hereafter (Arief, 2002).

Ibnu Khaldun formulated that the goals of Islam are divided into two types, the first is the goal that is oriented towards the hereafter, namely forming a servant to carry out obligations to Allah. Second, the goal that is oriented towards the world is to form a human being who is able to face all life that is more worthy and useful for others. In detail, the goals of education according to Ibn Khaldun are several main goals, namely: 1) Education aims to improve human spirituality, 2) Education aims to improve human intelligence and thinking skills, 3) Education aims to improve society, 4) Mastery of professional skills in accordance with the demands of the times (link and match), 5) Obtaining employment that can be used to earn a living (Zaim, 2016).

From the various opinions of experts on the goals of Islamic education above, there is actually no conflict with each other. If there is a difference, then the difference is only in terms of emphasis. Some put forward the goals of

Islamic education globally, and some put forward specifically. However, Islamic education experts in the Islamic education conference in 1977 have formulated the goals of Islamic education, including the following:

Cultivate and develop devotion to Allah, as Allah says: O you who believe, fear Allah and truly fear Him; and never die unless you are a Muslim. (QS. Ali Imran: 102). Develop an attitude and spirit that always worships Allah. As Allah says: And I did not create jinn and humans except that they should worship Me. (QS. Adz-Dzariyat: 56). Building and cultivating morals, as the words of the Prophet Muhammad SAW, which means: That I was sent to perfect noble morals. (HR. Al-Bukhari).

Establishing both good and bad national leaders. As Allah states: And recall the time when your Lord told the angels, "Yes, I will establish a caliph on the earth." (30) QS. Al-Baqarah

In Islamic education, seeking Allah SWT's pleasure is the primary objective. In order for people to be beneficial to themselves, their families, society, the nation, and humanity at large, it is anticipated that education would produce good, moral, quality individuals. Following the integration of many opinions from specialists in Islamic education regarding the objectives of Islamic education as seen through the lens of the Qur'an and hadith, it can be concluded that in essence the goals of Islamic education are focused on the following three things, namely: the formation of a perfect human being (*insan kamil*) who has a Qur'anic form, the creation of a whole human being who has religious dimensions, cultural dimensions, and scientific dimensions, awareness of the function and role of humans as servants and caliph of Allah as well as the heir of the prophet and provides adequate provisions in order to carry out these functions.

Thus, Islamic education has the task of not only internalizing (instilling in the individual) Islamic values, but also developing students to be able to practice that knowledge dynamically and flexibly. This means that Islamic education must be able to educate students to have intelligence or maturity in faith, piety and practice the results of the education they have obtained, so that they become thinkers and practitioners of Islamic teachings that are dialogical to the development of the times.

## **CONCLUSIONS AND RECOMMENDATIONS**

The verses for the purpose of education are, 1) QS. AlBaqarah: 201 which relates to the kindness of both this world and the next, QS. AliImran: 102, which deals with piety; QS. Al-Dzariyat: 56, which deals with worship; 4) The topic of QS. Al-Baqarah: 30 concerns humans as earthly caliphs. Without knowledge, goodness (*hasanah*) in any form will undoubtedly not be realized. Both in the form of worldly goodness in the form of prosperity, peace, prosperity and so on. Moreover, goodness in the afterlife will not be achieved without adequate knowledge. Because all forms of desires and ideals will not come true without effort and knowledge to achieve those desires and ideals themselves.

A person's devotion to Allah SWT. One way to characterize this poem is that it discusses more than just piety; it also contains educational qualities that

we might further examine. The depiction makes it very evident that humans require instruction and education in order to understand right from wrong. Education is crucial, and it is a means of worshiping Allah. All of the potential that people possess can be understood and realized via appropriate and focused education. In addition to being a way for them to worship and grow closer to their Lord, it is also a chance for them to use their potential for the good of humanity.

Through education, people can acquire a variety of information that will enable them to fulfil their responsibilities as caliphs. Because only well-educated people are capable of fulfilling Allah's command; otherwise, the caliphate's human-performed mission will fail.

Islamic education has the task of not only internalizing (instilling in the individual) Islamic values, but also developing students to be able to practice these sciences dynamically and flexibly. This means that Islamic education must be able to educate students to have intelligence or maturity in faith, piety and practice the results of the education they have obtained, so that they become thinkers and practitioners of Islamic teachings that are dialogical to the development of the times.

#### **FURTHER STUDY**

This research still has limitations so further research is still needed on this topic "Teaching Objectives from the Quran Perspective".

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