***Interpretable* STS Terjemahan Ayat Alquran dengan Menggunakan *Chunking*  otomatis**

**Interpretable STS Koran verse translation Using Automated *Chunking***

**Tugas Akhir**

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**Diajukan untuk memenuhi sebagian dari syarat untuk memperoleh gelar sarjana Teknik Informatika Fakultas Informatika**

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**Fakultas Informatika**

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Menyatakan bahwa Tugas Akhir dengan judul " Interpretable STS Terje-mahan Ayat Alquran Menggunakan *Chunking* otomatis " merupakan karya orisinal saya sendiri. Saya tidak melakukan penjiplakan kecuali melalui pengutipan sesuai dengan etika keilmuan yang berlaku. Saya bersedia menanggung sanksi yang dijatuhkan kepada saya apabila ditemukan pelanggaran terhadap etika keilmuan dalam karya ini, atau ditemukan bukti yang menunjukan ketidakaslian karya ini.

Bandung, 12 Januari 2017

Yang membuat pernyataan,

Maulisye Audina Ulfa

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# Lembar Persetujuan

***Interpretable* STS Terjemahan Ayat Alquran Menggunakan *Chunking*  otomatis**

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Tugas Akhir ini diterima dan disahkan untuk memenuhi sebagian dari syarat untuk memperoleh gelar pada Program Studi Sarjana Teknik Informatika

Fakultas Informatika

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# Abstrak

Penelitian dibidang Linguistik memiliki daya tarik yang cukup besar saat ini, salah satunya adalah penelitian *interpretable* STS (*Semantic Textual Simillarity*) yang merupakan penelitian untuk mengukur tingkat kesamaan makna antara dua buat teks dengan cara pemberian label keterhubungan dan skor kesamaan antar teks berdasarkan proses *alignment*nya. Tujuan Tugas Akhir ini yaitu membuat program untuk menghitung tingkat kesamaan makna antara pasangan ayat Alquran dalam terjemahan bahasa Inggris versi *saheeh international*  dengan proses *Chunking* yang otomatis*.* Untuk melakukan penelitian ini, dibuat sistem berupa *unsupervised system*. Garis besar tahapan yangdilakukan dalam penelitian ini yaitu mengumpulkan data pasangan terjemahan ayat Alquran, selanjutnya datamelalui proses *Chunking* secara otomatis oleh sistem lalu masuk pada proses *alignment.* Selanjutnyadiberikan label keterhubungan antar potongan ayat Alquran, dan tahap terakhir yangdihitung skor kesamaan antara potongan ayat Alquran. Adanya penelitian ini diharapkan dapat mengetahui secara optimal mengenai kesamaan makna pasangan potongan terjemahan Alquran melalui nilai kesamaan dan label keterhubungan yang dimiliki. Penelitian ini memiliki nilai akurasi untuk sistem *chunking* sebesar === dan

**Kata Kunci :** *Semantic Textual Similarity****,*** *Interpretable STS,**unsupervised system, Chunking, alignment, Alquran*

# Abstrack

Research in the field of Linguistics has an appeal that is large enough at the moment, one of which is the research interpretable STS (Semantic Textual Simillarity) which is a study to measure the level of similarity of meaning between the two create a text by labeling of connectedness and similarity score between the text based alignment process. In this final project will create a program to calculate the degree of similarity of meaning between a couple verses of the Koran in English translation Saheeh international version with automated Chunking. To conduct this research, the system will be made in the form of unsupervised system. Outlines steps to be taken in this study is to collect data translation couple verses of the Koran, then the data will go through the process Chunking system automatically and entered in the alignment process. Next will be given label connectivity between pieces of verses of the Koran, and the last stage will be counted scores of similarity between pieces of verses of the Koran. The existence of this study are expected to know about the similarity of meaning optimally couple pieces of translations of the Koran through similarity value and a label owned. This study refers to *SemEval2016*  or Semantic Evaluation 2016 is one of the world competition in the field of Semantic Similarity Textual (STS)[[1]](#footnote-1).

**Keywords:** Semantic Textual Similarity,Interpretable STS, unsupervised system, Chunking, alignment

# Lembar Persembahan

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(Q.S.Al-Baqarah:152)

Penulis menyadari bahwa pada penulisan Tugas Akhir ini tidak luput dari kesalahan. Oleh karena itu, penulis mengharapkan adanya masukan berupa kritik dan saran yang membangun bagi penulis agar mendapat perbaikan yang dapat menjadikan Tugas Akhir ini lebih baik. Penulis berharap Tugas Akhir ini dapat dikembangkan lebih lanjut dan pengembangan penelitian tentang teks Islami terutama teks Alquran dapat terus meningkat supaya dapat membawa manfaat untuk umat, agama, bangsa dan negara.

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# Daftar Istilah

|  |  |  |
| --- | --- | --- |
| Alquran | : | Kitab suci umat Islam yang diturunkan oleh Tuhan.. karakteristik Alquran yaitu memiliki strktur yang terdiri dari ayat yang panjang dan ayat yang pendek dan biasanya ayat yang cenderung berulang di berbagai surat yang berbeda . Alquran mempunyai ayat-ayat yang memiliki kesamaan makna. |
| Ayat Alquran | : | Kata dalam bahasa Arab untuk tanda atau keajaiban yang tertulis dalam Alquran. |
| Gold Standard | : | Metode, prosedur atau hasil pengukuran yang diterima secara luas sebagai yang terbaik. |
| Semantik | : | Ilmu yang berkaitan dengan makna kata dan kalimat. |
| Semantic Relatedness | : | Keterkaitan semantik antar teks. |
| Semantic Similarity | : | Kesamaan semantik antar teks. |
| Semantic Label | : | Label keterhubungan antar teks |
| Alignment | : | Sebuah metode penyelarasan kata/frasa yang memiliki keselarasan makna atau keterkaitan tertentu. |
| Feature Alignment | : | Karakteristik atau informasi yang relevan untuk memecahkan tugas komputasi yang terkait dengan pengaplikasian alignment. |
| Interpretable STS | : | Metode untuk mengetahui tingkat kesamaan makna antar teks dengan melihat semantic labels dan semantic similarity berdasarkan alignment. |
| Semantic textual simillarity | : | Metode yang digunakan untuk mengukur kesamaan teks. |
| Interpretable | : | Istilah kata yang berartikan penafsiran |
| Chunking | : | Istilah kata yang berartikan pemotongan kata. Chunk merupakan potongan dari satu kata atau lebih atau konstituen yang berarti gabungan dari satu kata atau lebih. |

# Bab 1 Pendahuluan

## Latar Belakang

Umat Islam memiliki kitab kepercayaan untuk panduan hidup mereka, kitab tersebut bernama Alquran. Alquran sendiri terdiri dari teks yang biasa disebut dengan ayat. Kitab Alquran terdiri dari ayat-ayat yang tersebar dalam 114 surat [1]. Alquran memiliki banyak ayat yang berulang dalam berbagai surat yang masih memiliki keterhubungan atau topik yang saling berkaitan. Hal ini menyebabkan kesulitan bagi orang awam untuk mencari ayat yang memiliki informasi yang saling berkait dalam Alquran. Oleh karena itu,dilakukan implementasi konsep *Interpretable* STS pada terjemahaan ayat Alquran baik itu ayat-ayat yang memiliki kesamaan baik dari segi tulisan maupun dari segi topik yang dibahas. Hal ini bertujuan untuk melakukan pengukuran kesamaan makna dengan cara menentukan label keterhubungan dan skor kesamaan berdasarkan proses *alignment*nya.

Untuk pengukuran kesamaan antar ayat yangdilakukan pada penelitian iniberpanduan pada *SemEval2016 Task2*, hal ini dikarenakan *SemEval2016*  T*ask2* merupakan salah satu sarana penelitian mengenai pengukuran kesamaan semantik yang telah menjadi acuan para peneliti dibidang linguistik. *SemEval 2016* memiliki kelebihan daripada *SemEval2015* yaitu untuk pengukuran kesamaan pada *SemEval2015* hanya dibatasi 1:1, artinya setiap potongan hanya dapat disejajarkan dengan satu potongan, jika ada dua pilihan untuk menyelaraskan, potongan yang terkuat yangterpilih untuk disejajarkan [5]. Sedangkan untuk pengukuran pada *semEval 2016* setiap potongan ayat bisa disejajarkan lebih dari satu potongan. Oleh karena itu, pengukuran dalam penelitian iniberpedoman terhadap *SemEval2016 Task2*, untuk proses pengukuran kesamaan makna yang berdasarkan pada *chunk* dan *alignment*. Sehingga dalam penelitian tugas akhir ini menggunakan proses *Chunking* otomatis . Hal ini dilakukan karena metode *Chunking* otomatis ini adalah metode yang sesuai dengan kebutuhan penelitian ini dan pada *SemEval2016*  metode ini memiliki tingkat performansi yang cukup tinggi dan mendapatkan peringkat pertama untuk kategori *Interpretable* STS. Pembuatan Tugas Akhir ini diharapkan dapat membantu dalam mengetahui tingkat kesamaan makna antar potongan ayat Alquran dengan melihat nilai kesamaannya serta juga label keterhubungannya.

## Perumusan masalah

Berdasarkan latar belakang masalah tersebut, maka permasalahan yang dapat dirumuskan sebagai berikut :

1. Bagaimana tahapan proses yangdilakukan untuk menentukan kesamaan makna antar potongan terjemahan ayat Alquran dalam bahasa Inggris dengan metode *Chunking* otomatis?
2. Bagaimana hasil analisis terhadap pengukuran kesamaan makna terhadap potongan terjemahan ayat Alquran dalam bahasa Inggris dengan metode *Chunking* otomatis?
3. Bagaimana evaluasi dari pengukuran kesamaan makna antar kedua potongan terjemahan ayat Alquran dalam bahasa Inggris dengan metode *Chunking* otomatis?

## Tujuan

Berdasarkan rumusan masalah tersebut, maka tujuan yangdicapai adalah sebagai berikut :

1. Mengetahui tahapan secara lengkap proses untuk menentukan kesamaan makna antar potongan terjemahan ayat Alquran dalam bahasa Inggris dengan metode *Chunking* otomatis .
2. Memahami bagaimana hasil analisis terhadap pengukuran kesamaan makna terhadap potongan terjemahan ayat Alquran dalam bahasa Inggris dengan metode *Chunking* otomatis.
3. Menganalisis evaluasi pengukuran kesamaan makna antar kedua potongan terjemahan ayat Alquran dalam bahasa Inggris dengan metode *Chunking* otomatis.

## Batasan Masalah

Berdasarkan tujuan yang ingin dicapai, maka batasan permasalahan dalam penellitian ini adalah sebagai berikut

1. Pengukuran kesamaan makna hanya digunakan untuk teks yang relatif pendek, hal ini berdasarkan hasil penelitian yang ada di *SemEval2016*  untuk melakukan perhitungan nilai kesamaan baru bisa digunakan untuk teks yang relatif pendek .
2. Penelitian ini hanya untuk mengetahui tingkat kesamaan makna dengan menentukan jenis label dan skor kesamaan dari setiap *alignment* potongan ayat Alquran terjemahan bahasa Inggris.
3. Terjemahan ayat Alquran yang digunakan yaitu terjemahan dari Saheeh International terjemahan bahasa inggris yang diambil dari quranindex.info
4. Sistem yang dibangun dibagi menjadi dua sistem yaitu sistem untuk melakukan proses pemotongan (*chunking)* secara otomatis dan sistem untuk mengukur tingkat kesamaan makna.

## Metodologi Penelitian

Metodologi yang digunakan dalam melakukan penelitian ini adalah sebagai berikut:

1.Identikasi Permasalahan

Mengidentifikasi suatu permasalahan merupakan salah satu metode terpenting yang harus ada dalam suatu penelitian. Hal ini dikarenakan untuk membuat suatu penelitian, haruslah ada masalah yang ingin di teliti. Dalam penelitian ini, metode yang pertama kali di lakukan adalah mengidentifikasi permalasahan, pengidentifikasikan masalah yang diangkat dari salah satu task yang ada di *SemEval2016* mengenai *Interpretable STS (Semantic Textual Similarity)*.

2. Identifikasi Metode Penyelesaian Masalah

Tahapan selanjutnya yaitu mengidentifikasi metode yang digunakan dalam menyelesaikan permasalahan dalam penelitian yang dilakukan ini. Dalam pemilihan metode haruslah sesuai dengan permasalahan yang dimiliki. Oleh karena itu, dalam pemilihan metode penyelesaian permasalahan harus membanding-bandingan terlebih dahulu antara metode penyelesaian yang ada. Setelah melakukan analisis didapatkan metode yang tepat untuk penelitian ini yaitu menggunakan *Chunking* otomatis. Metode ini diterapkan karena, pada *SemEval2016 Task 2* metode *Chunking* otomatis mendapatkan peringkat tertinggi.

3. Pengumpulan Data

Tahapan ini digunakan untuk mengumpulkan data pasangan ayat Alquran untuk penelitian ini. Ada tiga tahapan yang dilakukan untuk pembangunan data yaitu pengumpulan pasangan ayat Alquran dan pembuatan gold standard untuk *chunk* pasangan ayat Alquran dan untuk data yang sudah diberi alignment, label keterhubungan beserta skor kesamaan.

* 1. Pengumpulan pasangan ayat : Dilakukan pengumpulan data pasangan ayat Alquran secara manual
  2. Pembuatan gold standard

pembuatan untuk penilaian gold standard dilakukan secara manual untuk mendapatkan nilai kesamaan antardua potongan ayat yangdigunakan dalam mengevaluasi sistem yang dibangun. Kesamaan antar-pasangan ayat diberikan nilai dari skala 0 hingga 5 oleh anotator.

4. Pemodelan Sistem

Tahapan yang digunakan untuk memodelkan sistem yangdibangun, sehingga dapat dengan mudah merepresentasikan cara kerja sistem yangdibuat kedepannya.

5. Implemetasi

Tahapan yang digunakan untuk mengimplementasi pengoperasian suatu model sistem yang telah dibuat, secara sederhana tahapan ini berarti coding atau membuat aplikasi sistem yang telah dirancang.

6. Pengujian dan analisis

Tahapan yang digunakan untuk menguji aplikasi sitem yang telah dibuat apakah sudah bisa digunakan atau belum. Dalam tahapan ini dapat menganalisis apakah aplikasi sistem masih mengandung bug atau tidak.

7. Pembuatan Laporan

Tahapan ini merupakan yang terakhir, tujuan tahapan ini yaitu digunakan untuk mendokumentasikan hasil dari penelitian yang dikerjakan dalam bentuk laporan.

## Sistematika Penulisan

Sistematika penulisan dari Tugas Akhir *“ Interpretable STS*  terjemahan ayat Alquran " adalah sebagai berikut:

* Pendahuluan

Bab 1 menjelaskan tentang gambaran umum dari peneli-tian ini seperti latar belakang masalah yang menjadi dasar penelitian, identi kasi terhadap rumusan masalah, tujuan penelitian, batasan ma-salah, metodologi penelitian serta sistematika penulisan pada penelitian yang dilakukan.

* Kajian Pustaka

Bab 2 memaparkan mengenai dasar teori pendukung dan penelitian-penelitian terkait yang telah dilakukan sebelumnya yangdigunakan sebagai landasan dalam pengembangan sistem.

* Perancangan Sistem

Bab 3 memaparkan mengenai perancangan sistem yangdibangun dan alur proses kerja dari sistem seperti proses pembangunan data, pe-motongan data secara manual, pembuatan gold standard, proses chun-king otomatis deskripsi proses evaluasi yangdipakai pada sistem. Perancangan sistem disusun berdasarkan dasar teori yang telah diuraik-an pada Bab 2. Perancangan sistem mende nisikan setiap proses dari penelitian ini.

* Pengujian dan Analisis

Bab 4 menjelaskan tujuan dari pengujian sistem, skenaario pengujian sistem dan hasil dari pengujian sistem yang dilakukan.

* Kesimpulan dan Saran

Bab 5 menjelaskan mengenai kesimpulan dari hasil analisis penelitan yang dilakukan, saran yang terkait untuk pengembangan penelitian ke-depannya.

# Kajian Pustaka

## 2.1 *Interpretable Semantic Textual Similarity* (STS)

*Interpretable Semantic Textual Similarity (STS)* yaitu salah satu *task* yang terdapat di dalam semEval 2015 dan semEval 2016. *Interpretable STS* merupakan salah satu metode STS untuk proses pengukuran kesamaan makna antara kalimat dengan menggunakan potongan-potongan (*Chunk)[[2]](#footnote-2)* dan pemberian label keterhubungan serta skor kesamaan berdasarkan *alignment*. Sedangkan *Semantic Textual Similarity (*STS*)* yaitu salah satu metode dalam NLP (*Natural Language Processing*) yang dipergunakan untuk mengetahui kesamaan antar teks secara semantik.

### *Chunking*

*Chunk* yang dalam bahasa Indonesia berarti potongan. Menurut Abney [1991], “ *a Chunk is “a non­recursive core of an intra­clausal constituent, extending from its beginning to its head. A typical Chunk consists of a content word surrounded by a constellation of function words, matching a fixed template or Chunk is an intra­clausal constituent including pre­head as well as post­head modifiers, but not pp­attachmentor sentential elements”. Chunk*  dapat diartikan sebagai bagian dari konstituen atau gabungan dari berbagai kata. Untuk menentukan *chunk* pada semEval 2016 dapat mengikuti panduan pada CONLL 2000[[3]](#footnote-3). Berikut cara menentukan potongan berdasarkan panduan CO-NLL 2000 :

1. Membagi klausa dan bawahan klausa utama dalam menjadi potongan yang lebih kecil seperti NP, verb chain,PP, adverbs, dan expressions.
2. Mengambil PP’s secara keseluruhan pasangan

Contoh *chunking*  seperti berikut :

* NP [The girl] / [Bradley Cooper and JJ Abrams]
* verb chain [is arriving] / [does not like]
* PP [at a time] / [with the telescope] / [the house] [of that man] adverbs [of course]
* expressions [once upon a time] / [by the way][[4]](#footnote-4)

### Skor Kesamaan

Untuk menentukan skor kesamaan dan keterkaitan pada penelitian ini harus dilakukan sebelum memberikan label pada pasangan ayat. Nilai kesamaan diberikan untuk setiap *alignment*. Menurut sumber dari *detail task description* semEval 2016, untuk menentukan nilai kesamaaan, yang dilakukan terlebih dahulu adalah mengidentifikasi setiap potongan ayat. Kemudian tentukan parameter untuk perhitungan keselarasaan. Kategori nilai skor kesamaan dan keterkaitan antar potongan yaitu sebagai berikut : Skor kesamaan memiliki *range* dari 5 sampai 0, dimana angka lima merupakan skor maksimal sedangkan nol merupakan skor minimal.

[5] : makna dari kedua potongan ayat itu sama atau selaras

[4,3] : makna dari kedua potongan ayat itu sangat mirip atau terikat

[2,1] : makna dari kedua potongan ayat itu sedikit mirip atau sedikit terkait

1. : nilai 0 direpresentasikan NIL makna dari kedua potongan ayat itu sama sekali tidak mirip atau sama sekali tidak berhubungan.

### Label Keterhubungan

Label keterhubungan (*alignment type* ) bertujuan untuk menentukan tipe dari *alignment*  potongan kalimat, apakah potongan tersebut mengandung tipe yang seperti apa. Berikut label yang digunakan untuk kesamaan antar potongan :

* EQUI : kedua potongan memiliki arti yang sama, dan memiliki nilai semantik yang setara .
* OPPO : arti kedua potongan saling bertentangan satu sama lain
* SPE1 : antar potongan memiliki arti yang sama, tetapi potongan di kalimat 1 lebih spesifik daripada potongan di kalimat lain.
* SPE2 : seperti SPE1, tetapi yang berbeda adalah potongan dalam kalimat 2 yang lebih spesifik.
* SIMI : antar potongan hanya memiliki arti yang sama, namun tidak EQUI,OPPO, hubungan SPE1 ataupun SPE2.
* REL : antar potongan tidak dianggap sama , namun saling terkait erat dengan beberapa hubungan ( tidak ada hubungan EQUI, OPPO, SPE1, SPE2, atau SIMI).
* NOALI : potongan ini tidak memiliki potongan yang sesuai dalam kalimat lainnya. (Banjade et al. 2015)

Selain menggunakan tujuh label tersebut, dapat juga menggunakan dua label berikut :

* FAKTA: faktualitas dipotongan (yaitu apakah potongan merupakan suatu pernyataan, fakta atau hanya spekulasi).
* POL: polaritas dalam potongan (yaitu pendapat yang dikemukakan, pendapat bisa berupa pendapat positif,negatif, ataupun netral).

Contoh ilustrasi yang bersumber dari semEval 2016, Interpretable STS *Annotation Guidelines* yaitu sebagai berikut :

[12]1 [killed ]2  [in bus accident ]3 [in Pakistan]4

[10]1 [killed ]2  [in road accident ]3 [in NW Pakistan]4

Pemberian urutan label dilakukan secara manual oleh manusia.

