Review of Arabic Autocorrect System in Sahehly Application

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Abstract

This research was conducted to investigate and determine the accuracy of the automatic correction system for Arabic texts. The focus of this research was the autocorrection system found in the *Sahehly* application, with analysis conducted on the *harakat*, *tarakib*, and grammatical aspects of the Arabic language. Accuracy is a very important part of an application system because accuracy can influence correct results and reduce the occurrence of errors. This study examined the review of the autocorrect system in the *Sahehly* application. The sample text used was the book of *Fathul Qorib* in the chapter of law and witnesses. The method used in this research was descriptive analysis with text study research design. From the results of the analysis, 3 words were found to be corrected with the application of *Sahehly* on grammatical aspects. However, when reviewed, the results of the *Sahehly* correction were less precise, and no changes needed to be made because they were correct. Then, the researchers found inaccuracies in 22 words that were given *harakat* by the *Sahehly* application. Thus, the presence of Sahehly is one of the developments of artificial intelligence (AI) in Arabic to provide *harakat*, but it is not fully perfect. Therefore, the use of *Sahehly* should be re-examined by referring to the knowledge that has been learned and referring to the available Arabic dictionaries and books.

Keywords: Accuracy; Autocorrect system; *Sahehly*

Introduction

Globally, the ability to master a foreign language other than the mother tongue is still very little owned by the community. Especially in Arabic, there are several aspects in it, including linguistic, pragmatic, socio-structural, and humanistic aspects. This makes Arabic a language that follows predetermined linguistic rules.[1] These aspects cause the difficulty of learning Arabic. As happened to Arabic language education students at the State University of Malang who experienced difficulties in learning writing skills (*maharah kitabah*), and one of the causes was not mastering the rules of Arabic properly.[2] Therefore, they relied on or asked for help from other people who were considered capable of translating and knowing the structure of foreign language words that they did not know. Such a foregoing limitation makes people prefer to use translator services to communicate a message, especially for formal purposes, both orally and in writing.[3]

The rapid growth of science and information technology has led to many technologies that can help and ease human work.[4] Furthermore, it is no longer uncommon to witness technology aiding numerous human occupations, encompassing both manual and digital tasks. With the advancements in modern technology, particularly in linguistics, one of the benefits is the positive impact on the field of correction. This includes the creation of applications capable of adding diacritics and accent marks to text, as well as applications designed to check grammar and spelling.[5] One of them is the *Sahehly* application, an application that has the slogan "The ultimate solution for perfect Arabic writing". This media is an alternative for people who have limited foreign language skills, but behind the convenience provided there are also problems related to the acceptability of the correction results themselves. The *Sahehly* application has been widely used by several educational institutions in Indonesia, one of which is Pondok Darul Hijrah Putri as a medium in learning writing skills. In addition, *Sahehly* has also been introduced by the Malang City branch of IMLA (*Ittihad Mudarrisil Lughatil 'Arabiyyah*) to Arabic language teachers through workshops in Tulungagung, where this application can be utilized for

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[1] Abd Aziz and Saihu Saihu, "Interpretasi Humanistik Kebahasaan: Upaya Kontekstualisasi Kaidah Bahasa Arab," *Arabiyatuna: Jurnal Bahasa Arab* 3, no. 2 (November 2019): 299–314, https://doi.org/10.29240/jba.v3i2.1000.

[2] Nadya Silva Nurhanifah, "Problematika Mahasiswa Bahasa Arab Dalam Meningkatkan Kemahiran Menulis Bahasa Arab," *Seminar Nasional Bahasa Arab Mahasiswa VI* 5 (2021): 643–50.

[3] Noezafri Amar, "Tingkat Keakuratan Terjemahan Bahasa Inggris Ke Bahasa Indonesia Oleh Google Translate," *Madah* 4, no. 1 (2013).

[4] Agus Juliansyah and M. Hipiji Rahmani, *Moderenisasi Gaya Hidup* (Alineaku, n.d.).

[5] Haniah Haniah, "Pemanfaatan Teknologi Informasi Dalam Mengatasi Masalah Belajar Bahasa Arab," *Al-Ta'rib* 2, no. 1 (2014): 1–19, https://doi.org/10.23971/altarib.v2i1.588.

teachers, especially in correcting Arabic writing in accordance with the rules.[6] Therefore, the number of educational institutions that use and recommend this application is why researchers chose the Sahehly application as the object of research.

Sahehly is an Arabic language application developed by Sakhr, the application is one of the artificial intelligences (AI) in Arabic language development that has the ability to make automatic corrections at the spelling and grammar level in Arabic. *Sahehly* can be accessed by all people around the world. *Sahehly* is able to make Arabic text almost free of spelling and grammar errors. The main feature of the system is the complete grammatical analysis of sentences, checking sentences for grammatical errors, and offering corrections.[7] Because this is done by a machine or autocorrect system, of course, not all the correction results are perfect. Therefore, the accuracy of the *tashih* results in this application sometimes differs from the original rules.

As in Arabic, there are several components that must be considered in a sentence such as linguistic strictness which includes *nahwu* and *shorf,*[8] good writing rules or called *qowa'id imla'iyah.*[9] With the development of the times, there is technology that can help in correcting errors in a document or text. The technology is the *Sahehly* application. *Sahehly* is a grammar checker application that can help in analysing errors in Arabic texts and documents with modern standard provisions.[10] The application can correct errors in Arabic writing that occur in general, such as correcting erroneous spelling in writing. The *Sahehly* application also offers several features that can be utilized by users, such as the feature of correcting common Arabic errors, providing suggestions for the correction of a word or sentence, and being able to distinguish and recognize words that belong to *ism 'alam.*[11] The system design of this application can be illustrated in the following figure:

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[6] "Road Show Pengurus IMLA Indonesia Cabang Kota Malang Tingkatkan Kompetensi Guru Bahasa Arab Melalui One Day Hybrid Workshop Di Tulungagung," *IMLA Indonesia* (blog), 2022, https://imla.or.id/2022/09/16/road-show-pengurus-imla-indonesia-cabang-kota-malang-tingkatkan-kompetensi-guru-bahasa-arab-melalui-one-day-hybrid-workshop-di-tulungagung/.

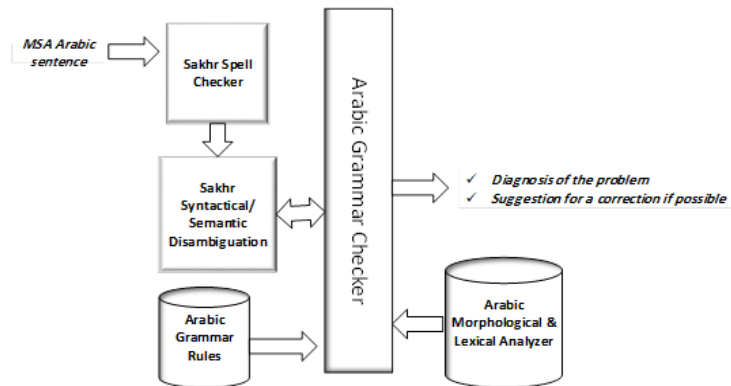[7] Muhammad as-Syarikh Sakhr, "Sahehly," n.d., https://Sahehly.com.

[8] Kusnad, "Metode Gramatika Dalam Pembelajaran Bahasa Arab," *Naskhi* 1, no. 1 (2019): 8–13, https://doi.org/10.47435/naskhi.v1i1.66.

[9] Neli Putri, "Problematika Menulis Bahasa Arab," *al-Ta'lim* 1, no. 2 (July 2012): 173–79, https://doi.org/10.15548/jt.v19i2.19.

[10] "Jurusan PBA UIN K.H. Abdurrahman Wahid Pekalongan Mengadakan Program Pemberdayaan Bagi Guru Bahasa Arab," *Pendidikan Bahasa Arab UIN K.H. Abdurrahman Wahid Pekalongan* (blog), 19 Juli2022, https://pba-ftik.uingusdur.ac.id/jurusan-pba-uin-k-h-abdurrahman-wahid-pekalongan-mengadakan-program-pemberdayaan-bagi-guru-bahasa-arab.