2 ⇔ 2 (EQUI **5**),

3 ⇔ 3 (SPE1 **4**),

4 ⇔ 4 (SPE2 **4**),

1 ⇔ 1 (SIMI **4**)

Dari pemberian urutan label, maka penyelarasaan potongan menjadi :

1 ⇔ 1 (SIMI **4**), 2 ⇔ 2 (EQUI **5**), 3 ⇔ 3 (SPE1 **4**), 4 ⇔ 4 (SPE2 **4**)

Keterangan : untuk angka berwarna *bold* menjelaskan skor kesamaan yang di miliki oleh potongan

Adapun beberapa kondisi dalam menentukan label dalam potongan ayat adalah sebagai berikut :

1. Kesejajaran antara kedua potongan ayat memiliki arti yang sama dan saling terkait dalam satu konteks pembahasan

[2 car bombs]1 [kill ]2  [8]3 [in southern iraq]4

[car bombing]1 [kills ]2  [14]3 [in northern iraq]4

Sehingga , penyelarasan dalam potongan menjadi :

1 ⇔ 1 (SPE1 **4**), 2 ⇔ 2 (EQUI **5**), 3 ⇔ 3 (SIMI **3**), 4 ⇔ 4 (OPPO **4**)

1. Dibeberapa kondisi dalam sebuah kasus, perlu memahami peristiwa yang ada untuk mendeskripsikan kalimat dan mengetahui peranan yang dimainkan oleh potongan yang disejajarkan. Biasanya potongan yang selarasmemainkan peran yang sama

[Gunmen]1 [abduct ]2  [seven foreign workers]3 [in Nigeria]4

[Seven foreign workers ]1 [kidnapped ]2  [in Nigeria]3

Sehingga , penyelarasan dalam potongan menjadi :

1 ⇔ 1 (SPE1 **4**), 2 ⇔ 2 (EQUI **5**), 3 ⇔ 3 (SIMI **3**), 4 ⇔ 4 (OPPO **4**)

* Kondisi ketika potongan memainkan peran yang berbeda , namun saling terkait

[Hundreds]1 [of Bangladesh clothes factory workers ]2  [ill]3

[Hundreds]1 [fall ]2  [sick]3 [in Bangladesh factory]4

penyelarasan dalam potongan menjadi :

1 ⇔ 1 (EQUI **5**), 2 ⇔ 4 (SPE 1 **3**), 3 ⇔ 2,3 (EQUI **5**)

* Kondisi ketika kalimat merujuk pada peristiwa yang berbeda, maka potongan dapat di sejajarkan bahkan jika memiliki peran yang berbeda.

[Saudis]1 [to permit ]2  [women]3 [to complete]4 [in Olympics]5

[women]1 [are confronting ]2  [a glass ceiling]3

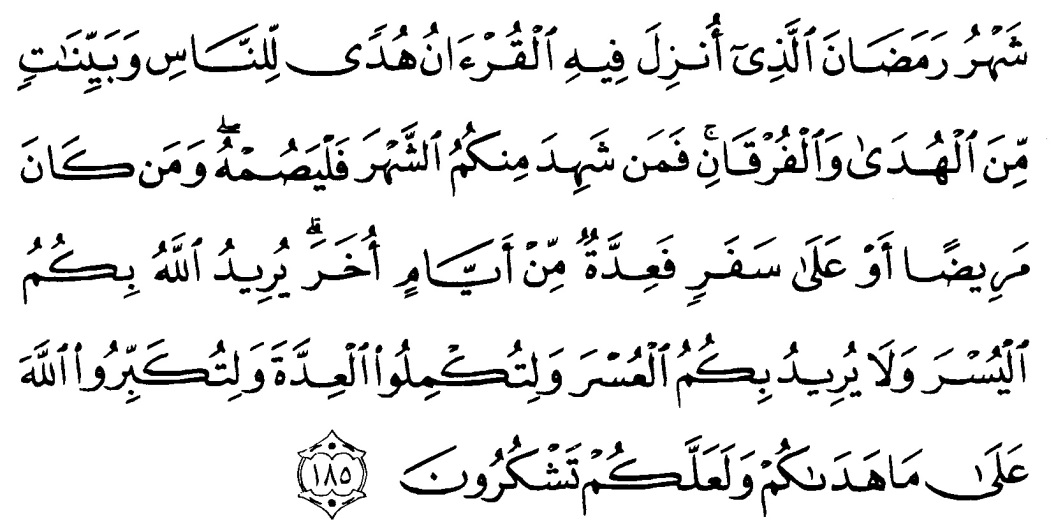
penyelarasan dalam potongan menjadi :

1 ⇔ ϴ (NOALI), 2 ⇔ϴ (NOALI), 3 ⇔ 1 (SPE1 **4**), 4 ⇔ ϴ (NOALI), 5⇔ ϴ (NOALI), ϴ ⇔ 3 (NOALI)

Untuk penelitian ini hanyadigunakan tujuh label keterhubungan yaitu SIMI, EQUI, OPPO,SPE1,SPE2,NOALI,REL

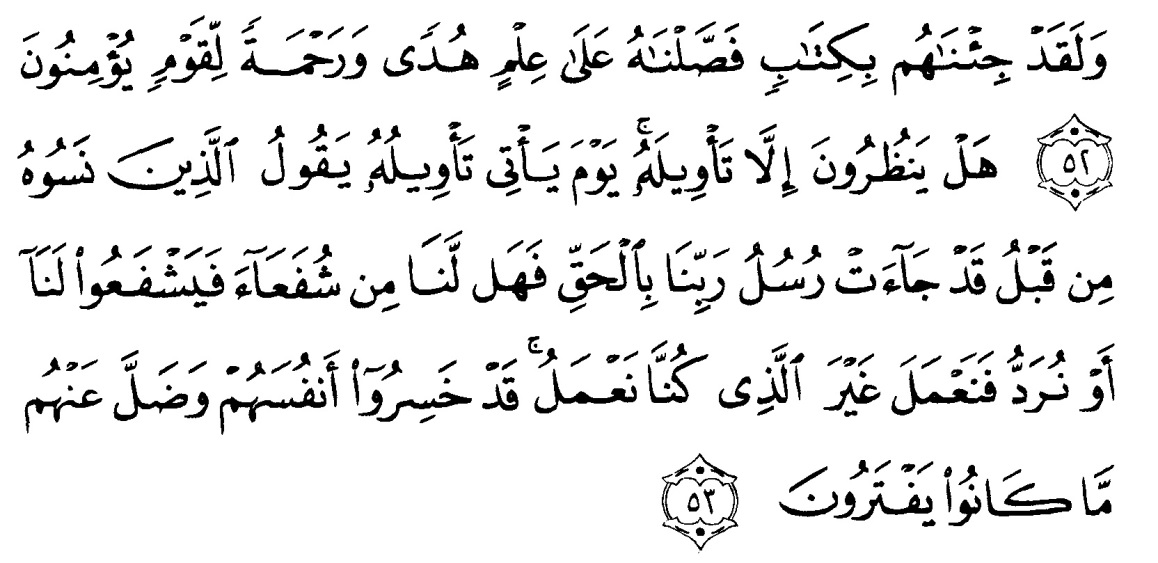
## Alquran

Alquran merupakan kitab suci umat islam yang di bawa oleh seorang nabi yaitu nabi Muhammad SAW. Kitab suci Alquran dipercaya oleh umat muslim sebagai kabar gembira yang diberikan oleh Allah, dan umat muslim percaya apabila umat islam mengerjakan kebaikan maka umat islammendapatkan pahala yangdiberikan oleh Allah. Seperti dalam kutipan surat Al-Isra’ ayat 9 yang berbunyi : “Sungguh Alquran ini memberi petunjuk ke jalan yang paling lurus dan memberi kabar gembira kepada orang mukmin yang mengerjakan kebajikan, bahwa merekamendapatkan pahala yang besar”. Dan ketika umat islam membaca Alquran mereka percaya, merekaterhindar dari godaan syetan, seperti yan sudah dijelaskan di Q.S.An-Nahl:98 yan berbunyi :” Dan jika kamumembaca Alquran, maka mintalah perlindungan kepada Allah dari (godaan-godaan) syetan yang terkutuk.”



Gambar 1 Q.S. Al-Baqarah:185 [[5]](#footnote-5)

Artinya : “ Beberapa hari yang ditentukan itu ialah bulan Ramadhan, bulan yang di dalamnya diturunkan (permulaan) al-Qur`an sebagai petunjuk bagi manusia dan penjelasan-penjelasan mengenai petunjuk itu dan pembeda (antara yang hak dan yang batil). Karena itu, barangsiapa di antara kamu ha-dir (di negeri tempat tinggalnya) di bulan itu maka hendaklah ia berpuasa, dan barangsiapa sakit atau dalam perjalanan (lalu ia berbuka), maka (wajiblah ba-ginya berpuasa), sebanyak hari yang ditinggalkannya itu, pada hari-hari yang lain. Allah menghendaki kemudahan bagimu, dan tidak menghendaki kesu-karan bagimu. Dan hendaklah kamu mengagungkan Allah atas petunjuk-Nya yang diberikan kepadamu, supaya kamu bersyukur[1]." (QS. Al-Baqarah: 185)



Gambar 2 Q.S. AL-A'raf :52-53

Artinya : “ Dan sesungguhnya Kami telah mendatangkan sebuah Kitab (al-Koran) kepada mereka, yang Kami telah menjelaskannya atas dasar penge-tahuan Kami; menjadi petunjuk dan rahmat bagi orang orang yang beriman. (QS. 7:52) Tiadalah mereka menunggu-nunggu, kecuali (terlaksananya kebe-naran) al-Koran itu. Pada hari datangnya kebenaran pemberitaan al-Koran itu, berkatalah orang-orang yang melupakannya sebelum itu: `Sesungguhnya telah datang Rasul-Rasul Rabb kami membawa yang haq, maka adakah bagi kami pemberi syafa'at bagi kami, atau dapatkah kami dikembalikan (ke du-nia) sehingga kami dapat beramal yang lain dari yang pernah kami amal-kan?' Sesungguhnya mereka telah merugikan diri sendiri dan telah lenyaplah dari mereka apa yang mereka ada-adakan[1](QS. 7:53).

Dari berbagai penjelasan diatas dapat diketahui bahwa Alquran adalah ki-tab suci umat muslim yang digunakan untuk pedoman hidup , kitab ini di bawa oleh nabi Muhammad SAW yang diturunkan oleh malaikat jibril, dan mereka percaya yang mempelajarinyamendapatkan pahala dan syafa'at pada hari akhir. Proses penurunan Alquran berlangsung selama 22 tahun 2 bulan 22 hari, selama proses penurunan Alquran dibagi menjadi 2 periode yaitu periode penurunan Alquran yang berlangsung di kota Mekkah sehingga surat yang diturunkan disebut dengan surat Makkiyah dan periode penurunan Alquran di Madinah sehingga suratnya disebut dengan surat Madaniyah.

Pada masa nabi Muhammad SAW, Alquran tidak terdokumentasikan dalam bentuk teks melainkan hanya dalam bentuk lisan. Namun, setelah zaman khalifah Utsman bin A an mulailah terjadi proses pembukuan Alquran. Al-quran diturunkan menggunakan bahasa Arab namun seiring perkembangan zaman Alquran ditransformasi kedalam berbagai bahasa terjemahan supaya memudahkan umat manusia untuk memahami isi kandungan Alquran. Dalam penelitian Tugas Akhir ini, penyusun menggunakan Alquran sebagai bahan penelitian dikarenakan, karakteristik yang di miliki oleh Alquran yaitu.

1. Pada dasarnya Alquran terbentuk dari ayat-ayat, dimana ayat-ayat ini tergolong sebagai kalimat pendek.
2. Penjelasaan topik yang ada dalam Alquran biasanya tidak dibahas dalam lebih dari satu ayat saja , namun dibahas di berbagai ayat yang tersebar dalam surat yang berbeda.
3. Alquran cenderung memiliki ayat-ayat yang sama karena pada Alquran ayat cenderung berulang di berbagai surat yang berbeda .
4. Alquran mempunyai ayat-ayat yang memiliki kesamaan makna.

## Qursim

Salah satu penelitian dalam bidang quran mining adalah qursim. Qursim yaitu corpus untuk melakukan evaluasi kesamaan dan keterkaitan teks pendek pada Alquran. Adapun data yang digunakan pada penelitian ini adalah data ayat Alquran hasil eksplorasi dari tafsir Ibn Katsir. Tafsir Ibn Katsir merupakan salah satu buku tafsir yang sangat popular dan banyak dijadikan referensi tafsir Alquran. Untuk mendapatkan data pasangan ayat dilakukan dengan cara melakukan ekstraksi pada ayat secara otomatis. Selanjutnya di-lakukan pengecekan secara manual untuk menghilangkan sebagian data yang tidak konsisten sehingga proses ini menghasilkan 7.679 pasangan ayat Alqur-an. Kemudian dilakukan pengecekan kembali karena dalam tafsir Ibn Katsir pembahasan suatu ayat mengarahkan pada pembahasan yang sangat luas. Se-telah dilakukan pengecekan kembali secara manual dihasilkan 6.796 pasangan ayat yang terbagi dengan tiga level berbeda yaitu level 0, level 1, level2. (Sharaf and Atwell 2012)

1. level 0

Pasangan ayat memiliki keterhubungan yang sangat rendah dan sulit un-tuk dipahami,sehingga untuk memahami keterhubungannya diharuskan melihat dari konteks dalam buku tafsir tersebut. Berikut contoh data level 0 :

**Ayat 1** : They request from you a [legal] ruling. Say, "Allah gives you a ruling concerning one having neither descendants nor ascendants [as heirs]." If a man dies, leaving no child but [only] a sister, she will have half of what he left. And he inherits from her if she [dies and] has no child. But if there are two sisters [or more], they will have two-thirds of what he left. If there are both brothers and sisters, the male will have the share of two females. Allah makes clear to you [His law], lest you go astray. And Allah is Knowing of all things (Q.S.An-Nisa :176)

**Ayat 2** : And do not invoke with Allah another deity. There is no deity except Him. Everything will be destroyed except His Face. His is the judgement, and to Him you will be returned (Q.S.Al-Qasas :88).

1. Level 1

Pasangan ayat ini memiliki keterkaitan rendah namun dapat di-pahami oleh manusia, tapi masih mungkin sulit untuk digunakan sebagai data training pada algoritma pembelajaran mesin. Berikut contoh data level 1:

**Ayat 1** : In the name of Allah, the Entirely Merciful, the Especially Merciful.(Q.S.Al-Baqarah :1)

**Ayat 2** : So exalt the name of your Lord, the Most Great (Q.S.Al-Waqiah:74).

1. Level 2

Pasangan ayat ini memiliki keterkaitan yang tinggi dan sangat mudah dipahami oleh pembaca. Data ini cocok untuk digunakan sebagai data training pada algoritma pembelajaran mesin. Berikut contoh data level 2 :

**Ayat 1** : This is the Book about which there is no doubt, a guidance for those conscious of Allah (Q.S.Al-Baqarah :7)

**Ayat 2** :O mankind, there has to come to you instruction from your Lord and healing for what is in the chest and guidance and mercy for the believers (Q.S.Yunus:57).

## *Text Preprocessing*

Preprocessing merupakan tahapan awalan untuk memproses suatu teks, supaya teks dapat lebih cocok atau lebih siap untuk digunakan dalam pemrosesan tahap lanjut. Dengan adanya preprocessing dapat meningkatkan analisis terhadap waktu dan kualitas suatu teks untuk diolah. Tahap preprocessing dilakukan karena data teks yangdi olah biasanya masih banyak yang belum sesuai dengan parameter untuk proses analisis. Untuk melakukan proses preprocessing untuk data dilakukan dengan beberapa tahapan seperti *Tokenization, Lemmatization.*

### *Tokenization*

Tokenisasi merupakan teknik untuk memecah beberapa karakter dalam suatu teks ke dalam suatu kata. Untuk melakukan pemecahan dapat menggunakan karakter pemisah kata seperti semikolon (;), titik(.) ataupun spasi ( ). Contoh dari tokenisasi yaitu sebagai berikut :

Input : aku anak Indonesia cinta kebudayaan Indonesia

Output tokenisasi, terdapat enam token :[aku] [anak] [Indonesia] [cinta] [kebudayaan][Indonesia]

### 2.4.2 *Lemmatization*

*Lemmatization* merupakan suatu metode yang digunakan mendapatkan bentuk dasar dari transformasi suatu kata. Proses *lemmatization* hampir sama dengan *stemming,* namun untuk *stemming* hanya mengubah kata ke bentuk suffix katanya. Adapun contoh dari suatu *lemmatization* yaitu :

Toy, toys, toy’s => toy

Was, were => be

## *IXA pipes*

*IXA pipes* saat ini menyediakan anotasi linguistik sebagai berikut : *Sentence segmentation, tokenization, Part of Speech (POS) tagging, lemmatization, Named Entity Recognition and Classification (NERC), constituent parsing and coreference resolution*. Setiap modul yang dimiliki bekerja dalam bahasa Inggris dan Spanyol. *IXA pipes* adalah satu set modul dalam tools NLP Natural Language Processing yang menyediakan akses yang mudah dalam teknologi NLP untuk beberapa bahasa. *IXA pipes* dibuat dengan tujuan untuk mengefisiensikan dan menguatkan penjelasan mengenai linguistik untuk peneliti dan ahli yang tidak menguasai NLP. Hal ini dimaksudkan untuk mempermudah peneliti dapat memahami mengenai teknologi NLP. Sehingga hambatan dalam penggunaan teknologi NLP menjadi berkurang. *IXA pipes* dikembangkan oleh grup IXA NLP dari University of the Basque Country. untuk lebih mengerti lebih spesik mengenai IXA pipes, berikut kelebihan yang dimiliki oleh ixa pipes[[6]](#footnote-6).

1. Simple and ready to use: sangat sederhana dan mudah untuk digunakan
2. Portable: sangat portable sehingga tidak diperlukan untuk melakukan sistem kon gurasi yang rumit. modul ini dapat dijalankan pada platform apapun selama JVM 1.7+ , Python 2.7 tersedia.
3. Modular:tidak seperti toolkit NLP lainnya, yang seringkali dibangun dalam arsitektur monolitik, *IXA pipes* dibangun dalam arsitektur data centric sehingga modul dapat diubah. Modul berperilaku seperti Unix pipes, tools mengambil input standard, melakukan beberapa proses an-notation, dan menghasilkan keluaran yangmenjadi inputan untuk modul selanjutnya. Arsitektur data-centric dari *IXA pipes* membuat seti-ap modul independen dan karenanya dapat dikolaborasi penggunaannya dengan toolkit lainnya.
4. Efisien: Proses yang digunakan memiliki tingkat kecepatan yang tinggi
5. Multilingual: NLP annotation untuk saat ini sudah dapat digunakan untuk bahasa Inggris dan Spanyol.
6. Accurate: tingkat akurasi untuk ixa pipes tinggi

## Stanford Core NLP

Stanford core NLP toolkit adalah tools yang digunakan untuk membantu pemprosesan dalam Natural Language Processing. Stanford CoreNLP menye-diakan satu set alat analisis bahasa alami. Hal ini dapat memberikan bentuk dasar kata-kata, part of speech, apakah mereka adalah nama-nama perusahaan (Named Entity Recognition), menormalkan tanggal, waktu, dan jumlah numerik, mark up struktur kalimat dalam hal frase dan kata dependensi, meng-indikasikan yang nomina frasa merujuk pada entitas yang sama, menunjukkan sentimen, ekstrak hubungan tertentu atau membuka hubungan kelas antara entitas[[7]](#footnote-7) . Kelebihan dari tools ini adalah sebagai berikut :

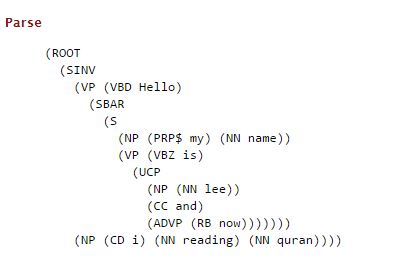
* Sebuah toolkit yang terintegrasi dengan rentang yang baik dari alat analisis gramatikal
* Cepat dalam melakukan analisis teks
* Secara keseluruhan analisis teks yang dilakukan memiliki kualitas tinggi Tersedia dalam berbagai bahasa manusia yang berbeda-beda
* Interface tersedia untuk sebagian besar bahasa pemrograman utama yang modern
* Memiliki kemampuan untuk menjalankan sebagai layanan web sederhana

Tujuan Stanford CoreNLP adalah untuk membuat alat analisis linguistik sangat mudah untuk digunakan dalam sepotong teks. CoreNLP dirancang untuk menjadi sangat eksibel dan extensible. Stanford CoreNLP mengintegrasikan banyak alat NLP seperti *part-of-speech* (POS) *tagger, the named entity recognizer (NER), parser, the coreference resolution system, sentiment analysis, bootstrapped pattern learning, and the open information extraction tools*. Analisis CoreNLP ini menyediakan fondasi untuk tingkat yang lebih tinggi dan pemahaman teks aplikasi domain lebih spesik.