[11] "Sahehly," *Sahehly* (blog), n.d., https://sahehly.com/aboutEn.

Picture 1. Illustration of _Sahehly_ Application System

Source: Sahehly.com

The contemporary Arabic grammar checker, exemplified by its inclusion in the _Sahehly_ application, stands out as a prime example. From the illustrative description above, it can be understood that the _Sahehly_ application has five sub-systems with the following explanation.[12]

1. _Sahehly_ Spell Checker module, which is a spell checker in the form of morphological sentences by offering and providing alternatives to the wrong word with several options adjusted based on context, and introducing diacritics.
2. _Sakhr_ syntactical/semantic disambiguation engine, which handles problems in Arabic texts in the absence of vowels from native Arabic speakers themselves in interpreting the text and replacing missing vowels.
3. _Sakhr_ morphological and lexical analyser (Arabic morphological & lexical analyser), which is a tool or system to identify all word forms by adjusting morphology or _shorf._
4. Arabic grammar rules system, which is a system that analyses and handles errors in grammar that aims to cover the basic rules of grammar, namely in nominal and verbal sentences.

Now, the _Sahehly_ application itself has been utilized in several schools, especially by educators and students. This application is used to make it easier to correct spelling in Arabic writing. As in the city of Manado, training on the use of Arabic e-learning has been carried out for educators in the city of Manado.[13] This aims to improve the quality of Arabic education and learning.

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[12] "Sahehly."

[13] Muh Husni Mubarak et al., "Pelatihan Desain Multimedia Pembelajaran Bahasa Arab Berbasis Digital E-Learning Bagi Guru Bahasa Arab Di Madrasah Se-Kota Manado," _Tarsius_ 4, no. 2 (2022): 47–58.

Autocorrect is an exclusive part of language programming technology that was created to help with correct spelling. Autocorrect was invented by Dean Hachamovith in the 1990s.[14] It is a part of word processing, chat technology, text messaging platforms, and other systems that have text communication facilities.[15] Autocorrect is a time-saving feature that can check and correct word writing errors automatically, the check is in the form of incorrect spelling of words followed by suggestions for words similar to the wrong spelling.[16] Accuracy is obtained by paying attention to the equivalence between the source language text and the target language text.[17] In translation, accuracy aims to make the text relevant and obtain the correct language structure in order to achieve accurate results. As for the quality translation product, the translator must master several translation methods and understand language rules such as phonology, morphology, derivation, syntax (and know *ushul an-Nahwi al-Arabi*)[18], and the importance of understanding the *tashrif* of a word to produce accurate and quality translations.[19] In translation, the translator needs to understand and pay attention to *tashrif*.[20] This is because in Arabic if the sentence structure is different, then the meaning or intention achieved is also different and not in accordance with the source language text. But there are translation methods that use dynamic strategies without paying attention to the structure and language patterns of the source text or omitting some parts of the source text. This method is usually called the free translation method.[21] Therefore, the autocorrect system must be able to pay attention to the language structure of the source language text so that the results obtained are relevant and can be understood in the target language text.

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[14] Grammarist, "Cara Menggunakan Koreksi Otomatis Dengan Benar," accessed August 5, 2023, https://grammarist.com/usage/autocorrect/.

[15] techopedia, "Apa itu koreksi otomatis? - definisi dari techopedia - Perangkat lunak 2023," Icy Science, 2023, https://id.theastrologypage.com/autocorrect.

[16] Agung Prasetyo, Wiga Maulana Baihaqi, and Iqbaluddin Syam Had, "Algooritma Jaro-Winkler Distance: Fitur Autocorrect Dan Spelling Suggesttion Pada Penulisan Naskah Bahasa Indonesia Di Bms TV," *Jurnal Teknologi Informasi Dan Ilmu Komputer* 5, no. 4 (2018).