Pada penelitian ini yangdigunakan yaitu stanford parser dan stanford NER. Stanford parser bekerja diluar struktur gramatikal kalimat, stanford parser ini merupakan implementasi dari  *probabilistic natural languge parsers* baik PCFG parser lexicalized maupun lexicalized dependency parsers. Inputan untuk stanford parser yaitu berupa teks sedangkan keluarannya berupa pohon struktur kalimat. [[8]](#footnote-8) . Berikut contoh inputan dan outputan dari stanford parser :

Masukan : Hello my name is lee and now i reading quran

Keluaran :



Gambar 3 Stanford parser

## Algoritma Hungarian

Algoritma Hungarian ini digunakan untuk menyelesaikan permasalahan yang menyangkut assignment. Metode Hungarian adalah algoritma optimasi kombinatorial yang memecahkan masalah . Algoritma ini dikembangkan dan diterbitkan pada tahun 1955 oleh Harold Kuhn, yang memberi nama "metode Hungarian", pemberian nama ini merujuk dari karya-karya sebelumnya dari dua ahli matematika Hungarian yaitu Denes Konig dan Jeno Egerváry. Oleh karena itu dinamakan metode Hungarian. Selanjutnya pada 1957 ada peneliti yang bernama James Munkres yang memodifikasi algoritma hungarian menjadi lebih baik. Sehingga nama algoritma hungarian sekarang ini lebih dikenal dengan nama algoritma Kuhn-Munkres [[9]](#footnote-9)

Prosedur penggunaan metode Kuhn-Munkres dalam matriks yaitu sebagai berikut :

1. Untuk setiap baris dalam matriks, cari elemen yang memiliki nilai paling minimum. Lakukan proses pengurangan untuk semua elemen pada baris tersebut, pengurangan dilakukan dengan nilai yang minimum.
2. Untuk setiap kolom dalam matriks, cari elemen yang memiliki nilai paling minimum. Lakukan proses pengurangan untuk semua elemen pada baris tersebut, pengurangan dilakukan dengan nilai yang minimum.
3. Buat garis yang mencakup setiap elemen yang bernilai nol.

## Perhitungan skor kesamaan

Untuk proses perhitungan skor kesamaan pada penelitian ini menggunakan *rules* dari penelitian nerosim (Banjade et al. 2015). Berikut *rules* yang digunakan :

1. EQUI Rules

* Jika kedua chunks memiliki token yang samadiberi skor kesamaan yaitu 5, misalnya to compete dengan To Compete
* Jika kedua chunks memiliki kontents kata yang samadiberi skor kesamaan yaitu 5, misalnya in Olympics dengan At Olympics
* Jika kedua chunks memiliki konten yang sama berdasarkan sinonimnyadiberi skor kesamaan yaitu 5, misalnya to permit dengan Allowed.

1. OPPO Rules

* Jika kedua chunks memiliki konten berupa antonim atau lawan kata,diberi skor kesamaan yaitu 4, misalnya in southern palestina dengan in northern palestina

1. SPE Rules

* Untuk SPE1 yaitu jika chunk pertama merupakan hiponim dari chunk kedua. Hiponim adalah kata-kata khusus yang biasa di representasikan dengan kata yang lain. Untuk kondisi inidiberi skor kesamaan yaitu 4, misalnya by a shop dengan outside a bookstore.
* Untuk SPE2 yaitu jika chunk pertama merupakan hipernim dari chunk kedua. Hipernim adalah kata-kata yang mewakili kata yang lain. Untuk kondisi inidiberi skor kesamaan yaitu 4, misalnya holy book dengan Koran.

1. SIMI Rules

* Jika kedua chunks memiliki token dengan *Named Entity Recognition*  yang sama seperti location type, date/ time type yang sama. Untuk kondisi inidiberi skor kesamaan yaitu 3, misalnya Palestina dengan Indonesia.

1. REL Rules

* Jika kedua chunks memiliki keterhubungan satu sama lain, untuk mengetahuinya menggunakan *Mikolov*, namun pada penelitian ini metode *Mikolov* diganti dengan *path similarity*. Jika *path*  pendek [0.5 sampai 1.0] maka skornya bernilai 4, *path* [0.4 sampai 0.5] maka skor bernilai 3.

1. NOALI Rules

* Jika salah chunks tidak memiliki pasangan yang selaras ( *not aligned)* Untuk kondisi inidiberi skor kesamaan yaitu 0 tapi dalam penelitian ini nilai 0direpresentasikan dengan NIL, misalnya holy book dengan - maka skor bernilai NIL

## Evaluasi

Evaluasi adalah metode yang digunakan untuk mengetahui seberapa baik sistem yang telah dibuat. Pada penelitian ini untuk evaluasi dibedakan menjadi dua yaitu evaluasi *chunk* dan matriks evaluasi. Evaluasi *chunk* digunakan untuk membandingkan *chunk* oleh sistem dengan *chunk*  manual, sehingga pada evaluasi *chunk* hanya dihitung nilai akurasi sistem. Sedangkan matriks evaluasi digunakan untuk membandingkan skor kesamaan dan label keterhubungan oleh sistem dengan *gold standard*. Pada matriks evaluasi yangdihitung adalah nilai F1.

### 2.9.1.Evaluasi *Chunk*

Pada sistem *chunk*ing otomatis yang telah dibangun, cara mengukur ketepatan proses *chunk*ing dengan menghitung akurasi sistem. Perhitungan akurasi yang dilakukan berdasarkan dari akurasi *chunk level.* Berikut merupakan rumus untuk menghitung akurasi *chunk level*.

### 2.9.2. Matriks Evaluasi

Matriks evaluasi adalah metode evaluasi yang di terapkan dalam *semEval 2016 task 2*. Untuk matriks evaluasidilakukan perhitungan F1 atau F  *measure* yang digunakan untuk mengukur performansi dengan membandingkan hasil dari sistem dan manual yang dibuat dari ahli. Untuk perhitungan F1 terlebih dahulu yangdilakukan perhitungan presisi dan recall. Untuk penelitian ini digunakan matriks evaluasi pada *baseline* *semEval 2016 task 2.* Pengukuran F1 dalam penelitian ini di bedakan menjadi dua yaitu pengukuran F1 untuk sistem dan pengukuran F1 untuk *gold Chunk*  (dataset yang sudah di potong) . Adapun rumus yang digunakan untuk perhitungan presisi, recall dan juga F1 yaitu sebagai berikut :

Ada empat pengukuran yang dilakukan dalam evaluasi yaitu :

* F1 Ali: dimana perhitungan tidak melibatkan label keterhubungan dan skor, dengan kata lain label keterhubungan dan skor diabaikan.
* F1 Type: dimana perhitungan hnaya melibatkan label keterhubungan dan skor diabaikan.
* F1 Score : dimana perhitungan hanya melibatkan skor dan label keterhubungan diabaikan.
* F1 Type, Score : di mana pengukuran dilakukan berdasarkan kecocokan antara label keterhubungan dan juga skor.

Adapun matriks evaluasi yang digunakan untuk penelitian ini yaitu dapat dilihat pada tabel 2 sebagai berikut :

Tabel 1 Matriks Evaluasi

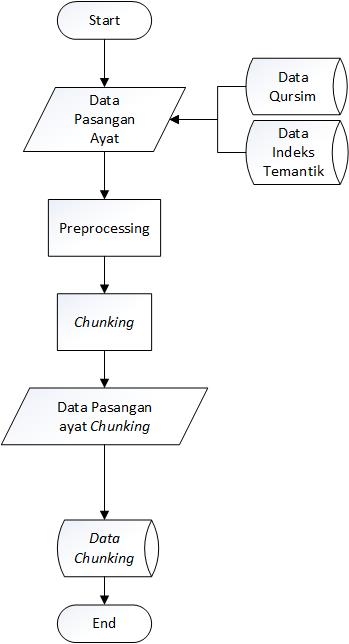
|  |  |  |  |  |  |  |  |  |
| --- | --- | --- | --- | --- | --- | --- | --- | --- |
| System | | | | | *Gold Chunk* | | | |
| Dataset | F1 | F1 Type | F1 Score | F1 Type , Score | F1 | F1 Type | F1 Score | F1 Type , Score |
| Data pasangan ayat berdasarkan indeks temantik |  |  |  |  |  |  |  |  |
| Data pasangan ayat dari qursim |  |  |  |  |  |  |  |  |
| Gabungan data indeks temantik dan qursim |  |  |  |  |  |  |  |  |

# Bab III Metodologi dan Desain Sistem

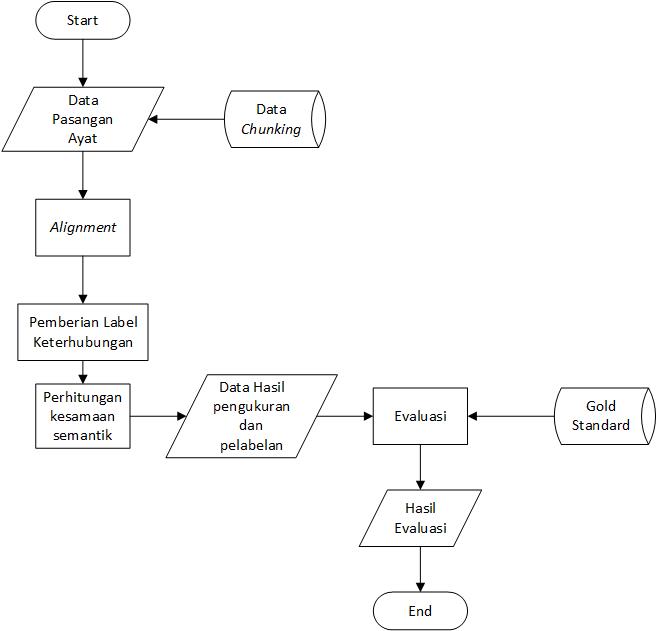
Pada bab inidipaparkan mengenai perancangan sistem, skema pe-ngujian yangdilakukan, dan deskripsi perangkat lunak yang dibangun, analisis kebutuhan.

## 3.1 Gambaran Umum Sistem

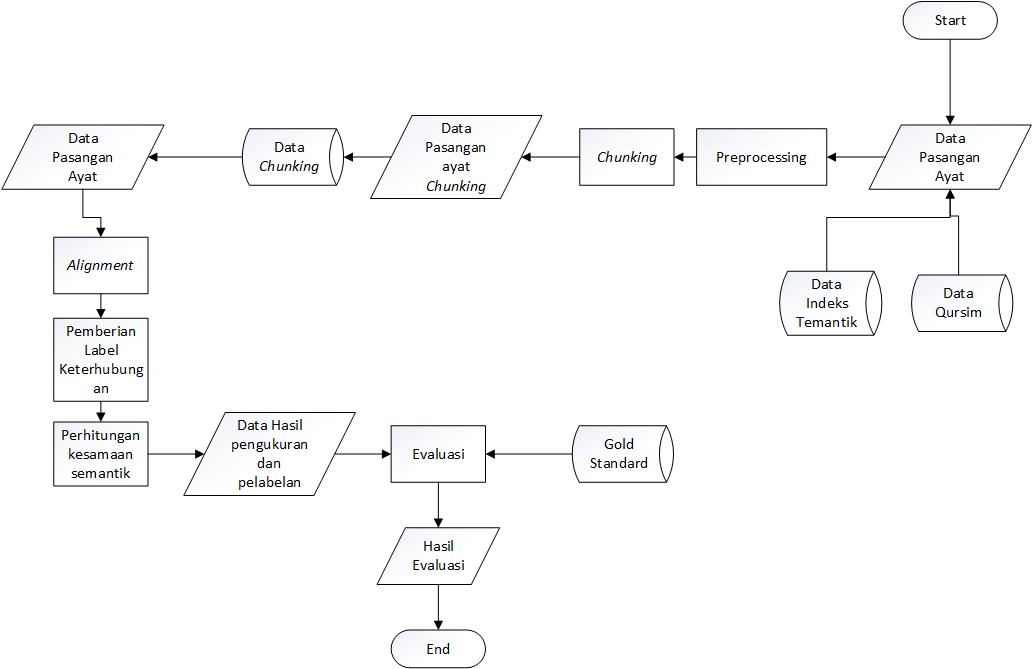
Pada dasarnya sistem Interpretable STS yangdibangunmem-butuhkan data inputan berupa pasangan ayat yangdi bandingkan dandi cari nilai kesamaan dan label keterhubungan berdasarkan *alignment* antara kedua potong ayat terjemahan tersebut. Kemudian sistem yang dibangunmengeluarkan outputan berupa nilai kesamaan dan jenis label yang dimiliki oleh kedua potongan ayat Alquran dalam terjemahan bahasa Inggris berdasarkan *alignment*nya. Kemudian sistemmenampilkan jenis label yang ada berdasarkan aturan label yang telah ditentukan dalam penelitian. Setelah itu, sistemakan mengevaluasi perhitungan nilai kesamaan yangdikelola oleh sistem, dan di korelasikan dengan nilai gold standard yang merupakan penilaian secara manual dari perhitungan manusia yang termasuk dalam penelitian ini yaitu penulis,beserta orang yang ahli dalam bidang Alquran. Sistem yang dibangundibagi menjadi dua yaitu sistem untuk *chunking* dan sistem untuk *interpretable* STS.



Gambar 4 Sistem *Chunking*



Gambar 5 sistem interpretable STS



Gambar 6 sistem keseluruhan

Penjelasan mengenai tahapan dan proses pada Gambar 7 adalah sebagai berikut :

1. Sistemmembaca masukan yang berupa data pasangan ayat Alquran terjemahan yang terdiri dari data qursim dan data indeks tematik.
2. Sistem melakukan *preprocessing*  data seperti melakukan menghilangkan simbol dan tanda baca yang tidak perlu terhadap data input pasangan ayat Alquran terjemahan bahasa Inggris.
3. Sistemmelakukan pemotongan atau *chunking* terhadap data input pasangan ayat Alquran terjemahan bahasa Inggris.
4. Hasil dari pemotongandilanjutkan pada proses alignment
5. Sistemmemberikan label keterhubungan berdasarkan data yang terhubung (*alignment)*
6. Sistemmenghitung skor kesamaan berdasarkan data yang terhubung (*alignment)*
7. Sistemmelakukan evaluasi menggunakan matriks evaluasi yangdibandingkan dengan *gold standard.* Pada tahap ini sistemmenghasilkan keluaran berupa nilai F1, F1 score, F1 Type, F1 Type+Score.

## 3.2 Pengumpulan Data

Pada tahapan ini dilakukan proses pengumpulan dan pembuatan data pasangan ayat Alquran, data pasangan *chunking* manual, dan data *gold standard.*

### 3.2.1. Data Pasangan Ayat

Data yang digunakan pada penelitian ini yaitu 400 pasang ayat terjemahan Alquran, dimana 200 pasang ayat didapatkan dari data *Qursim* hasil penelitian keterkaitan *corpus* Alquran berdasarkan tafsir Ibn katsir oleh Abdul-Baquee M. Sharaf dan Eric S. Atwell yang dimuat dalam situs web *textminingthequran.com* dan 200 pasang ayat lainnya diambil dari data indeks tematik pada Alquran terjemahan Kementrian Agama RI dan situs web Pusat Kajian Hadist Al-Mughni alquranalhadi.com.

Tabel 2 Data Pasangan Ayat

|  |  |  |
| --- | --- | --- |
| Data Indeks Temantik | | |
| Posisi Ayat | Ayat 1 | Ayat 2 |
| 7 :155 – 20:65 | the magicians said O Moses How dare who will cast the first or we the sorcerers who will throw | after they gathered they the sorcerers said O Moses choose whether ye that cast first or speakest the sorcerers who first threw |
| 2 : 34 – 7: 11 | And remember when We God said to the angels Adore ye angel to Adam and they bowed down angel except Satan he Satan reluctant and haughtiness and is it Satan including the the unbelievers | Behold We God has created you Adam and We God form of body then We God say to the angels Adore ye angel to Adam they angel prostrate except Satan He Satan not including them who prostrate |
| Data Qursim | | |
| Posisi Ayat | Ayat 1 | Ayat 2 |
| 18 :28—6: 52 | And keep Muhammad patient [by being] with those who call upon believer Lord in the morning and the evening, seeking Allah countenance. | And do not send away those who call upon who fear Lord morning and afternoon, seeking Allah countenance. |
| 34 : 1—28 : 70 | [All] praise is [due] to Allah, to whom belongs whatever is in the heavens and whatever is in the earth, and to Allah belongs [all] praise in the Hereafter. | To Allah is [due all] praise in the first [life] and the Hereafter. |

### 3.2.2. Anotasi Data

Untuk 400 data pasangan ayat yang telah terkumpul terlebih dahulu dilakukan pemotongan ayat dan anotasi manual dengan menandai beberapa unit semantik yang terdapat pada data pasangan ayat Alquran. Adapun anotasi manual yang dilakukan yaitu menambahkan kata ganti atau *pronoun* pada suatu objek pada data terjemahan ayat Alquran tersebut. Sedangan *chunking* atau pemotongan dilakukan berdasarkan hubungan kata. Adapun aturan anotasi yang diterapkan dalam data pasangan ayat Alquran adalah seperti pada tabel

Tabel 3 Anotasi Data

|  |  |  |
| --- | --- | --- |
| Unit Semantik | Simbol | Keterangan |
| *chunk* | [ ] | Pemotongan kata yang dilakukan berdasarkan konstituen atau kumpulan kata yang sesuai aturan. |
| Kata ganti | < > | Kata ganti dari subjek atau objek yang terdapat dalam potongan ayat, seperti kata they yang dimaksud apakah God, human atau objek lain. Contoh : they < unbelievers > |

### 3.2.3. Gold Standard

Data *gold standard*  pada penelitian ini dibuat berdasarkan intuisi manusia sebagai seorang yang ahli. Data *gold standard*  dibuat secara manual oleh penulis, pembuatan Data *gold standard*  yaitu dengan cara memberikan nilai kesamaan semantik dan label keterhubungan antar *alignment*  pada masing-masing pasangan ayat terjemahan Alquran.

## Pembangunan chunking otomatis

Untuk proses pembangunan proses chunking otomatis pada 400 pasangan data terjemahan Alquran

## 3.4 Analisis Kebutuhan Fungsionalitas Sistem

### 3.4.1 Kebutuhan Fungsional

Beberapa fungsionalitas dari sistem yang harus dipenuhi dalam penelitian tugas akhir ini adalah :

1. Sistemmenampilkan GUI yang dapat dijalankan oleh user dengan mudah.
2. Sistem dapat membaca inputan dataset dari user yang berupa dataset pasangan potongan terjemahan ayat
3. Sistem dapat melakukan perhitungan kesamaan makna secara semantik
4. Sistem dapat melakukan evaluasi performansi dari sistem dengan *gold standard.*.

### 3.4.2 Spesifikasi Perangkat Keras

Spesifikasi perangkat keras yang digunakan dalam pembangunan sistem yaitu :

1. Processor Intel ***R*** Core***TM*** i5-3210M
2. 2.5GHz RAM 4.00 GB
3. HDD 500 G

### 3.4.3 Spesifikasi Sistem

Spesifikasi sistem yang digunakan dalam pembangunan sistem yaitu

1. Sistem Operasi : Linux 32 bit.
2. Bahasa Pemograman : python
3. IDE : JetBrains PyCharm
4. Library dan Corpus : Stanford ner, Stanford CoreNLP,WordNet 2.1

# Bab IV Pengujian dan Analisis

Pada bagian inidipaparkan mengenai pengujian apa saja yang dilakukan, skenario pengujian, hasil pengujian dan juga analisis terhadap hasil pengujian.

## 4.1 Set Data

### 4.1.1 Data Pasangan Ayat

Data yang digunakan pada penelitian ini yaitu 400 pasang ayat terjemahan Alquran, dimana 200 pasang ayat didapatkan dari data tafsir Ibnu Katsir, dan 200 pasang ayat lainnya diambil dari data indeks tematik pada Alquran terjemahan Kementrian Agama RI. Selanjutnya datadi potong-potong (*chunk*) sesuai dengan intuisi manusia, karena tahapan ini proses pemotongan untuk data dilakukan secara manual. Dari hasil data yang sudah di potongdilakukan perubahan kata ganti sesuai dengan subjek yang berperan.

Tabel 4 -1 : Contoh Data pasangan ayat

|  |  |  |  |
| --- | --- | --- | --- |
| Letak Ayat 1 | Letak Ayat 2 | Ayat1 | Ayat2 |
| 23 : 13 | 77 : 21 | Then We God placed him water mani stored in place that firmly | then We God put him in place that firmly |
| 22: 5 | 23 : 14 | o human if ye in doubt about resurrection from the grave behold! verily We God has made you from land then from a drop of sperm then from congealed blood then from a lump of meat that perfect occurrence and not perfect so We God explain to you and we God specify in uterus what We God travel until time is specified then We God remove you as baby then with gradually ye came to maturity and in between you no take and therewith in between you that elongated age until mild forgetfulness so that he does not know more nothing that once he knew. | Then the sperm We God made congealed blood and congealed blood We God made a lump of meat and a lump of meat was We God made bones and bones We God sachet with flesh Then We God made him living that form Then Most that makes God Creator Best |
| 30 : 21 | 16 : 72 | and in between His signs God is He God create you wives from type own so that you tend to and feel quiet him and made him God between compassion and compassion Behold on that really are signs for the who think | God make for you wives from type of you own and make you from wives you children and grandchildren and your sustenance from good. Then why they believe to confound and reject the favors of Allah |
| 2 : 34 | 7 :11 | And remember when We God said to the angels Adore ye angel to Adam and they bowed down angel except Satan he Satan reluctant and haughtiness and is it Satan including the the unbelievers | Behold We God has created you Adam and We God form of body then We God say to the angels Adore ye angel to Adam they angel prostrate except Satan He Satan not including them who prostrate |

### 4.1.2 Data Gold Standard

Data gold standard adalah data yang dipergunakan untuk menjadi data pembanding untuk hasil skor kesamaan semantik yang dihasilkan oleh sistem. Pembuatan *gold standard*  disesuaikan dengan cara pembuatan *gold standard*  pada semEval 2016 task 2. Berikut merupakan salah satu *gold standard*  untuk satu pasangan ayat

|  |  |  |  |
| --- | --- | --- | --- |
| Letak Ayat 1 | Letak Ayat 2 | Chunk Ayat1 | Chunk Ayat2 |
| 23 : 13 | 77 : 21 | [Then We <God>] [placed him] [water mani] [stored] [in] [place] [that firmly] | [then We <God> put him] [in] [place] [that firmly] |
| 22: 5 | 23 : 14 | [o human] [if] [ye] [in] [doubt] [about] [resurrection from the grave] [behold verily We <God> has made you] [from] [land] [then] [from] [a drop of sperm] [then] [from] [congealed blood] [then] [from] [a lump of meat] [that perfect occurrence] [and not perfect] [so We <God>] [explain] [to you] [and we <God>] [specify] [in] [uterus] [what] [We <God>] [travel] [until] [time] [is specified] [then] [We <God>] [remove you] [as baby] [then with gradually] [ye] [came to maturity] [and in between you] [no] [take] [and therewith in between you] [that elongated] [age until mild forgetfulness] [so that he does not] [know more] [nothing] [that once he knew] | [Then] [the sperm] [We <God> made] [congealed blood] [and] [congealed blood] [We <God> made] [a lump of meat] [and] [a lump of meat was] [We <God> made] [bones] [and] [bones] [We <God> sachet] [with flesh] [Then] [We <God> made him] [living] [that] [form] [Then Most that makes] [God] [Creator] [Best] |
| 30 : 21 | 16 : 72 | [and in between] [His signs <God>] [is He <God> create] [you] [wives] [from] [type own] [so that you tend to and feel quiet] [him] [and made him <God>] [between] [compassion] [and compassion] [Behold on that really are signs] [for the] [who think] | [God] [make] [for you] [wives] [from] [type of you own] [and make] [you] [from] [wives you] [children] [and grandchildren] [and your sustenance] [from] [good] [Then why they believe to confound and reject] [the favors of Allah] |

<sentence id="2" status="">

Ayat 1 : say muhammad i afraid will doom a great day if i disobeyed my lord

Ayat 2: say muhammad i afraid will torment a great day the last day if i disobeyed my lord

<source>

1 <==> 1 // EQUI // 5 // say <==> say

2 3 4 <==> 2 3 4 // EQUI // 5 // muhammad i afraid <==> muhammad i afraid

5 7 8 9<==> 5 7 8 9 // EQUI // 5 // will // a great day <==> will a great day

10 11 12 13 14 <==> 12 13 14 15 16 // EQUI // 5 // if i disobeyed my lord <==> if i disobeyed my lord

0 <==> 10 11 // NOALI // NIL // -not aligned- <==> the last day

6 <==> 6 // SIMI // 3 // doom <==> torment

6</alignment>

## 4.2 Pengujian Sistem

Skenario pengujian sistem yang dilakukan pada penelitian ini dilakukan sesuai dengan tujuan dari penelitian ini yaitu untuk menganalisis efektitas *chunk* yang telah dibuat oleh sistem dan menganalisis faktor apa saja yang sangat mempengaruhi skor kesamaan pada alignment.

### 4.2.1 Tujuan Pengujian

Adapun tujuan pengujian yang ingin dicapai dalam pengujian sistem ada-lah sebagai berikut :

1. Menganalisis efektifitas sistem pemotongan (*chunking* ) yang dibuat berdasarkan set data yang diuji.
2. Menganalisis pengaruh faktor apa yang berpengaruh terhadap pemberian label keterhubungan
3. Menganalisis faktor apa saja yang sangat mempengaruhi F1.

### 4.2.2. Skenario Pengujian

Proses pengujian dilakukan dengan menggunakan set data pasangan ayat yang telah dibangun yaitu set data pasangan ayat Alquran berdasarkan indeks tematik, *qursim,* dan gabungan antara indeks tematik,*qursim*. Skenario pengujian sistem yang dilakukan yaitu sebagai berikut :

1. Perhitungan ketepatan antara *chunk*  manual dengan *chunk* oleh sistem dengan melihat nilai akurasi pada *chunk level* adalah cara untuk mengetahui tingkat efektifitas sistem *chunking* yang telah dibuat oleh penulis.
2. Membandingkan nilai F1 berdasarkan penggunaan feature yang digunakan.

## Analisis

### Analisis ketepatan chunk

Pengujian dilakukan dengan cara membandingkan nilai akurasi *chunk level*  pada setiap data uji yang terdiri dari data tematik, data qursim dan data gabungan antara data tematik dan data qursim.

Gambar 7 Grafik Akurasi chunk level

Perbandingan nilai akurasi dapat dilihat dari Gambar 7, dapat diketahui bahwa nilai akurasi antara ketiga data. Data yang memiliki akurasi chunk level tertinggi adalah data gabungan dari data qursim dan data indeks tematik.

### Analisis perbandingan F1

Perhitungan F1 dibedakan menjadi 4 yaitu sebagai berikut :

1. F1 Ali

Gambar 8 Grafik F1 Ali

1. F1 Type

Gambar 9 Grafik F1 Type

1. F1 Score

Gambar 10 Grafik F1 Score

1. F1 Type + Score

Gambar 11 Grafik F1 Type+Score

Gambar 12 Grafik F1 secara keseluruhan

Dari Grafik F1 dapat diketahui bahwa nilai F1 paling tinggi adalah F1 Ali. F1 Ali yaitu perhitungan F1 yang hanya memperhatikan kecocokan alignment antar ayat.

# Bab V Kesimpulan

## 5.1 Kesimpulan

Berdasarkan hasil pengujian dan analisis yang telah dilakukan pada Tugas Akhir ini, dapat disimpulkan bahwa :

1. Untuk menentukan kesamaan makna antar potongan terjemahan ayat Alquran ada tahapan proses yang dilakukan yaitu
2. Untuk perbandingan Akurasi untuk proses chunking berdasarkan chunk level dapat diketahui bahwa akurasi paling tinggi adalah nilai akurasi untuk data gabungan antara data qursim dan data indeks tematik.
3. Untuk perbandingan F1 antara F1 ali, F1 Type, F1 Score, F1 Type +Score dapat diketahui bahwa F1 ali memiliki nilai paling tinggi diantara F1 lainnya pada semua data uji yang dicoba.

## 5.2 Saran

Saran yang diperlukan untuk pengembangan pada Tugas Akhir ini adalah sebagai berikut :

1. Untuk penelitian interpretable STS terjemahan ayat Alquran sebaiknya menggunakan metode yang lain dan dataset yang dipergunakan sebaiknya lebih diperbanyak lagi.
2. Untuk pembuatan proses chunking otomatis harus menggunakan metode lain.

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# Lampiran

1. **Data Pasangan Ayat Alquran dari Indeks Temantik dengan proses pemotongan secara manual**