[17] Meidya Laksmi Ariyanti and Sufriati Tanjung, "Hubungan Kompetensi Penerjemahan Dan Kualitas Terjemahan," *E-Jpurnal Universitas Bina Darma*, n.d., 2.

[18] Rini Rini, "Ushul Al-Nahwi al-Arabi: Kajian Tentang Landasan Ilmu Nahwu," *Arabiyatuna: Jurnal Bahasa Arab* 3, no. 1 (Mei 2019): 145–62, https://doi.org/10.29240/jba.v3i1.773.

[19] Noza Aflisia, "Musykilatu Tarjamah Al-Lughah al-'Arabiyah Ila al-Lughah al-Indonesiyyah," *Arabiyatuna: Jurnal Bahasa Arab* 1, no. 1 (2017): 43–64, https://doi.org/10.29240/jba.v1i1.198.

[20] Mahyudin Ritonga, Fitri Alrasi, and Bambang Bambang, "Dirasah Tahliliyah 'an Ahammiyah Ma'rifah al-Tashrif Fi Fahmi al-Lughah al-'Arabiyah," *Arabiyatuna: Jurnal Bahasa Arab* 2, no. 1 (2018): 23–34, https://doi.org/10.29240/jba.v2i1.333.

[21] Khairul Anwar, M. Husnan Lubis, and Rahimah Rahimah, "Analisis Kesalahan Terjemahan Hadis-Hadis Kitab al-Jami' Di Dalam Bulughul Maram Karya Moh. Machfuddin Aladip," *Arabiyatuna: Jurnal Bahasa Arab* 4, no. 2 (November 2020): 347–68, https://doi.org/10.29240/jba.v4i2.1899.

In analysing the autocorrect system, one of the things that must be considered is accuracy. Accuracy is often referred to as accuracy. Accuracy is often referred to as accuracy. The Big Indonesian Dictionary (KBBI) explains that accuracy is a precision, accuracy, accuracy, and free from slips and errors.[22] Measurement accuracy is essential to ensure the quality and integrity of research findings. Usually, accuracy refers to how close a measurement is to a true and accepted value.[23] Accuracy is the validity that some people recognize in the concept of judgment on a matter tested based on test results. Accuracy can also be referred to as accuracy, which is the accuracy of conveying information from the source language text into the target language.[24]

In this study, a text is needed to test the accuracy of the autocorrect system in the *Sahehly* application. The text is taken from the book of *Fathul Qorib*, chapter of law and witnesses. *Fathul Qorib* is one of the types of *turos* books. Kitab turos or often referred to as the yellow book, is a term that is always used by the community because of its characteristics, which are always printed on yellow paper and identically written in bare Arabic writing, which has no *harakat.* The *turos* books themselves are books that explain religious matters written in Arabic. This book is a book of the thoughts of scholars in the past, namely before the 17th century AD.[25] Kitab *Fathul Qorib* is a book by Ibnu Qosim Al Ghazi *rahimahullah* or also known as Ibnu Al-Ghorobili. Many Islamic boarding schools have studied this book and made it a source of *fiqh* learning. The book of *Fathul Qorib* is a summary of the explanation of the book by Al Qadhi Abu Shuja *rahimahullah.*[26] Because of the importance of *Fathul Qorib*, this book was also nicknamed *At-Tuhfah Ash-Saghirah* and *Fathul Qorib* was nicknamed the mini version of Ibn Hajar *Al-Haitami's Tuhfatu Al-Muhtaj.* Therefore, the book of *Fathul Qorib* was given so much attention by the *Ash-Shafi'iyyah* scholars that a *hasyiyah* was made for this book. *Hashiyah* is an explanation of a *syarah* or in writing terms some argue is called a footnote. *Hashiyah* is a personal writing of scholars in studying a book.[27]

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[22] "Arti Kata Akurat - Kamus Besar Bahasa Indonesia (KBBI) Online," accessed August 5, 2023, https://kbbi.web.id/akurat.