|  |  |  |  |  |  |  |  |  |
| --- | --- | --- | --- | --- | --- | --- | --- | --- |
| **NO** | **Posisi Ayat** | | | | **Pasangan Ayat** | | ***Chunk* Pasangan Ayat** | |
| **Ayat 1** | | **Ayat 2** | | **Ayat 1** | **Ayat 2** | **Ayat 1** | **Ayat 2** |
| 1 | 2 | 162 | 3 | 88 | They unbelievers eternal life in the curse of will not lightened punishment from them unbelievers and not again they unbelievers reprieved | they unbelievers eternal life in it the not lightened punishment from them unbelievers and not again they unbelievers reprieved | [They <unbelievers> eternal life] [in the curse of] [will not] [lightened] [punishment] [from them <unbelievers>] [and not again] [they <unbelievers>] [reprieved] | [they <unbelievers>] [eternal life] [in it] [not] [lightened] [punishment] [from them <unbelievers>] [and not again] [they <unbelievers>] [reprieved] |
| 2 | 6 | 15 | 39 | 13 | Say Muhammad I afraid will doom a great day if I disobeyed My Lord | Say Muhammad I afraid will torment a great daythe last day if I disobeyed My Lord | [Say <Muhammad>] [I] [afraid] [will doom] [a great day] [if] [I disobeyed] [My Lord] | [Say] [Muhammad] [I] [afraid] [will torment] [a great day] [the last day] [if] [I disobeyed] [My Lord] |
| 3 | 7 | 121 | 26 | 47 | They the magicians said We the magicians believe unto Jehovah of hosts | they the magicians said We the magicians believe unto Jehovah of hosts | [They <the magician> said] [We <the magicians> believe] [unto Jehovah] [of hosts] | [they <the magicians>] [said] [We <the magicians>] [believe] [unto Jehovah] [of hosts] |
| 4 | 7 | 122 | 26 | 48 | Lord Moses and Aaron | Lord Moses and Aaron | [Lord] [Moses] [and Aaron] | [Lord] [Moses] [and Aaron] |
| 5 | 10 | 48 | 27 | 71 | They the unbelievers says When coming threat it if indeed ye the righteous | and they the unbelievers said When comes the penalty it if indeed ye the righteous | [They <the unbelievers> says] [When coming] [threat] [it] [if indeed] [ye] [the righteous] | [and] [they <the unbelievers> said] [When comes] [the penalty] [it] [if indeed] [ye] [the righteous] |
| 6 | 11 | 96 | 40 | 23 | And behold We God sent Moses with Our Signs God and miracles manifest | And behold We have God sent Moses with Our Signs God and description manifest | [And behold] [We <God> sent] [Moses] [with Our Signs God] [and miracles] [manifest] | [And behold We have God sent] [Moses] [with Our Signs God] [and description] [manifest] |
| 7 | 15 | 36 | 38 | 79 | Said Satan o, it then respite me until days man raised | Satan said o it respite me until days they man raised | [Said Satan] [o God] [it] [then respite me] [until] [days] [<people> raised] | [Satan said] [o] [it] [respite me] [until] [days] [they <people> raised] |
| 8 | 15 | 37 | 38 | 80 | God spake It verily ye Satan including the reprieved | God spake it verily ye Satan including the reprieved | [God spake It] [verily ye <Satan>] [including] [the reprieved] | [God spake] [it] [verily ye <Satan>] [including] [the reprieved] |
| 9 | 15 | 38 | 38 | 81 | until days a time defined | until to day defined time Day | [until days] [a] [time] [defined] | [until] [to day] [defined] [time Day] |
| 10 | 15 | 40 | 38 | 83 | except that servants God that sincere among them man | except thy servants that sincere God among them Man | [except that servants <God>] [that sincere] [among them <people>] | [except] [thy servants] [that sincere God] [among them <people>] |
| 11 | 15 | 57 | 51 | 31 | Said again Ibrahim Whether doing that important besides o messengers | Ibrahim asked Whether ' o messengers | [Said again Ibrahim] [Whether] [doing that important] [besides] [o] [messengers] | [Ibrahim asked] [Whether] [o] [messengers] |
| 12 | 17 | 48 | 25 | 9 | Look how they make parables wailing because they have gone astray and can no longer find way right | Consider how they make comparison of comparison about you then be seduced them they were not able to get the way to oppose prophet | [Look how they make] [parables] [wailing] [because they have gone astray] [and can no longer find] [way <right>] | [Consider] [how] [they make comparison of comparison] [about you] [then be seduced them ] [they were not able to get] [the way] [to oppose prophet] |
| 13 | 18 | 89 | 18 | 92 | Then he studied a other | Then he studied a road another | [Then he studied] [a other way] | [Then] [he studied] [a road another] |
| 14 | 21 | 38 | 67 | 25 | they say When promise will come if you is the righteous | And they say When comes the threat of it if you is the righteous | [they say When promise] [will come] [if] [you are the righteous] | [And they say] [When] [comes the threat of it] [if you is the righteous] |
| 15 | 26 | 2 | 28 | 2 | This Is verses The Koran that describe from Allah | This is verses Book Koran manifest from Allah | [This Is verses] [The Koran] [that describe <from Allah>] | [This is] [verses] [Book Koran] [manifest from Allah] |
| 16 | 26 | 8 | 26 | 67 | Behold on that is a sign and most of them does not believe | Behold on that really is a sign and but is most of them does not believe | [Behold on that is a sign] [and] [most of them] [does not believe] | [Behold on that] [really is a sign] [and but is most of them] [does not believe] |
| 17 | 26 | 9 | 26 | 191 | And behold Thy Lord really He The Mighty , Merciful | And behold Thy Lord really He The Mighty , Merciful | [And behold] [Thy Lord] [really He] [The Mighty] [Merciful] | [And behold Thy Lord] [really He] [The Mighty] [Merciful] |
| 18 | 26 | 36 | 7 | 111 | They Princes answer in suspense for he and his brother and dispatch to all land who will gather the sorcerers | Princes answered respite matter he and his brother and send to cities of some people to collect the sorcerers | [They <Princes> answer] [in suspense for he] [and his brother] [and dispatch] [to] [all land] [who will gather <the sorcerers>] | [Princes answered] [respite matter he] [and] [his brother] [send to cities of] [some people to collect the sorcerers] |
| 19 | 26 | 107 | 26 | 178 | I is an apostle trust sent you | I is an apostle trust sent you | [I is an apostle] [trust] [sent you] | [I] [is an apostle] [trust] [sent you] |
| 20 | 26 | 108 | 26 | 126 | so fear unto God and obey me | so fear unto God and obey me | [so fear unto God] [and obey me] | [so fear] [unto God] [and obey me] |
| 21 | 26 | 109 | 26 | 180 | and I will never ask of you on the invitation is my reward no other only from Lord of hosts | and I will never ask of you on the invitation is my reward no other only from Lord of hosts | [and I will never] [ask of you] [on the invitation is] [my reward] [no other] [only] [from] [Lord] [of hosts] | [and I will never] [ask of you] [on the invitation is my reward] [no other] [only] [from] [Lord] [of hosts] |
| 22 | 26 | 153 | 26 | 185 | they say Behold ye is one of those bewitched | they say Behold ye is one of those bewitched | [they say Behold ye is one of] [those bewitched] | [they say] [Behold ye is one of those bewitched] |
| 23 | 26 | 172 | 37 | 136 | Then We God destroyed others | Then We God destroyed the | [Then We <God> destroyed] [others] | [Then] [We <God>] [destroyed] [other people] |
| 24 | 26 | 173 | 27 | 58 | And We God rained them with rain rock then very bad rain upon those who were admonished | And We God rained down over them hail and evil was the shower on those who were admonished | [And We <God> rained] [them] [with rain <rock>] [then very bad] [rain upon] [those who were admonished] | [And We <God>] [rained down] [over them] [hail] [and evil] [was the shower] [on those who were admonished] |
| 25 | 27 | 53 | 41 | 18 | And We have God saved the believe and they believers always righteous | And We God saved the believe and they believers is the righteous | [And We have <God> saved] [the believe] [and they <believers>] [always righteous] | [And We <God>] [saved] [the believe] [and they <believers> is the righteous] |
| 26 | 37 | 17 | 56 | 48 | and what our fathers who had earlier will be raised again | what our fathers earlier will also raised | [and what our fathers] [who had earlier will be raised again] | [what our fathers] [earlier will also raised] |
| 27 | 37 | 50 | 52 | 25 | and part them facing to part of the other while talking | and part them facing to part of the other mutual ask the ensnared | [and part them] [facing] [to] [part of the other] [while talking] | [and part them] [facing] [to] [part of the other] [mutual ask the ensnared] |
| 28 | 37 | 74 | 37 | 40 | But His servants God that clean devoted | but His servants God that cleaned devoted | [But His servants] [God] [that clean devoted] | [but] [His servants] [God] [that cleaned devoted] |
| 29 | 37 | 80 | 37 | 110 | Behold so We God reward to those who do good | So We God reward to those who do good | [Behold so We <God> reward] [to those who do good] | [So] [We <God> reward] [to those who do good] |
| 30 | 37 | 81 | 37 | 132 | Verily he including in between Our servants God who believe | Verily he including Our servants God who believe | [Verily he] [including in between] [Our servants <God>] [who believe] | [Verily he] [including] [Our servants God] [who believe] |
| 31 | 37 | 108 | 37 | 129 | We God left for Ibrahim praise is good among those who come and then | And We God left to Ilyas praise is good among those who come and then | [We <God> left] [for Ibrahim] [praise is good] [among] [those who come and then] | [And We <God> left] [to Ilyas] [praise is good] [among] [those who come and then] |
| 32 | 44 | 2 | 43 | 2 | by the book The Koran that explain | by the book The Koran that describe | [by the book The Koran] [that explain] | [by the book The Koran] [that describe] |
| 33 | 45 | 2 | 46 | 2 | Book this lowered from God The Mighty Wise | Lowered this Book from God The Mighty Wise | [this Book] [lowered] [from] [God] [The Mighty] [ and Wise] | [Lowered] [this Book] [from] [God] [The Mighty] [Wise] |
| 34 | 52 | 41 | 68 | 47 | Whether there on their side of the knowledge about the unseen and they wrote it | or is in their knowledge about the unseen and they wrote it what they assign | [Whether] [there on their side of the knowledge] [about the unseen] [and they] [wrote it] | [or] [is in their knowledge] [about the unseen and they] [wrote it what they assign] |
| 35 | 54 | 17 | 54 | 40 | And behold We have God facilitate Al-Quran for lessons then is there any who take lessons | And behold We have God facilitate The Koran for lessons then is there any who take lessons | [And behold] [We have <God> facilitate] [Koran] [for lessons] [then is there any] [who take lessons] | [And behold We have God facilitate] [The Koran] [for lessons] [then is there any] [who take lessons] |
| 36 | 54 | 21 | 54 | 16 | how dreadful Penalty and My God and the threat of My threat God | how dreadful Penalty and My God and the threat of My threat God | [how dreadful Penalty and My God] [and the threat of My threat <God>] | [how] [dreadful Penalty and My <God>] [and the threat of My threat <God>] |
| 37 | 55 | 13 | 55 | 16 | Then blessings God ye do ye deny | Then blessings God ye do ye deny | [Then blessings] [God ye] [do] [ye deny] | [Then] [blessings] [God ye] [do] [ye deny] |
| 38 | 56 | 41 | 56 | 9 | and the left who the left | and the left How is misery the left | [and the left] [who] [the left] | [and] [the left] [How is misery] [the left] |
| 39 | 43 | 3 | 76 | 23 | We have indeed made the Koran in Arabic so that you understand him. | Verily We have sent down the Koran thee O Muhammad with gradually. | [We have] [indeed] [made] [the Koran in Arabic] [so that you understand] | [Verily] [We have sent down] [the Koran] [thee Muhammad] [with gradually] |
| 40 | 56 | 67 | 68 | 27 | even we become who did not get the results of any | even we barred from obtain the result | [even we become] [who did not get the results of any] | [even] [we] [barred from obtain the result] |
| 41 | 56 | 74 | 69 | 52 | Then celebrate the name The Lord Almighty | Then celebrate the name The Lord Almighty | [Then celebrate] [the name] [of] [The Lord] [Almighty] | [Then celebrate] [the name] [The Lord] [Almighty] |
| 42 | 56 | 80 | 69 | 43 | Lowered from Be 'alamiin | It is a revelation from Jehovah of hosts | [Lowered] [from] [thy god] | [It is a revelation] [from] [Jehovah of hosts] |
| 43 | 61 | 1 | 59 | 1 | has celebrate unto God what in heaven and what in earth and He God The Mighty Wise | has celebrate unto God what in heaven and earth and He God The Mighty Wise | [has celebrate] [unto God] [what] [in] [heaven] [and what] [in] [earth] [and He <God>] [The Mighty] [and][ the Wise] | [has celebrate] [unto God] [what in heaven and earth] [and He <God>] [The Mighty] [Wise] |
| 44 | 68 | 15 | 83 | 13 | When read him Our Signs God he said tales of the ancients those old | that when read him Our Signs God he said tales the first | [When read] [him] [Our Signs <god>] [he said] [tales of the ancients] [those old] | [that when] [read] [him] [Our Signs <God>] [he said tales of the ancients] |
| 45 | 77 | 40 | 77 | 49 | woe on that day for those who reject | woe on that day for those who reject | [woe on that day] [for those who reject] | [woe] [on that day] [for those who reject] |
| 46 | 83 | 23 | 83 | 35 | them sat on couches looking | them sat on couches looking | [them sat] [on couches] [looking] | [them sat] [on couches] [looking] |
| 47 | 88 | 10 | 69 | 22 | in paradise is high | in paradise is high | [in paradise] [is high] | [in] [paradise] [is high] |
| 48 | 7 | 115 | 20 | 65 | the magicians said O Moses How dare who will cast the first or we the sorcerers who will throw | after they gathered they the sorcerers said O Moses choose whether ye that cast first or speakest the sorcerers who first threw | [the magicians said] [O Moses] [How dare] [who will cast the first] [or] [we <the sorcerers>] [who will throw] | [after they gathered] [they <the sorcerers> said] [O Moses] [choose] [whether] [ye that cast first] [or] [speakest <the sorcerers>] [who] [first] [threw] |
| 49 | 6 | 4 | 36 | 46 | and no a verse from verses Lord until unto them but them always turned from him wont | and no come to them a sign from signs signs their Lord but them always turn away rejected from it | [and no] [a verse] [from] [verses] [Lord] [until] [unto them] [but] [them] [always turned] [from him] [deniers] | [and no] [come to them] [a sign] [from] [signs signs] [their Lord] [but] [them] [always turn away] [rejected] [from it] |
| 50 | 4 | 1 | 7 | 189 | o ye people duty unto thy Lord that has created you from alone and from it God create his wife and from on both God twain scattered male and women that many and fear unto God that with used His name God ye ask each one another and keep relationship between the close relationships between us Behold God always keep and watches over you | He God Who created you from themselves that one and from him He God create his wife so that he is happy him Then after about unnoticed his wife conceived womb a lightweight and keep him feel light some time Then when he felt the weight of the both husbands and wives implore unto God His Lord saying Indeed if You God give us children that saleh surely we including the grateful | [o] [ye people] [duty] [unto thy Lord] [that] [has created you] [from alone] [and] [from it] [God] [create] [his wife] [and] [from on both] [God] [twain scattered] [male] [and women] [that many] [and fear] [unto God] [that] [with] [used] [His name] [God] [ye ask each one another] [and] [keep] [relationship between the close relationships between us] [Behold God] [always keep] [and watches over you] | [He <God>] [Who created you] [from] [themselves] [that one] [and from him] [He <God> create] [his wife] [so that he is happy] [him] [Then] [after about unnoticed] [his wife conceived] [womb a lightweight] [and keep him feel light] [some time] [Then when] [he felt the weight] [both] [husbands and wives] [implore] [unto God] [His Lord] [saying] [Indeed if] [You <God>] [give us] [children that saleh] [surely we] [including] [the grateful] |
| 51 | 23 | 12 | 32 | 7 | And behold We God created man from a quintessence coming from land | That create all something that He God created ideally and start creation man from land | [And behold] [We <God> created] [human] [from] [a quintessence] [coming] [from] [ land] | [That] [create] [all] [something] [that He <God> created] [ideally] [and start] [creation] [people] [from] [land] |
| 52 | 23 | 13 | 77 | 21 | Then We God placed him water mani stored in place that firmly | then We God put him in place that firmly | [Then We <God>] [placed him] [water mani] [stored] [in] [place] [that firmly] | [then We <God> put him] [in] [place] [that firmly] |
| 53 | 22 | 5 | 23 | 14 | o human if ye in doubt about resurrection from the grave behold! verily We God has made you from land then from a drop of sperm then from congealed blood then from a lump of meat that perfect occurrence and not perfect so We God explain to you and we God specify in uterus what We God travel until time is specified then We God remove you as baby then with gradually ye came to maturity and in between you no take and therewith in between you that elongated age until mild forgetfulness so that he does not know more nothing that once he knew. | Then the sperm We God made congealed blood and congealed blood We God made a lump of meat and a lump of meat was We God made bones and bones We God sachet with flesh Then We God made him living that form Then Most that makes God Creator Best | [o human] [if] [ye] [in] [doubt] [about] [resurrection from the grave] [behold verily We <God> has made you] [from] [land] [then] [from] [a drop of sperm] [then] [from] [congealed blood] [then] [from] [a lump of meat] [that perfect occurrence] [and not perfect] [so We <God>] [explain] [to you] [and we <God>] [specify] [in] [uterus] [what] [We <God>] [travel] [until] [time] [is specified] [then] [We <God>] [remove you] [as baby] [then with gradually] [ye] [came to maturity] [and in between you] [no] [take] [and therewith in between you] [that elongated] [age until mild forgetfulness] [so that he does not] [know more] [nothing] [that once he knew] | [Then] [the sperm] [We <God> made] [congealed blood] [and] [congealed blood] [We <God> made] [a lump of meat] [and] [a lump of meat was] [We <God> made] [bones] [and] [bones] [We <God> sachet] [with flesh] [Then] [We <God> made him] [living] [that] [form] [Then Most that makes] [God] [Creator] [Best] |
| 54 | 30 | 21 | 16 | 72 | and in between His signs God is He God create you wives from type own so that you tend to and feel quiet him and made him God between compassion and compassion Behold on that really are signs for the who think | God make for you wives from type of you own and make you from wives you children and grandchildren and your sustenance from good. Then why they believe to confound and reject the favors of Allah | [and in between] [His signs <God>] [is He <God> create] [you] [wives] [from] [type own] [so that you tend to and feel quiet] [him] [and made him <God>] [between] [compassion] [and compassion] [Behold on that really are signs] [for the] [who think] | [God] [make] [for you] [wives] [from] [type of you own] [and make] [you] [from] [wives you] [children] [and grandchildren] [and your sustenance] [from] [good] [Then why they believe to confound and reject] [the favors of Allah] |
| 55 | 2 | 34 | 7 | 11 | And remember when We God said to the angels Adore ye angel to Adam and they bowed down angel except Satan he Satan reluctant and haughtiness and is it Satan including the the unbelievers | Behold We God has created you Adam and We God form of body then We God say to the angels Adore ye angel to Adam they angel prostrate except Satan He Satan not including them who prostrate | [And remember when] [We <God> said] [to the angels] [Adore ye <angel>] [to Adam] [and they bowed down <angel>] [except] [Satan] [he Satan reluctant] [and haughtiness] [and is it <Satan>] [including] [the] [the unbelievers] | [Behold We <God> has created you] [Adam] [and] [We form of your body] [then] [We <God> say] [to the angels] [Adore ye <angel>] [to Adam] [they <angel> prostrate] [except] [Satan] [He <Satan>] [not including them who prostrate] |
| 56 | 15 | 30 | 38 | 73 | and adore the angels all together | and all the angels prostrate all | [and adore] [the angels] [all] [together] | [and all] [the angels] [prostrate] [all] |
| 57 | 15 | 31 | 38 | 74 | except Satan He refused joined the same angel that bow was | except Satan he Satan arrogant and is he Satan including the unbelievers | [except Satan] [He refused] [joined] [the same angel] [that bow was] | [except] [Satan] [he <Satan> arrogant] [and Satan is including the unbelievers] |
| 58 | 18 | 50 | 20 | 116 | And remember when We said to the angels Adore ye to Adam and they bowed down except Satan He is from the jinns he disobeyed the commandments His Lord. should you take him and derivative as the leader of the besides from Me while they is thine enemies? Evil Satan as a replacement from Allah for those who do wrong | And remember when We say unto the angel Adore ye to Adam then they bowed except Satan He rebelled | [And remember when] [We said] [to the angels] [Adore ye] [to Adam] [and they bowed down] [except] [Satan] [He is] [from] [the jinns] [he disobeyed ] [the commandments] [His Lord] [should you take him] [and derivative] [as the leader of the] [besides] [from Me <god>] [while they] [is thine enemies?] [Evil Satan] [as a replacement from Allah] [for those who do wrong] | [And remember when] [We say] [unto the angel] [Adore ye] [to Adam] [then they bowed] [except] [Satan] [He rebelled] |
| 59 | 3 | 189 | 4 | 126 | unto Allah belongeth the kingdom heaven and earth and God Mighty top all something | Unto Allah belongeth the what in heaven and what in earth and is knowledge God Encompasses all something | [unto Allah belongeth] [the kingdom] [heaven] [and] [earth] [and God] [Mighty] [top all something] | [Unto Allah belongeth] [what] [in heaven] [and what] [in earth] [and] [knowledge] [God Encompasses all something] |
| 60 | 5 | 120 | 85 | 9 | Unto Allah belongeth the kingdom heaven and earth and what is therein and He Almighty top all something | That have kingdom heaven and earth and God is Witness all something | [Unto Allah belongeth] [the kingdom] [heaven] [and] [earth] [and what] [is therein] [and He] [Almighty] [top all [something] | [That have kingdom] [heaven] [and] [earth] [and God is Witness all something] |
| 61 | 57 | 4 | 7 | 54 | He God that create heaven and earth in six time Then He God sitteth above Throne He God know what enters into earth and what out therefrom and what down from heaven and what up to Him God And He God with you anywhere ye are and God Sees what ye do | Behold God ye is God that has created heaven and earth in six time, and He God sitteth above Throne He God wraps night to lunch that followed quickly and He created the God sun months and stars each subject to His command God Remember create and ruled only rights God Holy of Holies God Lord of hosts | [He <God>] [that] [create] [heaven] [and] [earth] [in] [six] [time] [Then] [He <God> sitteth] [above] [Throne] [He <God> know] [what] [enters] [into] [earth] [and what] [out] [therefrom] [and what] [down] [from] [heaven] [and what] [up] [to Him God] [And He <God>] [with you] [anywhere] [ye are] [and God] [Sees] [what ye do] | [Behold God ye is God] [that] [has created] [heaven] [and] [earth] [in six time] [and] [He <God> sitteth] [above] [Throne] [He <God> wraps] [night] [to lunch] [that followed] [quickly] [and He created the sun] [months] [and stars] [each] subject] [to His command God] [Remember] [create] [and ruled] [only rights God] [Holy of Holies God] [Lord of hosts] |
| 62 | 10 | 3 | 11 | 7 | Behold God ye is God That create heaven and earth in six time then He God sitteth above Throne to set all affairs No one will judge the intercession except after His permission. Bedouin that is God, God ye, then worship Him God. will ye not then take lessons | And He God that create heaven and earth in six time, and is thrones Him God before above water, so that he God test who among you that better deed, and if ye say unto the inhabitants of Mecca ye will be resurrected after die it the unbelievers will say Is no other only sorcery manifest | [Behold God ye is God] [That] [create] [heaven] [and] [earth] [in] [six] [time] [then] [He <God> sitteth] [above] [Throne] [to set] [all affairs] [No] [one will judge the intercession] [except] [after] [His permission] [Bedouin that is] [God] [God ye] [then worship Him <God>] [will ye not then] [take lessons] | [And He <God> that create] [heaven] [and] [earth] [in six time] [and is] [thrones Him <God>] [before] [above] [water] [so that God test] [who among you] [that better deed] [and if ye say] [unto the inhabitants of Mecca] [ye will be resurrected] [after] [died] [it the unbelievers] [will say] [Is] [no other] [only] [sorcery manifest] |
| 63 | 25 | 59 | 32 | 4 | . | it is Allah that create heaven and earth and what which is in between both in six time, then He God sitteth above Throne.No for you besides from him the God a no helper and not again a warner intercession. will ye not then Note | [The create heavens] [and] [the earth] [and what] [that is between them] [in] [six] [period] [then] [he dwells] [above] [Throne] [He <god> Most gracious] [then ask <God>] [to better know <Muhammad>] [about him <god>] | [it is Allah] [that] [create] [heaven] [and] [earth] [and what] [which is in between both] [in six time] [then] [He <God> sitteth] [above] [Throne] [No] [for you] [besides] [from him the God] [a no helper] [and not again] [a warner intercession] [will ye not then] [Note] |
| 64 | 32 | 4 | 50 | 38 | it is Allah that create heaven and earth and what which is in between both in six time, then He God sitteth above Throne.No for you besides from him the God a no helper and not again a warner intercession. will ye not then Note | And behold We have God created heaven and earth and what that exist between both in six time and we God worthless overwritten exhaustion | [it is Allah] [that] [create] [heaven] [and] [earth] [and what] [which is in between both] [in] [six] [time] [then] [god sitteth] [above] [Throne] [No] [for you] [besides] [from him tgod] [a no helper] [and not again] [a warner intercession] [will ye not then] [Note] | [And behold We have God created] [heaven] [and] [earth] [and what] [that exist between both] [in six time] [and god worthless] [overwritten] [exhaustion] |
| 65 | 13 | 3 | 15 | 19 | and He is the Lord that spread earth and make mountains of and the rivers it. and make it all fruits pairs: God wraps night to lunch. Behold on that there signs for the who think. | And We God has spread earth and make it mountains of and we God grow it all something according to the size of the | [and He is the Lord] [that] [spread] [earth] [and make] [mountains of] [and the rivers] [it] [and make] [it] [all] [fruits] [pairs] [God] [wraps] [night] [to lunch] [Behold on that] [there] [signs] [for the] [who think] | [And god has spread earth] [and make it] [mountains of] [and we <God> grow it] [all something] [according to the size] |
| 66 | 16 | 15 | 21 | 31 | and he smite mountains of in earth that the earth was not shaken with you and He created rivers and streets of so that you guided | and we have set in this earth mountains of firm that earth not shaken with them and have We made again in the earth streets of widely so that they guided | [and he smite] [mountains of] [in] [earth] [that] [the earth was not shaken] [with you] [and He created rivers] [and streets of] [so that you] [guided] | [and we have set] [in this earth] [mountains of firm] [that] [earth not shaken] [with them] [and have] [We made again] [in the earth] [streets of] [widely] [so that they have guided] |
| 67 | 38 | 66 | 44 | 7 | Lord heaven and earth and what which is in between both The Mighty Forgiving | God who keep heaven and earth and what which is in between both, if ye is who believe | [Lord] [heaven] [and] [earth] [and what] [which is in between both] [The Mighty] [Forgiving] | [God who keep] [heaven] [and] [earth] [and what] [which is in between both] [if] [ye is who believe] |
| 68 | 37 | 5 | 26 | 24 | Lord heaven and earth and what in between and Lord places of the rising of the sun | Moses answered God the Creator heaven and earth and what in between both it is thy Lord, if ye the believe Him God | [Lord] [heaven] [and] [earth] [and what] [in between] [and Lord] [places of the rising of the sun] | [Moses answered] [God the Creator] [heaven] [and] [earth] [and what] [in between both] [it is thy Lord] [if ye the believe Him <God>] |
| 69 | 43 | 85 | 20 | 6 | and Holy of Holies Lord who have kingdom heaven and earth and what which is in between both and in his hand is God knowledge about the day of judgment and only unto him the God ye returned | Unto Him belongeth God all in heaven, all that in earth all in between both and all under the ground. | [and Holy of Holies] [Lord] [who have] [kingdom] [heaven] [and] [earth] [and what] [which is in between both] [and in his hand is God] [knowledge] [about the day of judgment] [and only unto him <tgod>] [ye returned] | [Unto Him belongeth God] [all] [in] [heaven] [all that] [in] [earth] [all] [in between both] [and all] [under the ground] |
| 70 | 78 | 37 | 37 | 5 | Lord who keep heaven and earth and what which is in between both Most Gracious. them not can speak with Him God. | Lord heaven and earth and what in between and Lord places of the rising of the sun | [Lord who keep] [heaven] [and] [earth] [and what] [which is in between both] [Most Gracious] [them] [not] [can] [speak] [with Him <God>] | [Lord] [heaven] [and] [earth] [and what] [in between both] [and Lord] [places of the rising of the sun] |
| 71 | 21 | 79 | 34 | 10 | then We God has given understanding to Sulayman about law more accurately and to each they have We God give wisdom and science and we have God subdued mountains of and the birds all glorify with David. And Ruth God do. | And behold We have God give to David grace from Us God We God said O mountains of and the birds celebrate repeatedly with David and we God has softened iron for him | [then god has given understanding] [to Sulayman] [about law more accurately] [and to each] [they have We <God> give] [wisdom] [and science] [and we <God> have ] [subdued] [mountains of] [and the birds] [all glorify] [with David] [And Ruth <God>] [do] | [And behold We have God give] [to David] [grace] [from Us] [god said] [O mountains of] [and the birds] [celebrate repeatedly] [with David] [and god] [has softened iron for him] |
| 72 | 7 | 57 | 25 | 48 | And He God who breathed wind as a bearer of glad tidings before the coming of the His mercy rain until when wind had brought cloud skies We God defraud to a region desolate and We send down rain in that region then We God Remove with rain various fruits. such We God raised the dead hopefully ye take heed. | He God who breathed wind as the bearer of glad tidings near before the coming of the His mercy rain and we God lower from heaven water that very clean | [And He <God>] [who breathed] [wind] [as a bearer of glad tidings] [before the coming of ] [ the His mercy rain] [until] [when] [wind had brought] [cloud skies] [We <God> defraud] [to a region] [desolate] [and We send down] [rain] [in that region] [then We <God> Remove] [with rain] [various] [fruits] [such] [We <God> raised] [the dead] [hopefully] [ye take heed] | [He God] [who breathed wind] [as] [the bearer of glad tidings] [near before the coming of the His mercy rain] [and god] [lower] [from] [heaven] [water] [that very clean] |
| 73 | 30 | 48 | 7 | 57 | God He God send wind then the wind moving cloud and God spread it in heaven according to he pleases God and makes it fragments angrily and you see rain out from openings in the slot then when the rain down about His servants God he pleases God suddenly them become happy | And He God who breathed wind as a bearer of glad tidings before the coming of the His mercy rain until when wind had brought cloud skies We God defraud to a region desolate and We send down rain in that region then We God Remove with rain various fruits. such We God raised the dead hopefully ye take heed. | [He <God> send] [wind] [then the wind moving] [cloud] [and God spread it] [in] [heaven] [according to] [he pleases God] [and makes it] [fragments angrily] [and you see] [rain] [out] [from] [openings in the slot] [then when] [the rain down] [about] [His servants God] [he pleases God] [suddenly] [them] [become happy] | [And He God] [who breathed wind] [as a bearer of glad tidings] [before the coming of the His mercy rain] [until] [when] [wind had brought] [cloud skies] [god defraud to a region desolate] [and We send down] [rain] [in that region] [then god Remove] [with rain] [various] [fruits] [such] [god raised] [the dead] [hopefully] [ye take heed] |
| 74 | 13 | 2 | 31 | 10 | Allah That elevate heaven without pillars as which ye see, then He God sitteth above Throne and subdue sun and moon. each circulate until that time specified. God set all affairs of His creatures explain signs Him that ye believe meeting thy with Thy Lord. | He God create heaven without pillars ye see it and He God Placing mountains of on the surface of the earth so that the earth was not paineth ye and twain scattered it all kinds of animals. And We God lower rain water from heaven then We God grow it all kinds of plants good | [That God elevate heaven] [without] [pillars] [as which ye see] [then] [He <God> sitteth] [above] [Throne] [and subdue] [sun] [and] [moon] [each] [circulate] [until that time] [specified] [God set] [all affairs of His creatures] [explain] [signs Him] [that ye] [believe] [meeting] [with Thy Lord] | [He God create] [heaven] [without] [pillars] [ye see it] [and He <God> Placing] [mountains of] [on the surface of the earth] [so that the earth was not paineth] [ye] [and twain scattered it] [all kinds of] [animals] [And god lower] [rain water] [from] [heaven] [then god grow it] [all kinds of] [plants] [good] |
| 75 | 35 | 13 | 39 | 5 | He God insert night into lunch and insert lunch into night and subdue sun and moon each walk according to time specified. That Do so that God Thy Lord Unto Him belongeth God kingdom and those ye call worship besides Allah no have nothing although as skin ari | He God create heaven and earth with AIM He God wraps night top lunch and wraps the lunch over night and subdue sun and moon each walk according to time specified Remember He God The Mighty Forgiving | [He <God> insert] [night] [into] [lunch] [and] [insert] [lunch] [into] [night] [and] [subdue] [sun] [and] [moon] [each] [walk] [according to time] [specified] [That Do so that] [God] [Thy Lord] [Unto Him belongeth God] [kingdom] [and those] [ye call worship] [besides Allah] [no] [have nothing] [although] [as skin ari] | [He God create] [heaven] [and] [earth] [with AIM] [He <God> wraps] [night] [top] [lunch] [and wraps the lunch] [over night] [and subdue] [sun] [and moon] [each] [walk] [according to time] [specified] [Remember] [He <God>] [The Mighty] [Forgiving] |
| 76 | 39 | 5 | 31 | 29 | He God create heaven and earth with AIM He God wraps night top lunch and wraps the lunch over night and subdue sun and moon each walk according to time specified Remember He God The Mighty Forgiving | Do you notice that Allah insert night into lunch and insert lunch into night and He God subdued sun and moon each walk until the time specified, and behold God Knows what ye do | [He <God> create] [heaven] [and] [earth] [with AIM] [He <God> wraps] [night] [top] [lunch] [and wraps the] [lunch] [over night] [and subdue] [sun] [and] [moon] [each] [walk] [according to time] [specified] [Remember] [god] [The Mighty] [Forgiving] | [Do] [you notice] [that] [Allah] [insert] [night] [into] [lunch] [and insert] [lunch] [into] [night] [and He <God> subdued] [sun] [and moon] [each] [walk] [until the time] [specified] [and behold God] [Knows] [what] [ye do] |
| 77 | 41 | 10 | 50 | 7 | and he God create in the earth mountains of firm thereon. He God bless and He God determine it level of the food companions him in four time. Explanation as an answer for those who ask. | And We God spread earth and we God place it mountains of firm and we God grow it all kinds of plants that beautiful strikes the eye, | [and he <God> create] [in the earth] [mountains of] [firm] [thereon] [He <God> bless] [and god determine] [it] [level of the food] [companions] [him] [in] [four] [time] [Explanation as an answer for those who ask] | [And We <God> spread] [earth] [and we <god> place it] [mountains of] [firm] [and we <God> grow] [it] [all kinds of] [plants] [that beautiful strikes the eye] |
| 78 | 2 | 35 | 7 | 19 | And We God said O Adam ! Dwell by you and your wife paradise is and eat food-food that many more good where only that you prefer and do not ye near tree is that cause you including the unjust | And God spake O Adam located stay ye and your wife in paradise and eat ye both fruit anywhere that you prefer and do not ye both approaches tree is which leaves you both including the unjust | [And god said] [O Adam] [Dwell] [by you] [and your wife] [paradise] [and] [eat] [food-food] [that many more good] [where only] [that you prefer] [and do not] [ye near] [this tree] [that cause you] [including] [the unjust] | [And God spake] [O Adam] [located stay] [ye] [and your wife] [in paradise] [and eat] [ye both fruit] [anywhere] [that you prefer] [and do not] [ye both approaches] [tree is which leaves you both] [including the unjust] |
| 79 | 2 | 261 | 2 | 262 | Parables provision issued by the spend substance in way God is similar to the a seed that grow seven ears on every grain a hundred pips God enlarge discipline for whom that He God travel and God most widely grace Knower | the spend substance in way God then them not accompany what reminders it with generosity and with no generosity they obtain reward at the side of the their Lord. No worries against them and not again they grieve | [Parables provision issued by] [the spend] [substance] [in] [way] [God] [is similar to the] [a seed] [that grow] [seven] [ears] [on every grain] [a hundred] [pips] [God] [enlarge discipline] [for whom] [that god travel] [and God] [most widely grace] [Knower] | [people spend substance] [in way God] [then] [them not accompany] [what reminders it] [and with no generosity] [they obtain reward] [at the side of their Lord] [No worries against them] [and not again they grieve] |
| 80 | 27 | 3 | 31 | 4 | who build prayer and regular charity and they sure of hereafter | who build salat regular charity and they sure of hereafter | [who build prayer] [and] [regular] [charity] [and] [they] [sure] [of] [hereafter] | [who build prayer] [regular charity] [and they sure of hereafter] |
| 81 | 8 | 3 | 27 | 3 | who build salat and who spend some of sustenance that we give to them | who build prayer and regular charity and they sure of hereafter | [who build salat] [and who spend] [some of sustenance] [that we give to them] | [who build prayer] [regular charity] [and they sure of hereafter] |
| 82 | 24 | 56 | 31 | 4 | and build prayer regular charity and obey to the apostles that ye given mercy | who build salat regular charity and they sure of hereafter | [and build prayer] [regular] [charity] [and obey] [to the apostles] [that ye] [given mercy] | [who build prayer] [and] [regular charity] [and they sure of hereafter] |
| 83 | 2 | 110 | 2 | 277 | and build salat and give regular charity. and goodness what which ye earn for yourselves, of course you will receive the reward of his on the side of the God. Behold Testing Sees what ye do. | Behold the who believe, working good deeds, build salat and regular charity, they get reward at the side of the His Lord. No worries against them and not again them grieve. | [and build salat] [and give regular] [charity] [and goodness] [what] [which ye earn] [for yourselves] [of course you will receive the reward of his] [on the side of the] [God] [Behold <god>] [Testing] [Sees] [what] [ye do] | [Behold people who believe] [working] [good deeds] [build prayer] [and] [regular charity] [they get reward] [at the side of His Lord] [No worries against them] [and not again them grieve] |
| 84 | 30 | 60 | 40 | 55 | and have patience behold promise God is true and never do not the not certainty the verses of Allah troubled you | Then have patience, because promise God is true, and ask forgiveness for your sins and celebrate praises Thy Lord on the evening and morning. | [and have patience] [behold promise God] [is true] [and never do not] [the] [not] [certainty the verses of Allah] [troubled you] | [Then have patience] [because promise God is true] [and ask forgiveness] [for your sins] [and celebrate praises Thy Lord] [on the evening] [and morning] |
| 85 | 50 | 39 | 52 | 48 | Then have patience against what they say and celebrate praising Thy Lord before sunrise sun and before sunset him | and persevere in waiting for the statutes Thy Lord verily ye located in the vision we God, and celebrate with praise Thy Lord when ye stand up | [Then have patience] [against] [what] [they say] [and celebrate] [praising] [Thy Lord] [before] [sunrise] [sun] [and] [before] [sunset him] | [and persevere] [in waiting for the statutes Thy Lord] [verily ye] [located in the vision we <God>] [and celebrate with praise Thy Lord] [when ye stand up] |
| 86 | 2 | 45 | 2 | 153 | Make patient and prayer as steadfastness. And behold that are very serious, except for those who humble' | o the believe make patient and prayer as steadfastness, behold God with the steadfast | [Make patient] [and prayer] [as steadfastness] [And behold] [that] [are very serious] [except] [for those who humble'] | [o] [the believe] [make patient] [and prayer] [as steadfastness] [behold God with the steadfast] |
| 87 | 10 | 9 | 22 | 14 | Behold the believe and working deeds of righteousness they guided by their Lord because concealed under them flows rivers in paradise bliss | Behold God insert the believe and working deeds into the gardens of Paradise under flows rivers. Behold God do what He God travel. | [Behold the believe] [and] [working] [deeds of righteousness] [they guided] [by their Lord] [because concealed] [under them] [flows] [rivers] [in] [paradise] [bliss] | [Behold God insert] [the believe] [and working deeds] [into the gardens of Paradise] [under flows rivers] [Behold] [God] [do what He <God> travel] |
| 88 | 18 | 107 | 31 | 8 | Behold the believe and charitable giving saleh, for them is paradise dwelling place | Behold the believe and working deeds of righteousness, for them gardens of bliss, | [Behold the believe] [and] [charitable giving] [saleh] [for them] [is] [paradise] [dwelling place] | [Behold the believe] [and working deeds of righteousness] [for them] [gardens of] [bliss] |
| 89 | 47 | 12 | 22 | 14 | Behold God insert the believer and charitable giving saleh into jannah flowing underneath rivers. and those unbelievers fun in the world and they eat as cattle animals. And hell is living place them. | Behold God insert the believe and working deeds into the gardens of Paradise under flows rivers. Behold God do what He God travel. | [Behold God insert the believer] [and] [charitable giving] [saleh] [into] [jannah] [flowing] [underneath] [rivers] [and those] [unbelievers] [fun in the world] [and they] [eat] [as cattle] [animals] [And hell] [is living place] [them] | [Behold God insert] [the believe] [and working deeds] [into the gardens of Paradise] [under flows rivers] [Behold] [God do what He <God> travel] |
| 90 | 22 | 14 | 85 | 11 | Behold God insert the believe and working deeds into the gardens of Paradise under flows rivers. Behold God do what He God travel. | Behold the believe and working deeds of righteousness for them paradise flowing underneath rivers that luck great | [Behold God insert the believe] [and] [working] [deeds] [into the gardens of Paradise] [under] [flows] [rivers] [Behold God] [do] [what] [god travel] | [Behold the believe] [and working] [deeds of righteousness] [for them] [paradise] [flowing] [underneath] [rivers] [that] [luck] [great] |
| 91 | 51 | 15 | 54 | 54 | Behold the righteous is located in gardens and springs | Behold the righteous in parks and the rivers | [Behold the righteous] [is located in] [gardens] [and springs] | [Behold the righteous] [in parks and the rivers] |
| 92 | 51 | 15 | 52 | 17 | Behold the righteous is located in gardens and springs | Behold the righteous located in paradise and enjoyment | [Behold the righteous] [is located in] [gardens] [and springs] | [Behold the righteous] [located in] [paradise and enjoyment] |
| 93 | 33 | 70 | 9 | 119 | o the believe fear ye unto God and say words that really | o the believe duty unto God, and let you with the righteous | [o the believe] [fear ye] [unto God] [and say words that really] | [o] [the believe] [duty] [unto God] [and let you] [with the righteous] |
| 94 | 3 | 200 | 5 | 35 | o the believe have patience and strengthen the light and in such perseverance and fear unto God that ye lucky | o the believe duty unto God and look for way that draw to HimGod, and strive on his way God that ye may prosper. | [o the believe] [have patience] [and strengthen the light] [and in such perseverance] [and fear] [unto God] [that ye] [lucky] | [o] [the believe] [duty] [unto God] [and look for way that draw] [to Him <God>] [and strive] [on his way God] [that ye may prosper] |
| 95 | 52 | 17 | 68 | 34 | Behold the righteous is located in gardens and springs | Behold for the righteous provided gardens of bliss at the side of the His Lord | [Behold the righteous] [is located in] [gardens] [and springs] | [Behold for the righteous] [provided gardens of bliss] [at the side of His Lord] |
| 96 | 41 | 30 | 46 | 13 | Behold the says our Lord is God then they establish their stance then angel will down unto them with said Do Not ye fear and do not feel sad and defiance they with jannah who have God promised you | Behold the says our Lord is God then they remain firm then no worries against them and they no again grieve | [Behold the says our Lord] [is God] [then] [they establish their stance] [then] [angel] [will down] [unto them] [with said] [Do Not] [ye fear] [and do not feel sad] [and defiance they] [with jannah] [who have] [God promised you] | [Behold people] [says] [our Lord is God] [then] [they remain firm] [then no worries] [against them] [and they] [no again grieve] |
| 97 | 2 | 168 | 2 | 208 | o ye people eat the lawful again good from what located on earth and do not follow steps Satan because Satan is an enemy manifest you | o the believe go ye into Islam whole and do not row steps Satan Behold Satan is enemy manifest you | [o ye people] [eat] [the lawful] [again good] [from what] [located on earth] [and do not follow] [steps] [Satan] [because] [Satan ] [is an enemy] [manifest you] | [o] [the believe] [go ye into Islam whole] [and do not row] [steps] [Satan] [Behold] [Satan is enemy manifest you] |
| 98 | 15 | 27 | 55 | 15 | And We God created jin before Adam from fire that very hot | and He God create jin from flame | [And god created] [jin] [before Adam] [from] [fire] [that very hot] | [and He <God> create] [jin] [from] [flame] |
| 99 | 2 | 245 | 57 | 11 | Who who want lend unto God loans is good spend their wealth in the way of Allah then God will meperlipat replicate payments to him with double fold that many. and God constricts and enlargeth and unto Him The ye returned | Who who want lend unto God loans good, then God will fold the manifold reward the loan for him, and he will get reward that many | [Who want] [lend] [unto God] [loans] [is good] [spend their wealth in the way of Allah] [then God will replicate] [payments to him] [with double fold] [that many] [and God] [constricts] [and enlargeth] [and unto Him The] [ye returned] | [Who want lend] [unto God] [loans good] [then God will fold the manifold reward] [the loan for him] [and he will get] [that many reward] |
| 100 | 17 | 91 | 36 | 34 | or ye have a garden palm trees and wine and gush forth rivers in crevice tool gardens abundant water flowing, | And We God made it gardens palms and wine and we God be transmitted it some springs | [or ye have] [a garden] [palm trees] [and wine] [and gush forth] [rivers] [in crevice tool gardens] [abundant water flowing] | [And god made it] [gardens palms and wine] [and god be transmitted it] [some springs] |
| 101 | 22 | 47 | 32 | 5 | and they ask thee to hasten on the punishment, whereas God will never fail in His promise. Behold daily faults Thy Lord is like a thousand years according to your reckoning. | He set affair from heaven to earth, then business was up to Him God in one day whereof the is a thousand years according to your reckoning | [and they ask thee] [to hasten on the punishment] [whereas God] [will never] [fail in His promise] [Behold daily] [faults] [Thy Lord] [is like a thousand] [years] [according to] [your reckoning] | [He set affair] [from] [heaven to earth] [then business] [was up to Him <God>] [in one day] [whereof the] [is a thousand] [years] [according to] [your reckoning] |
| 102 | 7 | 12 | 38 | 76 | God spake What nothing keep thee back to prostrating to Adam in time I God tells you Answer Satan I better therefrom You God create me Satan from fire is he Adam Then God created from land | Satan said I ibils better therefrom because you Godcreated me Satan from fire while he Adam Thou God created from land | [God spake] [What] [nothing keep thee back] [to] [prostrating to Adam] [in time] [God] [tells you] [Answer Satan] [I ] [better] [therefrom] [god create me] [Satan] [from] [fire] [is he Adam] [Then God created] [from] [land] | [Satan said] [I <ibils>] [better] [therefrom] [because you <God> created me] [Satan from fire] [while he <Adam> Thou created] [from land] |
| 103 | 42 | 7 | 43 | 3 | So We God inspired you The Koran in Arabic that ye warn to ummul Qura the inhabitants of Mecca and population lands round about and warn them about days gathered Hour that no doubt it. Classified enter paradise and classified enter Hell | Behold We God make The Koran in Arabic that ye understand him | [So We <God> inspired] [you] [The Koran] [in Arabic] [that ye ] [warn] [to ummul Quran] [the inhabitants of Mecca] [and population lands] [round about] [and warn them] [about days] [ gathered Hour] [that no] [doubt] [it] [Classified] [enter] [paradise] [and] [classified] [enter] [Hell] | [Behold] [We <God> make] [The Koran] [in Arabic] [that ye understand him] |
| 104 | 10 | 38 | 11 | 13 | or should say they Muhammad fabricated the. Say if it is true that ye say it, then try strangeness a letter such ornamentation and call who-who which you can dial to make it besides God if ye the righteous | Even they say Muhammad had made the create the Koran, Say It, then bring ten letters invented that emulate him and call the that could ye her besides God if ye indeed the righteous | [or should say they] [Muhammad fabricated] [the Say] [if it is true that ye say it] [then try strangeness] [a letter] [such ornamentation] [and call] [who-who] [which you can dial to make it] [besides] [God] [if] [ye] [the righteous] | [Even] [they say] [Muhammad had made the create Koran] [Say It then bring] [ten letters] [invented] [that emulate him] [and call] [people] [that could ye] [besides] [God] [if ye indeed the righteous] |
| 105 | 11 | 13 | 52 | 34 | Even they say Muhammad had made the create the Koran, Say It, then bring ten letters invented that emulate him and call the that could ye her besides God if ye indeed the righteous | Then let them bring sentence that such as the Koran, if them the righteous. | [Even they say] [Muhammad had made the create] [the Koran ] [Say] [It then bring] [ten] [letters] [invented] [that emulate him] [and call] [the] [that could ye her] [besides] [God] [if] [ye indeed] [the righteous] | [Then let them bring] [sentence] [that such as the Koran] [if them the righteous] |
| 106 | 2 | 23 | 52 | 34 | and if you remains in doubt about the Koran We God inspired to Our servant God Muhammad make a letter only that such as the Koran, and attract helpers steadfastness besides God, if ye the righteous. | Then let them bring sentence that such as the Koran, if them the righteous. | [and if you] [remains] [in doubt] [about the Koran] [god inspired] [to] [Our servant God] [Muhammad] [make] [a letter only] [that] [such as the Koran ] [and attract] [helpers steadfastness] [besides] [God] [if] [ye] [the righteous] | [Then let them bring] [sentence] [that such as the Koran] [if them the righteous] |
| 107 | 12 | 2 | 43 | 3 | and if you remains in doubt about the Koran We God inspired to Our servant God Muhammad make a letter only that such as the Koran, and attract helpers steadfastness besides God, if ye the righteous. | Behold We God make The Koran in Arabic that ye understand him. | [and if you] [remains] [in doubt] [about the Koran] [god inspired] [to] [Our servant God] [Muhammad] [make] [a letter only] [that] [such as the Koran ] [and attract] [helpers steadfastness] [besides] [God] [if] [ye] [the righteous] | [Behold god make The Koran] [in Arabic] [that ye understand] |