[23] Populix, "Akurasi Adalah: Pengertian hingga Contoh pada Penelitian," July 10, 2023, https://info.populix.co/articles/akurasi-adalah/.

[24] Aris Wuryantoro, *Pengantar Penerjemahan* (Yogyakarta: Deepublish, 2018).

[25] Maulana Restu and Sri Wahyuni, "Implementasi Metode Al Miftah Lil Ulum Dalam Membaca Kitab Fathul Qorib Bagi Pemula di Pondok Pesantren Sidogiri Salafi Kabupaten Pasuruan," *Intelektual: Jurnal Pendidikan dan Studi Keislaman* 9, no. 3 (Desember 2019): 263–74, https://doi.org/10.33367/ji.v9i3.1025.

[26] "Fathul Qarib, Kitab Karangan Al Ghazi Yang Mempelajari Ilmu Fiqih," *Kumparan* (blog), February 11, 2021, https://kumparan.com/berita-hari-ini/fathul-qarib-kitab-karangan-al-ghazi-yang-mempelajari-ilmu-fiqih-1v9hP4abO7K/3.

[27] Mokhamad Rohma Rozikin, "Apa Bedanya Syarah Dengan Hasyiyah?," *Pesantren Irtaqi* (blog), January 29, 2019, https://irtaqi.net/2019/01/29/apa-bedanya-syarah-dengan-hasyiyah/.

Fathul Qorib explains matters of *fiqh* such as the procedures for performing worship in five cases, namely purification, prayer, zakat, fasting, and hajj. Apart from explaining worship, this book also explains *mu'amalah*, *ghasab*, *jinayah*, marriage, punishment, and the law of hunting animals, slaughtering qurban, competing animals, the law of oaths and vows, decisions and testimony, and freeing slaves.[28] As for the reason the researchers used *Fathul Qorib* as a sample, because the researchers noticed how famous this book was, and it was often used in the *Qiroatul Kutub* competition or the competition to read and explain Arabic texts. The researchers chose the Law and Witness chapter, because the researchers saw and reviewed in terms of sentence patterns used in this chapter is needed to be used as a sample analysis. Because if the reader does not have a mature rule base and does not know the meaning of the text, then the reader will read the text incorrectly and be confused between *fi'il ma'lum* and *majhul*, between la *nafiy* and la *nahiy*, and other patterns.[29] In addition, this book has been analyzed in its implementation to improve the ability to read texts and understand Arabic without *harakat* in third semester students majoring in Arabic language and literature at UIN Maliki Malang.[30]

Research on "Review of Arabic Autocorrect System in Sahehly Application" has relevance to several previous studies in international journal publications, that is "Autocorrection of Arabic Common Errors for Large Text Corpus". This research discusses and examines the evaluation of automatic correction programs on Arabic texts by using and proposing methods that produce word lists adjusting the level of accuracy. The program used is Ghalatawi based on the word order and word list. The emergence of this research is due to the need to develop an effective autocorrect system for Arabic texts. The purpose of this research is to develop and evaluate the performance of an effective autocorrect system for Arabic texts, identify common spelling errors in Arabic texts and provide automated solutions to correct them.[31] In addition, this research also refers to the article "A New Spell-Checking

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[28] "Fathul Qarib, Kitab Karangan Al Ghazi Yang Mempelajari Ilmu Fiqih."

[29] Asrina Asrina and Arbonas Lubis, "Adillatu An-Nahwi Fii Syarh Kitab al-Kawakib Durriyyat 'Ala Mutammimat al-Jurumiyyat Wa Atsar Isti'maaluha 'Ala Fahmi al-Qowa'id an-Nahwiyah," *Arabiyatuna: Jurnal Bahasa Arab* 3, no. 2 (November 2019): 355–84, https://doi.org/10.29240/jba.v3i2.1078.

[30] Sri Afrida Yanti, Taufiqur Rochman, and Abdul Basid, "Implementasi Fathul Qorib dalam Maharah Al-Qiro'ah dengan menggunakan Metode Diskusi Mahasiswa Semester III Jurusan Bahasa dan Sastra Arab UIN Maliki Malang," *IDEAS* 9, no. 2 (Mei 2023): 523–28, https://doi.org/10.32884/ideas.v9i2.1270.