| 108 | 12 | 2 | 97 | 1 | Behold We God demote form of the Koran with Arabic so that you understand. | Behold We God down the Koran on night glory. | [Behold god demote] [form of the Koran] [with Arabic] [so that you] [understand] | [Behold god down the Koran] [on night glory] |
| 109 | 23 | 102 | 101 | 6,7 | Whoever a heavy weights good, they are who can prosper. | and now the a heavy weights good, then he is in life satisfactory. | [Whoever a heavy] [weights good] [they are] [who can prosper] | [and now] [people] [a heavy] [weights good] [then he] [in life satisfactory] |
| 110 | 23 | 103 | 101 | 8,9 | And whoever a lightweight weight, they are the that harm himself, them eternal life in Hellfire. | and now the a lightweight weights good, then place the return is hell Explain. | [And whoever a lightweight] [weight] [they are] [the] [that harm] [himself] [them eternal life] [in] [Hellfire] | [and now] [people] [a lightweight] [weights good] [then place the return is hell Explain] |
| 111 | 17 | 71 | 84 | 7 | Remember a day on the day We God Dial each the with leaders and whoever given book practice in his right hand then they will read their book, and they do not persecuted nothing | Now the given books from his right side, | [Remember a day] [on the day] [god Dial] [each] [the] [with leaders] [and whoever] [given] [book practice] [in his right hand] [then they] [will read] [their book] [and they do not] [persecuted] [nothing] | [Now] [people] [given] [books] [from his right side] |
| 112 | 69 | 19 | 17 | 71 | Now the given him books from his right side, then he said Take, read when you come this | Remember a day on the day We God Dial each the with leaders and whoever given book practice in his right hand then they will read their book, and they do not persecuted nothing | [Now the given him] [books] [from his right side] [then he said] [Take] [read] [when you come this] | [Remember a day] [on the day] [god Dial] [each people] [with leaders] [and whoever] [given] [book practice] [in his right hand] [then they will read their book] [and they do not persecuted nothing] |
| 113 | 84 | 7 | 69 | 19 | Now the given books from his right side, | Now the given him books from his right side, then he said Take, read when you come this | [Now the given books] [from his right side] | [Now] [people] [given him books] [from his right side] [then he said Take read] [when you come this] |
| 114 | 26 | 14 | 28 | 33 | and i Moses sin against them i Moses afraid they will slay me | Moses said o i Moses has killed a man from among them i Moses afraid they will slay me. | [and i <Moses>] [sin] [against them] [i <Moses> afraid] [they will slay me] | [Moses said] [o <God>] [i <Moses>] [has killed] [a man] [from among them] [Moses afraid] [they will slay me] |
| 115 | 2 | 49 | 7 | 141 | And remember when We God saved you from Pharaoh and his followers they bring on you torment that bosses, they slaughter your sons and let live your women and the this are tribulations great from Thy Lord | And remember O Children of Israel when We God save you from Pharaoh and his that punish you with a penalty that very evil namely they kill your sons and let live women maids. and the this trials great from Thy Lord | [And remember when] [god saved you] [from Pharaoh] [and] [his followers] [they bring on you] [torment] [that bosses] [they slaughter] [your sons] [and let live] [your women] [and the this are tribulations] [great] [from] [Thy Lord] | [And remember O Children of Israel] [when] [god save you] [from Pharaoh] [and his] [that punish you] [with a penalty that very evil] [namely they kill] [your sons] [and let live] [women maids] [and this is trials] [great] [from] [Thy Lord] |
| 116 | 14 | 6 | 7 | 141 | And remember when Moses said unto his Remember blessings God upon you when He God save you from Pharaoh and his followers they persecute you with punishment a grievous penalty they slaughter sons punishments let live your daughters and the so there was trials great from Thy Lord | And remember O Children of Israel when We God save you from Pharaoh and his that punish you with a penalty that very evil namely they kill your sons and let live women maids. and the this trials great from Thy Lord | [And remember when] [Moses] [said] [unto his] [Remember] [blessings] [God] [upon you] [when] [god save you] [from Pharaoh] [and] [his followers] [they persecute you] [with punishment] [a grievous penalty] [they slaughter] [sons punishments] [let live] [your daughters] [and the so there was trials] [great] [from] [Thy Lord] | [And remember O Children of Israel] [when] [god save you] [from Pharaoh] [and his] [that punish you] [with a penalty that very evil] [namely they kill] [your sons] [and let live] [women maids] [and this is trials] [great] [from] [Thy Lord] |
| 117 | 67 | 30 | 56 | 68 | Say seest me if water sources you become dry who then which will bring water flowing for you | Then seest me about water that ye drink | [Say] [seest me] [if] [water sources you] [become] [dry] [who then] [which will bring] [water] [flowing for you] | [Then seest me] [about water] [that] [ye drink] |
| 118 | 23 | 5 | 70 | 29 | and those that maintain lewdness | and those who keep lewdness | [and those] [that maintain] [lewdness] | [and those] [who keep] [lewdness] |
| 119 | 23 | 6 | 70 | 30 | except against their wives or whom their right hands possess verily they in this case there is no reprehensible. | except against their wives or the slaves that they possess verily they in this case there is no reprehensible. | [except against] [their wives] [or] [whom their right hands possess] [verily they] [in this case there is no] [reprehensible] | [except against] [their wives] [or] [the slaves that they possess] [verily they] [in this case there is no reprehensible] |
| 120 | 23 | 7 | 70 | 31 | Whoever search that behind the it they are the transgressors | Whoever search that behind the it they are the transgressors. | [Whoever search] [that behind the it] [they are] [the transgressors] | [Whoever] [search] [that behind it] [they are] [the transgressors] |
| 121 | 29 | 8 | 31 | 14 | And We God enjoined man do goodness to his parents. and if both force you to join I God with something that no declare about it ye shall not follow both. only to me is God return, then I God tell you what ye do | And We God commanding to man good to his parents mother have been weaning in a weak that multiply-add and attains in two years. Thanks to Me God and to two parents only to mine God return | [And god enjoined] [man] [do] [goodness] [to his parents] [and if] [both force you] [to join] [I <God>] [with something] [that no] [declare] [about it] [ye shall not] [follow both] [only to me is God] [return] [then I <God> tell you] [what ye do] | [And god commanding] [to man] [good attitude for his parents] [mother] [have been weaning] [in a weak] [that multiply add] [and attains] [in two years] [Thanks] [to God] [and to two parents] [only to mine God] [return] |
| 122 | 31 | 14 | 46 | 15 | And We God commanding to man good to his parents mother have been weaning in a weak that multiply-add and attains in two years. Thanks to Me God and to two parents only to mine God return | We God commanding to man that do good to two of his father and mother mother weaning with hard and gendered it with hard again. Weaning until attains is thirty months so when he has adult forty years he prays o grant me to appreciate the Thy favor God that Thou God give me and to my parents and that I can do deeds pleasing You give good me with good to children grandkids. I repent unto Thee God and i including those who surrender | [And god commanding] [to man] [good] [to his parents] [mother] [have been weaning] [in a weak] [that multiply add] [and attains] [in two years] [Thanks] [to Me <God>] [and to two parents] [only to mine <God>] [return] | [god commanding] [to man] [that do good] [to two of his father and mother] [mother] [weaning] [with hard] [and gendered it] [with hard again] [Weaning] [until attains is thirty months] [so] [when] [he has] [adult] [forty years] [he prays] [o god] [grant me] [to appreciate] [Thy favor God] [that] [Thou God give me] [and to my parents] [and that] [I can do] [deeds] [pleasing You] [give good for me] [with good to] [children grandkids] [I repent] [unto Thee God] [and i including] [those who surrender] |
| 123 | 8 | 28 | 64 | 15 | and know that substance and sons was merely a trial and behold at the side of the Allah reward great | Behold substance and sons is merely a trial you and at the side of the Allah reward great | [and know] [that] [substance] [and sons] [was merely a trial] [and behold] [at the side of the Allah] [reward] [great] | [Behold your substance and sons] [is merely a trial you] [and at the side of Allah] [reward] [great] |
| 124 | 6 | 152 | 17 | 34 | and do not ye near wealth orphans except with how to that more useful until until he adult. and full batches and weights with fair. We not puts no burden to someone but it can bear. and when ye say, then let you justly, although it is relativesthy, and fill promise God. That commanded God you so that you remember. | and do not ye approach wealth orphans except with how to that better benefit until he adult and fill promise behold promise is surely be enquired. | [and do not] [ye near] [wealth] [orphans] [except] [with how to that more useful] [until] [he adult] [and full] [batches] [and] [weights] [with fair] [We not puts no burden] [to someone] [but] [it can bear] [and when ye say] [then let you justly] [although] [it is] [your relatives] [and fill] [promise] [God] [That] [commanded] [God] [you] [so that you] [remember] | [and do not] [ye approach] [wealth orphans] [except] [with how to that better benefit] [until] [he adult] [and fill] [promise] [behold promise is surely be enquired] |
| 125 | 7 | 70 | 10 | 78 | they say Whether you come to us, so that we only worship God only and leave what regular worshipped by our fathers then bring penalty that you threaten us if ye including the righteous | they say Whether you come to us to turn us from what we find our fathers following and that ye both have power in earth We will not trust ye both | [they say] [Whether you come to us] [so that we only worship] [God] [only] [and leave] [what] [regular] [worshipped] [by our fathers] [then bring] [penalty] [that you threaten us] [if ye including the righteous] | [they say] [Whether you come to us] [to turn us] [from what] [we find] [our fathers following] [and that] [ye both] [have power] [in earth] [We will not] [trust ye both] |
| 126 | 24 | 30 | 24 | 31 | Say to men who believeLet them hold view and keep lewdness that is more sacred for them behold God Knows what they do | Say to women who believe Let them hold his views and lewdness and do not they appeared tinsel except that usually visible from it. | [Say] [to men who believe] [Let them hold] [view] [and keep] [lewdness] [that is more sacred] [for them] [behold God Knows what they do] | [Say] [to women who believe] [Let them hold] [his views] [and lewdness] [and do not] [they appeared tinsel] [except] [that usually visible from it] |
| 127 | 53 | 45 | 75 | 39 | and that He it is God who created pairs: men and women | and God make therefrom a pair of male and women | [and that He it is <God>] [who created] [pairs] [men] [and] [women] | [and God] [make] [therefrom] [a pair of] [male] [and women] |
| 128 | 4 | 7 | 4 | 32 | For men no right part from wealth remains mother and father and kin and for those women no right part again from wealth remains mother and father and kin good little or many according to part assigned | and do not envy against what God has given to part you more from part of the other. Because for men no part from on what they earn and for women any no part from what they earn and ask unto God some from His bounty God. Behold God Knows all something | [For men no right part] [from wealth] [remains] [mother and father] [and kin] [and for those women] [no right part again] [from wealth] [remains] [mother and father] [and kin] [good little] [or many] [according to part] [assigned] | [and do not envy] [against what] [God has given] [to part you] [more from] [part of the other] [Because] for men] [no part] [from on what] [they earn] [and for women any] [no part] [from what] [they earn] [and ask unto God] [some from His bounty God] [Behold God Knows all something] |
| 129 | 4 | 29 | 4 | 161 | o the believe, ye shall not mutual eat wealth thy neighbor wrongfully except with PATH commerce is happening with like same-like among you. and do not kill yourselves behold God is Most Merciful you | and caused them to eat the usury, but verily they were forbidden therefrom, and because they eat property the wrongfully. We God has been providing for the unbelievers among them punishment a grievous penalty. | [o the believe] [ye shall not] [mutual eat] [wealth] [thy neighbor] [wrongfully] [except] [with PATH] [commerce] [is happening with like same-like] [among you] [and do not kill] [yourselves] [behold God is Most Merciful] [you] | [and caused them to eat the usury] [but verily] [they were forbidden] [therefrom] [and because they eat property] [people] [wrongfully] [god has been providing] [for the unbelievers] [among them] [punishment] [a grievous penalty] |
| 130 | 3 | 28 | 4 | 144 | Do Not the believers take the unbelievers became mayor with leave the believers . Whoever do so , will undo it from help God , except for guidance keep themselves from something feared from them . and God warns you to beware of Him . and only to God return thy . | o the believe, do not ye take the unbelievers became mayor with leave the believers. Would you held the reason manifest for God for by your punishment | [Do Not the believers] [take] [the unbelievers] [became mayor] [with leave] [the believers] [Whoever] [do] [so] [will undo] [it from] [help God] [except for guidance] [keep themselves] [from something feared] [from them] [and God warns you] [to beware of Him] [and only to] [God] [return you] | [o] [the believe] [do not ye take] [the unbelievers] [became mayor] [with leave] [the believers] [Would you held the reason manifest] [for God [for by your punishment] |
| 131 | 4 | 139 | 4 | 144 | who take the unbelievers friends with leave the believers. Whether they seek strength at the side of the the unbelievers Verily all strength unto Allah belongeth the. | o the believe, do not ye take the unbelievers became mayor with leave the believers. Would you held the reason manifest for God for by your punishment | [who take] [the unbelievers] [friends] [with leave] [the believers] [Whether they seek] [strength] [at the side of the unbelievers] [Verily] [all] [strength] [unto Allah belongeth] | [o] [the believe] [do not ye take] [the unbelievers] [became mayor] [with leave] [the believers] [Would you held the reason manifest] [for God [for by your punishment] |
| 132 | 3 | 28 | 4 | 139 | Do Not the believers take the unbelievers became mayor with leave the believers . Whoever do so , will undo it from help God , except for guidance keep themselves from something feared from them . and God warns you to beware of Him . and only to God return thy . | who take the unbelievers friends with leave the believers. Whether they seek strength at the side of the the unbelievers Verily all strength unto Allah belongeth the. | [Do Not the believers] [take] [the unbelievers] [became mayor] [with leave] [the believers] [Whoever] [do] [so] [will undo] [it from] [help God] [except for guidance] [keep themselves] [from something feared] [from them] [and God warns you] [to beware of Him] [and only to] [God] [return you] | [who take the unbelievers] [friends] [with leave] [the believers] [Whether they seek] [strength] [at the side of the unbelievers] [Verily] [all] [strength] [unto Allah belongeth] |
| 133 | 5 | 51 | 5 | 57 | o the believe ye shall not take the Jews and Christians become leaders thy part they is a leader for part of the other. Whoever among you took them became the leader of the, he verily including the them. Behold God not guide to the unjust. | o the believe ye shall not take so teacher, the create your religion so ridiculed and the game the in between the has given book assurance and the unbelievers The Pagans. and fear unto God if you really the believers | [o the believe] [ye shall not] [take] [the Jews] [and Christians] [become your leaders] [part they] [is a leader] [for part of the other] [Whoever] [among you] [took them] [became the leader] [he verily] [including the them] [Behold God not guide to the unjust] | [o] [the believe] [ye shall not] [take] [so teacher] [people create your religion so ridiculed] [and the game] [in between] [people] [has given] [book] [assurance] [and the unbelievers The Pagans] [and fear unto God] [if you really the believers] |
| 134 | 3 | 32 | 8 | 20 | Say Obey God and His Messenger if you turn verily God not like the unbelievers | o the believe obey unto God and His Messenger and do not ye turn away from His are you hear His commandments | [Say Obey God] [and His Messenger] [if you turn] [verily God] [not like] [the unbelievers] | [o] [the believe] [obey unto God] [and His Messenger] [and do not ye turn away] [from His] [if you hear His commandments] |
| 135 | 47 | 33 | 3 | 32 | o the believe obey God and obey Apostles and do not destroy reward vain | Say Obey God and His Messenger if you turn verily God not like the unbelievers | [o the believe obey God] [and obey Apostles] [and do not destroy reward] [vain] | [Say] [Obey] [God] [and His Messenger] [if you turn] [verily] [God not like] [the unbelievers] |
| 136 | 47 | 33 | 8 | 20 | o the believe obey God and obey Apostles and do not destroy reward vain | o the believe obey unto God and His Messenger and do not ye turn away from His are you hear His commandments | [o the believe obey God] [and obey Apostles] [and do not destroy reward] [vain] | [o] [the believe] [obey unto God] [and His Messenger] [and do not ye turn away] [from His] [if you hear His commandments] |
| 137 | 9 | 33 | 48 | 28 | He God who have sent His Messenger with guidance Al-Quran and religion that true to proclaim it top all religion, although the pagans loveth not. | He God that sent His Messenger with guidance and religion right to proclaim it against all religion. and enough God as witnesses. | [god who have sent His Messenger] [with guidance Al-Quran] [and religion] [that true] [to proclaim it] [top] [all] [religion] [although] [the pagans] [loveth not] | [He <God> that sent His Messenger] [with guidance] [and religion] [right] [to proclaim it] [against all religion] [and enough] [God as witnesses] |
| 138 | 48 | 28 | 61 | 9 | He God that sent His Messenger with guidance and religion right to proclaim it against all religion. and enough God as witnesses | He God that sent His Messenger with guidance and religion that true so that he God may proclaim it above all religions although polytheists hate. | [god that] [sent His Messenger] [with guidance] [and religion] [right] [to proclaim it] [against] [all] [religion] [and enough] [God] [as witnesses] | [He <God that sent His Messenger] [with guidance] [and religion] [that true] [so that he <God> may proclaim it] [above all religions] [although] [polytheists] [hate] |
| 139 | 61 | 9 | 9 | 33 | He God that sent His Messenger with guidance and religion that true so that God may proclaim it above all religions although polytheists hate. | He God who have sent His Messenger with guidance Koran and religion that true to proclaim it top all religion, although the pagans loveth not. | [god that] [sent His Messenger] [with guidance] [and religion] [that true] [so that God may proclaim it] [above] [all] [religions] [although] [polytheists] [hate] | [He <God> who have] [sent His Messenger] [with guidance Koran] [and religion] [that true] [to proclaim it] [top all religion] [although] [the pagans not loveth] |
| 140 | 3 | 23 | 4 | 44 | Do you notice the has given part namely the Book Law, they invoked to book God so that the book establishes the law among them then part from them turn, and they averse Truth. | Whether ye not see the has given part from the Book Law they buy select delusion with instructions and they mean that ye lost turned aside from the way of the right. | [Do you notice] [the has given] [part] [namely] [the Book Law] [they invoked] [to] [book] [God] [so that the book establishes the law] [among them] [then] [part] [from them] [turn] [and they averse Truth] | [Whether] [ye not see people] [has given part from the Book Law <Taurat>] [they buy] [select delusion with instructions] [and they mean that ye lost] [turned aside from the way of the right] |
| 141 | 4 | 82 | 47 | 24 | do they not then Note The Koran If let the Koran, not from side God, they would get contradiction that many therein. | do they not then Note The Koran or their hearts locked | [do they not then] [Note] [The Koran] [If let] [the Koran ] [not from side God] [they would get] [contradiction] [that many] [therein] | [do they not then] [Note] [The Koran] [or] [their hearts locked] |
| 142 | 16 | 43 | 21 | 7 | And We God not sent before you Muhammad, except the males We God give revelation unto them; then inquired to people who have knowledge of the if ye not know | We God not sent His messengers before you Muhammad, but some the male We God give revelation unto them, then ask of those who possess the, if ye no know. | [And god not sent] [before you <Muhammad>] [except] [the males] [god give revelation] [unto them] [then inquired] [to people who have knowledge] [if] [ye] [not] [know] | [god not sent His messengers] [before you Muhammad] [but] [some the male] [god give revelation unto them] [then ask of those who possess] [if ye not know] |
| 143 | 6 | 11 | 27 | 69 | Say Walk in earth, then consider how end the men who rejected it | Say Walk ye on the face of the earth, and consider how due the sinners. | [Say Walk in earth] [then consider] [how end] [the men who rejected it] | [Say] [Walk ye on the face of the earth] [and] [consider] [how due the sinners] |
| 144 | 6 | 11 | 30 | 42 | Say Walk in earth, then consider how end the men who rejected it | Say sanctify the journey in earth and consider how end those of old. Most from them is of those who join gods with God | [Say Walk in earth] [then consider] [how end] [the men who rejected it] | [Say] [sanctify the journey] [in earth] [and consider] [how end those of old] [Most from them is of those who consider as an ally gods with God] |
| 145 | 33 | 63 | 79 | 42 | Man ask you about the day of resurrection. Say Behold knowledge about the hour only at the side of the God. and you know O Muhammad, could be the hour already near the time. | The unbelievers ask thee Muhammad about resurrection day, when the | [Man ask you about] [the day of resurrection] [Say Behold knowledge] [about] [the hour] [only] [at the side of the God] [and you know O Muhammad] [could be] [the hour] [already] [near the time] | [The unbelievers ask thee Muhammad] [about] [resurrection day] [when] [happened] |
| 146 | 7 | 65 | 11 | 50 | and We sent to the 'Ad their brethren, Hud. He said O my people, worship God, never no Lord you besides from Him. Will ye not to fear Allah | and to Ad We sent their brother, Hud. He said O my people, worship God, never no you Lord besides Him. Ye only invent only. | [and We sent to the 'Ad] [their brethren] [Hud] [He said] [O my people] [worship] [God] [never] [no] [Lord] [you] [besides] [from Him] [Will ye not] [to fear Allah] | [and to Ad] [We sent their brother Hud] [He said O my people] [worship God] [never no you] [Lord besides Him] [Ye only invent] |
| 147 | 11 | 68 | 11 | 95 | seems to they never dwells in that place. Remember, behold Thamud reject their Lord. Remember, removed for Thamud. | seems to they never dwells in that place. Remember, removed for the people of Madyan People as Thamud have perished. | [seems to they never dwells] [in that place] [Remember] [behold Thamud reject their Lord] [Remember] [removed] [for Thamud] | [seems to they never] [dwells] [in that place] [Remember] [removed] [for the people of Madyan] [as] [Thamud] [have perished] |
| 148 | 26 | 141 | 91 | 11 | Thamud rejected the apostles. | The Thamud rejected apostles because they exceed the, | [Thamud] [rejected] [the apostles] | [people] Thamud] [rejected [apostles] [because they exceed the] |
| 149 | 54 | 23 | 69 | 4 | Thamud any rejected threats is. | Thamud and 'Ad rejected the last day. | [Thamud any] [rejected] [threats is] | [Thamud] [and 'Ad] [rejected] [the last day] |
| 150 | 7 | 73 | 11 | 61 | and We sent to Thamud their brethren Shaleh. He said O my people worship God, never no God for you besides Him. Behold has come proofs you from Thy Lord. camel God this became sign you, so leave he eat in earth God, and ye shall frighten them away with any disorders, shall be seized torment a grievous penalty". | and to Thamud We sent their brother Shaleh. Shaleh said O my people, worship God, never no thee Lord besides Him. He has created you from earth ground and make you therein, then ask forgiveness of His, then repent to Him, Behold My Lord is very near His mercy again listens to the prayer of His servant | [and We sent to Thamud] [their brethren] [Shaleh] [He said] [O my people] [worship] [God] [never] [no] [God for you] [besides Him] [Behold has come proofs you] [from Thy Lord camel] [God] [this became sign you] [so leave] [he eat] [in] [earth] [God] [and ye shall frighten them away] [with any disorders] [shall be seized] [torment] [a grievous penalty] | [and to] [Thamud] [We sent] [their brother Shaleh] [Shaleh said] [O my people] [worship] [God] [never no thee Lord] [besides Him] [He has created you] [from] [earth ground] [and make you therein] [then ask forgiveness of His] [then] [repent to Him] [Behold My Lord is very near His mercy] [again listens to the prayer of His servant] |
| 151 | 17 | 17 | 19 | 98 | and how many house after Noah We have destroyed. and enough Thy Lord Knows again Sees sin His servants | and how many We have destroyed the before they. Does ye see one from them or ye hear their voice dimly? | [and how many] [house] [after] [Noah] [We have destroyed] [and enough] [Thy Lord] [Knows again Sees] [sin] [His servants] | [and how many] [We have destroyed people] [before they] [Does ye see one from them] [or] [ye hear their voice] [dimly] |
| 152 | 19 | 74 | 28 | 58 | How many the which We have destroyed before they, while they are more good appliance household and more delicious in perspective of the eye. | and how many populations which We have destroyed that already have fun in life it is their dwellings that no in dwell again after they except small part. And We is Heirs him | [How many] [the] [which We have destroyed] [before they] [while they are] [more good] [appliance household] [and more delicious in perspective of the eye] | [and how many] [populations] [which We have destroyed] [that already have fun] [in life] [it is their dwellings] [that no] [in dwell again] [after they] [except] [small part] [And We] [is] [Heirs him] |
| 153 | 19 | 98 | 28 | 58 | and how many We have destroyed the before they. Does ye see one from them or ye hear their voice dimly? | and how many populations which We have destroyed that already have fun in life it is their dwellings that no in dwell again after they except small part. And We is Heirs him | [and how many] [We have destroyed] [the before they] [Does ye see one] [from them] [or] [ye hear] [their voice] [dimly] | [and how many] [populations] [which We have destroyed] [that already have fun] [in life] [it is their dwellings] [that no] [in dwell again] [after they] [except] [small part] [And We] [is] [Heirs him] |
| 154 | 28 | 58 | 17 | 17 | and how many populations which We have destroyed that already have fun in life it is their dwellings that no in dwell again after they except small part. And We is Heirs him | and how many house after Noah We have destroyed. and enough Thy Lord Knows again Sees sin His servants | [and how many] [populations] [which We have destroyed] [that already have fun] [in] [life] [it is] [their dwellings] [that no] [in dwell again] [after they] [except] [small part] [And We] [is] [Heirs him] | [and how many] [populations] [after] [Noah] [We have destroyed] [and enough Thy Lord] [Knows again Sees sin His servants] |
| 155 | 20 | 128 | 32 | 26 | do a guidance for them the polytheists how many We destroy the before they though they walk in the former where the people could Behold on that there are signs of for the understanding. | and does not a guidance for them how many the before they which We have destroyed while they themselves walk in the dwellings they Behold on that are signs of God. do they not then listen | [do] [a guidance] [for them the polytheists] [how many] [We destroy] [the before they] [though they walk] [in the former] [where the people could] [Behold on that there are signs of] [for the understanding] | [and does not a guidance] [for them] [how many] [people] [before they] [which We have destroyed] [while they themselves walk] [in the dwellings they] [Behold on that are signs of God] [do they not then listen] |
| 156 | 38 | 3 | 19 | 74 | How many the before they which We have destroyed and they ask for help yet then not when to flee to escape | How many the which We have destroyed before they, while they are more good appliance household and more delicious in perspective of the eye. | [How many] [the] [before they] [which We have destroyed] [and they ask for help] [yet then] [not when] [to flee to escape] | [How many] [people] [which We have destroyed] [before they] [while they are more good] [appliance household] [and more delicious in perspective of the eye] |
| 157 | 36 | 31 | 38 | 3 | Do they know how many the before they which We have destroyed endureth' people which We have destroyed no back unto them. | How many the before they which We have destroyed and they ask for help yet then not when to flee to escape | [Do they know] [how many] [the people] [before they] [which We have destroyed] [endureth'] [people which We have destroyed] [no] [back] [unto them] | [How many] [people] [before they] [which We have destroyed] [and they ask for help] [yet then] [not when to flee to escape] |
| 158 | 50 | 36 | 17 | 17 | and how many the which We have destroyed before they which they greater strength than they are then they have destroyed it has never browse in some land. Does they get place flight from destruction | and how many house after Noah We have destroyed. and enough Thy Lord Knows again Sees sin His servants | [and how many] [the people] [which We have destroyed] [before they] [which they] [greater] [strength] [than they are] [then they have destroyed it] [has never browse] [in] [some land] [Does] [they get] [place flight from destruction] | [and how many] [populations] [after] [Noah] [We have destroyed] [and enough] [Thy Lord] [Knows again Sees sin His servants] |
| 159 | 19 | 98 | 50 | 36 | and how many We have destroyed the before they. Does ye see one from them or ye hear their voice dimly? | and how many the which We have destroyed before they which they greater strength than they are then they have destroyed it has never browse in some land. Does they get place flight from destruction | [and how many] [We have destroyed] [the people] [before they] [Does] [ye see] [one] [from them] [or] [ye hear] [their voice] [dimly] | [and how many] [people] [which We have destroyed] [before they] [which they greater strength] [than they are] [then they have destroyed it] [has never browse] [in some land] [Does they get] [place flight from destruction] |
| 160 | 28 | 58 | 50 | 36 | and how many populations which We have destroyed that already have fun in life it is their dwellings that no in dwell again after they except small part. And We is Heirs him | and how many the which We have destroyed before they which they greater strength than they are then they have destroyed it has never browse in some land. Does they get place flight from destruction | [and how many] [populations] [which We have destroyed] [that already have fun] [in] [life] [it is their dwellings] [that no] [in dwell again] [after they] [except] [small part] [And We are Heirs him] | [and how many] [people] [which We have destroyed] [before they] [which they greater strength] [than they are] [then they have destroyed it] [has never browse] [in some land] [Does they get] [place flight from destruction] |
| 161 | 2 | 129 | 2 | 151 | O Lord we send for them someone Apostles from among them that will read unto them verses You and taught them the Book Koran and Wisdom recite Your Signs and purify them Behold Thou art the Almighty Wise | as favor We have sent you Apostles among you who rehearse Our Signs to you and purify you and teach you Book and Wisdom and teach you what not ye know | [O Lord ] [send for them] [someone Apostles] [from among them] [that will read] [unto them] [verses You] [and taught them] [the Book Koran] [and Wisdom recite Your Signs] [and purify them] [Behold Thou god the Almighty and Wise] | [as favor] [We have sent] [you] [Apostles among you] [who rehearse] [Our Signs] [to you] [and purify you] [and teach you Book] [and Wisdom] [and teach you] [what not ye know] |
| 162 | 25 | 56 | 33 | 45 | and not We sent you but only as a bearer of glad tidings and warner. | o Prophets, behold we instruct for so witnesses, and the bearer of glad tidings and warner | [and not] [We sent you] [but only as a bearer of glad tidings] [and warner] | [o Prophets] [behold we instruct] [for so witnesses] [and the bearer of glad tidings] [and warner] |
| 163 | 33 | 45 | 6 | 48 | o Prophets, behold we instruct for so witnesses, and the bearer of glad tidings and warner | and not We sent the messengers but to give glad tidings and warn. | [o] [Prophets] [behold we instruct for so witnesses] [and the bearer of glad tidings] [and warner] | [and not] [We sent the messengers] [but to give glad tidings] [and warn] |
| 164 | 6 | 48 | 25 | 56 | and not We sent the messengers but to give glad tidings and warn. | and not We sent you but only as a bearer of glad tidings and warner. | [and not] [We sent] [the messengers] [but] [to give glad tidings] [and warn] | [and not] [We sent you] [but only as a bearer of glad tidings] [and warner] |
| 165 | 10 | 75 | 11 | 96 | Then after the apostles, We sent Moses and Aaron to Pharaoh and his chiefs with signs miracles We, then they are arrogant and they are the sinners. | And behold We have sent Moses with Our Signs and miracles manifest | [Then after the apostles] [We sent] [Moses] [and] [Aaron] [to Pharaoh] [and his chiefs] [with signs miracles] [We] [then they are arrogant] [and they are the sinners] | [And behold We have sent Moses] [with Our Signs] [and miracles manifest] |
| 166 | 23 | 45 | 40 | 23 | Then We sent Moses and his brother Aaron with Our Signs, and evidence manifest | And behold We sent Moses with Our Signs and description manifest, | [Then We sent] [Moses] [and his brother] [Aaron] [with Our Signs] [and evidence] [manifest] | [And behold We sent Moses] [with Our Signs] [and description manifest] |
| 167 | 40 | 23 | 11 | 96 | And behold We sent Moses with Our Signs and description manifest, | And behold We have sent Moses with Our Signs and miracles manifest | [And behold] [We sent Moses] [with Our Signs] [and description] [manifest] | [And behold We have sent Moses] [with Our Signs] [and miracles manifest] |
| 168 | 43 | 46 | 10 | 75 | and backs We have sent Moses with Our Signs to Pharaoh and his chiefs. Then Moses said I is messengers from God Cherisher of the worlds | Then after the apostles, We sent Moses and Aaron to Pharaoh and his chiefs with signs miracles We, then they are arrogant and they are the sinners. | [and backs] [We have sent Moses] [with Our Signs] [to Pharaoh] [and his chiefs] [Then Moses said] [I] [is messengers] [from God] [Cherisher of the worlds] | [Then] [after the apostles] [We sent Moses] [and Aaron] [to Pharaoh] [and his chiefs] [with signs miracles] [then they are arrogant] [and they are the sinners] |
| 169 | 23 | 45 | 11 | 96 | Then We sent Moses and his brother Aaron with Our Signs, and evidence manifest | And behold We have sent Moses with Our Signs and miracles manifest | [Then We sent Moses] [and his brother] [Aaron] [with Our Signs] [and evidence] [manifest] | [And behold We have sent Moses] [with Our Signs] [and miracles manifest] |
| 170 | 7 | 59 | 23 | 23 | Behold We have sent Noah to His he said O my people! worship God never no Lord you besides Him. indeed if you do not worship Allah, I fear ye will be overwritten penalty days Hour. | And behold We have sent Noah to His he said O my people worship by you God because no Lord you besides Him. Will ye not fear Him | [Behold We have sent Noah] [to] [His] [he said] [O my people] [worship] [God] [never no] [Lord] [you] [besides Him] [indeed [if you do not worship Allah] [I fear] [ye] [will be overwritten] [penalty] [days] [Hour] | [And behold We have sent Noah] [to His populations] [he said] [O my people] [worship by you] [God] [because no your Lord] [besides Him] [Will ye not fear Him] |
| 171 | 3 | 182 | 8 | 51 | Penalty that is caused works own hands, and surely God never persecute His servants. | it caused by works own hands. Behold God never persecute His servant | [Penalty that is caused] [works] [own hands] [and surely] [God] [never] [persecute] [His servants] | [it caused by] [works own hands] [Behold God never persecute His servant] |
| 172 | 22 | 10 | 8 | 51 | will be said that is caused works done by both hands have and behold God not oppressor His servants | it caused by works own hands. Behold God never persecute His servant | [will be said that] [is caused] [works] [done] [by both hands have] [and behold] [God] [not] [oppressor] [His servants] | [it caused by] [works own hands] [Behold God never persecute His servant] |
| 173 | 3 | 182 | 22 | 10 | Penalty that is caused works own hands, and surely God never persecute His servants. | will be said that is caused works done by both hands have and behold God not oppressor His servants | [Penalty that] [is caused] [works] [own hands] [and surely] [God] [never] [persecute] [His servants] | [will be said that] [is caused works done] [by both hands have] [and behold God not oppressor His servants] |
| 174 | 3 | 190 | 10 | 6 | Behold in creation heaven and earth and alternation night and lunch there are signs of for those understanding | Behold on the exchange night and afternoon and on what created God in heaven and in earth really are signs for those righteous. | [Behold in creation] [heaven] [and] [earth] [and alternation] [night] [and] [lunch] [there are signs of] [for those] [understanding] | [Behold on the exchange] [night and afternoon] [and on what created God] [in heaven] [and in earth] [really are signs] [for those righteous] |
| 175 | 10 | 67 | 27 | 86 | He made the night for you that ye may rest it and day light so that you seek the grace of God. Behold on which it are signs of God for those who heard. | whether they are not Note that We have made night so that they rested it and lunch light Behold on which it are signs of God for those who believe. | [He] [made the night] [for you] [that ye may rest] [it] [and day] [light] [so that you seek the grace of God] [Behold on which it] [are signs of God] [for those who heard] | [whether they are not] [Note] [that] [We have made night] [so that they rested] [and lunch light] [Behold on which it] [are signs of God] [for those who believe] |
| 176 | 30 | 37 | 39 | 52 | and whether they are not Note that God enlarges sustenance for whom he pleases and He again that constricts sustenance. Behold on which it really are signs of God for the who believe. | and do them know that God enlarges sustenance and restricts it for whom he pleases Behold on which it are signs of God for the who believe. | [and whether they are not] [Note] [that] [God] [enlarges] [sustenance] [for whom] [he pleases] [and He again] [that constricts sustenance] [Behold on which it] [really are signs of God] [for the people who believe] | [and do them] [know] [that] [God enlarges sustenance] [and restricts it] [for whom] [he pleases] [Behold on which it] [are signs of God] [for the who believe] |
| 177 | 33 | 62 | 48 | 23 | as sunnah God that occur over the had earlier before thy, and you never no will find changes on sunnah God. | as a divine law has happened since the first, ye never no will find changes for the ancients. | [as sunnah God] [that occur over] [people] [had earlier] [before thy] [and you never] [no will] [find] [changes] [on sunnah] [God] | [as a divine law] [has happened] [since the first] [ye never no will find changes] [for the ancients] |
| 178 | 6 | 96 | 40 | 61 | He heralds morning and make night to rest, and made sun and moon for calculation of. It terms of God The Mighty Knower. | Allah made the night for you that ye may rest therein and make lunch light. Behold God really have grace and bounty to man will but most man no thanks. | [He heralds] [morning] [and make] [night] [to rest] [and made sun] [and moon] [for calculation] [It] [terms of God] [The Mighty] [Knower] | [Allah made the night] [for you] [that ye may rest therein] [and make lunch light] [Behold God really have grace] [and bounty to people] [will but most people no thanks] |
| 179 | 6 | 69 | 28 | 73 | He God heralds morning and make night to rest, and made sun and moon for calculation of. It terms of God The Mighty Knower. | And because His mercy He God made you night and lunch that ye man rest on that night and that ye may seek part of His grace on the day and that man grateful to Him. | [god heralds] [morning] [and make] [night] [to rest] [and made sun] [and moon] [for calculation] [It] [terms of God] [The Mighty] [Knower] | [And because His mercy] [He God made you] [night] [and lunch] [that ye man rest] [on that night] [and that ye may seek] [part of His grace on the day] [and that people grateful to Him] |
| 180 | 28 | 73 | 40 | 61 | And because His mercy He God made you night and lunch that ye may rest on that night and that man search part of His grace on the day and that man grateful to Him. | Allah made the night for you man that man rest in and make lunch light. Behold God really have grace and bounty to man will but most man no thanks. | [And because] [His mercy] [god made] [you] [night] [and] [lunch] [that ye may rest] [on that night] [and that man search] [part of His grace on the day] [and that man] [grateful to Him] | [Allah] [made the night] [for you] [that man take a rest] [and make lunch light] [Behold God really have grace] [and bounty to people] [will but most man no thanks] |
| 181 | 23 | 8 | 70 | 32 | and those who keep the mandate of the mandate sorrows and promise. | and those who keep the mandate of the mandate sorrows and promise. | [and those who] [keep] [the mandate of the mandate sorrows] [and promise] | [and those who keep] [the mandate of the mandate sorrows] [and promise] |
| 182 | 94 | 5 | 94 | 6 | because after difficulties it no ease | behold after difficulties it no ease | [because after] [difficulties it] [ease] | [behold after] [difficulties it] [ease] |
| 183 | 23 | 78 | 67 | 23 | And He God who created for ye, hearing, vision and heart. But little thanks you. | Say He God That has created ye and make for you hearing, vision and heart. But Very few thanks you. | [And god] [who created] [for ye] [hearing] [vision] [and heart] [But] [little] [thanks you] | [Say God] [That has created ye] [and make] [for you hearing] [vision] [and heart] [But Very few] [thanks you] |
| 184 | 23 | 78 | 32 | 9 | And He God who created for ye, hearing, vision and heart. But little thanks you. | Then He God enhance and breathed into it spirit His creation God and He God make for you hearing, vision and heart but ye little grateful. | [And god] [who created] [for ye] [hearing] [vision] [and heart] [But] [little] [thanks you] | [Then God enhance] [and breathed] [into it spirit His creation God] [and He God make] [for you] [hearing] [vision] [and heart] [but] [ye little] [grateful] |
| 185 | 32 | 9 | 67 | 23 | Then He God enhance and breathed into it spirit His creation God and He God make for you hearing, vision and heart but ye little grateful. | Say He God That has created ye and make for you hearing, vision and heart. But Very few thanks you. | [Then] [God enhance] [and breathed] [into it] [spirit] [His] [creation] [God] [and god make] [for you] [hearing] [vision] [and heart] [but] [ye little] [grateful] | [Say God] [That has created] [ye] [and make] [for you hearing] [vision] [and heart] [But Very few] [thanks you] |
| 186 | 23 | 9 | 70 | 34 | and those who keep strictly guard their prayer;. | and those who keep times. | [and those who] [keep] [strictly] [guard their prayer] | [and those who] [keep] [pray] |
| 187 | 16 | 40 | 36 | 82 | Behold Our word God against something when We God wills, We God only says him kun be, so be it. | Behold the God when He God willed something just say him Be then pass it. | [Behold Our word God] [against something] [when] [god wills] [god only says] [him] [kun be] [so be it] | [Behold God condition] [when God willed something] [just say him] [Be then pass it] |
| 188 | 36 | 82 | 19 | 35 | Behold the God when He God willed something just say him Be then pass it. | not worthy for God have children, Holy of Holies God. When He God has set something, then God only say him Be, so be it. | [Behold god when God willed something] [just say] [him] [Be then pass it] | [not worthy for God have children] [Holy of Holies God] [When God has set something] [then God only say] [him Be so be it] |
| 189 | 19 | 35 | 16 | 40 | not worthy for God have children, Holy of Holies God. When God has set something, then God only say him Be, so be it. | Behold Our word God against something when God wills, God only says him kun be, so be it. | [not worthy] [for God] [have] [children] [Holy of Holies God] [When] [God has set] [something] [then God only say] [him] [Be] [so be it] | [Behold ur word God] [against something] [when God wills] [God only says] [him be so be it] |
| 190 | 10 | 56 | 2 | 28 | God that turn on and turn off the and only unto him the God ye returned. | Why ye disbelieve unto God, when ye had die, and God turn you, then ye turned off and turned on God back, then unto Him belongeth God ye returned | [God] [that turn on] [and] [turn off] [and only unto him god] [ye returned] | [Why ye disbelieve unto God] [when ye had die] [and God [turn you] [then ye turned off] [and turned on God back] [then unto Him belongeth God ye returned] |
| 191 | 26 | 81 | 53 | 44 | and God will turn off i, then will turn on me back | and that He it is God that turn off and turn on again | [and God] [will turn off me] [then] [will turn on me back] | [and that He it is God] [that turn off] [and turn on again] |
| 192 | 3 | 44 | 12 | 102 | That is part of news occult that We inspired to you Muhammad whereas ye Muhammad not present with them, when they threw the arrows they to vote who among them which will keep the Maryam. and you did not present in their side when they contend. | it is among news the unseen that We inspired you Muhammad whereas ye Muhammad not is on their side, when they decided His plan to put Joseph in the pit and they plots. | [That] [is part of news] [occult] [that We inspired] [to you Muhammad] [whereas ye] [Muhammad] [not] [present] [with them] [when] [they threw] [the arrows they to vote] [who among them] [which will keep Maryam] [and you did not present] [in their side] [when they contend] | [it is among news the unseen] [that We inspired you <Muhammad>] [whereas ye <Muhammad>] [not is on their side] [when they decided] [His plan to put Joseph in the pit] [and they plots] |
| 193 | 2 | 7 | 16 | 108 | Allah has sealed their heart and hearing them, and vision they closed. and for them punishment a severe. | they are the heart, hearing and vision is locked dead by God, and they are the heedless. | [Allah has sealed their heart] [and hearing them] [and vision they] [closed] [and for them] [punishment] [a severe] | [they are people] [heart] [hearing] [and vision] [is locked dead by God] [and they are the heedless] |
| 194 | 17 | 106 | 76 | 23 | and the Koran, We have sent down with gradually so that ye Muhammad read it slowly to man and we demote piece by piece. | Behold We have sent down The Koran you Muhammad with gradually | [and the Koran ] [We have sent down] [with gradually] [so that ye] [Muhammad] [read it] [slowly] [to] [man] [and we demote] [piece by piece] | [Behold We have sent down The Koran] [for you <Muhammad>] [with gradually] |
| 195 | 17 | 30 | 34 | 36 | Behold Thy Lord enlarges sustenance to whom that He God travel and restricts it verily He God Knows again Sees will be his servants | Say Behold My Lord enlarges sustenance for whom he pleases God and restricts the God will but most man does not know | [Behold Thy Lord] [enlarges sustenance] [to whom] [that god travel] [and restricts it] [verily god] [Knows] [again Sees] [will be his servants] | [Say Behold My Lord] [enlarges sustenance] [for whom he pleases God] [and restricts the God] [will but most people does not know] |
| 196 | 17 | 30 | 34 | 39 | Behold Thy Lord enlarges sustenance to whom that He God travel and restricts it verily He God Knows again Sees will be his servants | Say Behold My Lord enlarges sustenance for whom he pleases God in between His servants God and constricts for whom He pleases God. | [Behold Thy Lord] [enlarges sustenance] [to whom] [that god travel] [and restricts it] [verily god] [Knows] [again Sees] [will be his servants] | [Say Behold My Lord] [enlarges sustenance] [for whom he pleases God] [in between His servants God] [and constricts for whom He pleases God] |
| 197 | 39 | 52 | 42 | 12 | and do they know that God enlarges sustenance and restricts it for whom he pleases God Behold on that are signs God for the who believe | Unto Him belongeth treasures heaven and earth He God enlarges sustenance for whom he pleases God and constricts him Behold He Knoweth all something | [and do] [they know] [that God] [enlarges sustenance] [and restricts it] [for whom] [he pleases God] [Behold on that are signs God] [for people] [who believe] | [Unto Him belongeth] [treasures heaven and earth] [God enlarges sustenance] [for whom he pleases God] [and constricts him] [Behold He Knoweth all omething] |
| 198 | 42 | 12 | 17 | 30 | Unto Him belongeth treasures heaven and earth He God enlarges sustenance for whom he pleases and constricts him Behold He Knoweth all something | Behold Thy Lord enlarges sustenance to whom He pleases and restricts it verily He Knows again Sees will be his servants | [Unto Him belongeth] [treasures heaven and earth] [god enlarges] [sustenance] [for whom] [he pleases] [and constricts him] [Behold He Knoweth all something] | [Behold Thy Lord] [enlarges sustenance] [to whom He pleases] [and restricts it] [verily He Knows and See] [will be his servants] |
| 199 | 34 | 36 | 34 | 39 | Say Behold My Lord enlarges sustenance for whom he pleases and restricts the will but most man does not know | Say Behold My Lord enlarges sustenance for whom he pleases in between His servants God and constricts for whom He pleases. | [Say Behold My Lord] [enlarges sustenance] [for whom] [he pleases] [and restricts the] [will but] [most man does not know] | [Say Behold My Lord] [enlarges sustenance] [for whom he pleases] [in between His servants God] [and constricts for whom He pleases] |
| 200 | 34 | 36 | 42 | 12 | Say Behold My Lord enlarges sustenance for whom he pleases and restricts the will but most man does not know | Unto Him belongeth treasures heaven and earth He utters sustenance for whom he pleases and constricts him Behold He Knoweth all something | [Say Behold My Lord] [enlarges sustenance] [for whom] [he pleases] [and restricts the] [will but] [most man does not know] | [Unto Him belongeth] [treasures heaven and earth] [He utters sustenance] [for whom he pleases] [and constricts him] [Behold He Knoweth all something] |

1. **Data Pasangan Ayat Alquran dari Qursim dengan proses pemotongan secara manual**
2. **Data Pasangan Ayat Alquran dengan proses pemotongan secara otomatis dengan sistem**
3. **Data Gold Standard**

1. http://at.qrci.org/semeval2016/task2 [↑](#footnote-ref-1)
2. http://alt.qcri.org/semeval2016 [↑](#footnote-ref-2)
3. http://www.clips.ua.ac.be/conll2000/chunking/ [↑](#footnote-ref-3)
4. http://alt.qcri.org/semeval2016/task2/annotationguidelinesinterpretablests2016v2.2.pdf [↑](#footnote-ref-4)
5. https://alquranmulia.wordpress.com/2015/04/06/tafsir-ibnu-katsir-surat-al-baqarah-ayat-185/ [↑](#footnote-ref-5)
6. http://ixa2.si.ehu.es/ixa-pipes/ [↑](#footnote-ref-6)
7. http://stanfordnlp.github.io/CoreNLP/ [↑](#footnote-ref-7)
8. http://nlp.stanford.edu/software/lex-parser.shtml [↑](#footnote-ref-8)
9. http://en.wikipedia.org/wiki/Hungarian\_algorithm [↑](#footnote-ref-9)