[31] Taha Zerrouki, Khaled Alhawaity, and Amar Balla, "Autocorrection Of Arabic Common Errors For Large Text Corpus," *Arabic Natural Language Processing*, Oktober 2014, 127–31, https://doi.org/10.3115/v1/W14-3616.

Approach Based on the User Profile".[32] The background of this research is the need to improve accuracy in Arabic spelling checking. This research aims to develop a new approach that uses user profiles to correct spelling errors and improve accuracy in correcting errors from a spelling and positioning the correct word in the right position. The *Sahehly* is one of the applications used in this research as well as the application that will be re-examined by the author. The *Sahehly* application is used to compare the performance of the spelling checking approach based on the developed user profile.[33]

Thus, the renewal of the current research is to analyse the accuracy of the autocorrect system on the *Sahehly* application which will be tested for accuracy in terms of *harakat* and grammatical in the text of *Fathul Qorib* in the Chapter of Law and Witnesses, where in the research described above is an autocorrect system research with the Ghalatawi program they compiled, as well as a comparison between the *Sahehly* application and the user profile described in the previous research. Therefore, this study focuses on analysing the results of the autocorrect system of the *Sahehly* application, and looking for the advantages and disadvantages of this application when correcting an Arabic text.

The research method used is a descriptive research method by applying a text study of the text of the correction results of the *Sahehly* application. The instrument in this research is the autocorrect system in Arabic writing with supporting media in the form of the *Sahehly* application and the book of *Fathul Qorib*. The primary data uses sample text from the book of *Fathul Qorib* in the chapter of law and witnesses.[34] The text used is turos text without *harakat*, because the purpose of this study is to see the accuracy of the autocorrect system of the *Sahehly* application by entering the Arabic text to be corrected. Then the researcher rechecks and adjusts the meaning contained in the text by paying attention to the correction results in terms of *tarakib*, *harakat*, and word suitability. Secondary data found in this study are complementary data as explanations and information related to the discussion. This research can be oriented to three things, namely on the function of the autocorrect system, the process of correction sample text, as well as on the product or tashih results of the *Sahehly* application. However, researchers only focus on the product orientation or the results of tashih from the *Sahehly* application.

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[32] Ahmed Abdalrhman Saty, Si Lhoussain Aoragh, and Karim Bouzouabaa, "A New Spell-Cheking Approach Based on the User Profile," *International Journal oof Computing and Digital Systems* 13, no. 1 (Mei 2023): 1437–50, http://dx.doi.org/10.12785/ijcds/1301116.

[33] Saty, Aoragh, and Bouzouabaa.

[34] Sugiyono, *Metode Penelitian Kuantitaif, Kualitatif, Dan Kombinasi (Mixed Methods)* (Bandung: Alfabeta, 2017).

Findings and Discussion
Fathul Qorib

Are the words that Sahehly has corrected appropriate?

Research Findings

In this research, the book of *Fathul Qorib* is a sample to test and examine the autocorrect system in Arabic writing. The chapter that the researchers take is the chapter of law and witnesses. The following is the correction result of *Sahehly* application on the sample text:

Table 1. Correction Result of *Sahehly* Application

Original Text	Corrected Text
ولا يجوز أن يلي القضاء إلا من استكملت فيه خمس عشرة خصلة الإسلام والبلوغ والعقل والحرية والذكورية والعدالة ومعرفة أحكام الكتاب والسنة ومعرفة الإجماع ومعرفة الاختلاف ومعرفة طرق الاجتهاد ومعرفة طرف من لسان العرب ومعرفة تفسير كتاب الله تعالى وأن يكون سميعا وأن يكون بصيرا وأن يكون كاتبا وأن يكون مستيقظا ويستحب أن يجلس في وسط البلد في موضع بارز للناس	وَلَا يَجُوزُ أَنْ يَلِيَ ٱلْقَضَاءُ إِلَّا مِنِ اِسْتَكْمَلَتْ فِيهِ خَمْسُ عَشْرَةَ خَصْلَةً ٱلْإِسْلَامِ وَٱلْبُلُوغِ وَٱلْعَقْلِ وَٱلْحُرِّيَّةِ وَٱلذُّكُورِيَّةِ وَٱلْعَدَالَةِ وَمَعْرِفَةِ أَحْكَامِ ٱلْكِتَابِ وَٱلسُّنَّةِ وَمَعْرِفَةِ ٱلْإِجْمَاعِ وَمَعْرِفَةِ ٱلِاخْتِلَافِ وَمَعْرِفَةِ طُرُقِ ٱلِاجْتِهَادِ وَمَعْرِفَةِ طَرَفٍ مِنْ لِسَانِ ٱلْعَرَبِ وَمَعْرِفَةِ تَفْسِيرِ كِتَابِ ٱللَّهِ تَعَالَى وَأَنْ يَكُونَ سَمِيعًا وَأَنْ يَكُونَ بَصِيرًا وَأَنْ يَكُونَ كَاتِبًا وَأَنْ يَكُونَ مُسْتَيْقِظًا وَيُسْتَحَبُّ أَنْ يَجْلِسَ فِي وَسَطِ ٱلْبَلَدِ فِي مَوْضِعٍ بَارِزٍ لِلنَّاسِ
ولا حاجب له ولا يقعد للقضاء في المسجد ويسوي بين الخصمين في ثلاثة أشياء في المجلس واللفظ واللحظ	وَلَا حَاجِبَ لَهُ وَلَا يَقْعُدُ لِلْقَضَاءِ فِي ٱلْمَسْجِدِ وَيُسَوِّي بَيْنَ ٱلْخَصْمَيْنِ فِي ثَلَاثَةِ أَشْيَاءَ فِي ٱلْمَجْلِسِ وَٱللَّفْظِ وَٱللَّحْظَ
ولا يجوز أن يقبل الهدية من أهل عمله ويجتنب القضاء في عشرة مواضع عند الغضب والجوع والعطش وشدة الشهوة والحزن والفرح المفرطين وعند المرض ومدافعة الأخبثين وعند النعاس وشدة الحر والبرد ولا يسأل المدعى عليه إلا بعد كمال الدعوى	وَلَا يَجُوزُ أَنْ يَقْبَلَ ٱلْهَدِيَّةَ مِنْ أَهْلِ عَمَلِهِ وَيَجْتَنِبُ ٱلْقَضَاءَ فِي عَشَرَةِ مَوَاضِعَ عِنْدَ ٱلْغَضَبِ وَٱلْجُوعِ وَٱلْعَطَشِ وَشِدَّةِ ٱلشَّهْوَةِ وَٱلْحُزْنِ وَٱلْفَرَحِ ٱلْمُفْرِطِينَ وَعِنْدِ ٱلْمَرَضِ وَمُدَافِعَةَ ٱلْأَخْبَثِينْ وَعِنْدَ ٱلنُّعَاسِ وَشِدَّةِ ٱلْحَرِّ وَٱلْبَرْدِ وَلَا يَسْأَلُ ٱلْمُدَّعَى عَلَيْهِ إِلَّا بَعْدَ كَمَالِ ٱلدَّعْوَى
ولا يحلفه إلا بعد سؤال المدعي ولا يلقن خصما حجته ولا يفهمه كلاما ولا يتعنت بالشهداء ولا يقبل الشهادة إلا ممن ثبتت عدالته ولا يقبل شهادة عدو على عدوه ولا شهادة والد لولده ولا ولد لوالده ولا يقبل كتاب قاض إلى قاض آخر في الأحكام إلا بعد شهادة شاهدين يشهدان بما فيه.	وَلَا يَحْلَفَهُ إِلَّا بَعْدَ سُؤَالِ ٱلْمُدَّعِي وَلَا يُلَقِّنُ <u>خَصْمِي</u>(١) حُجَّتَهُ وَلَا يَفْهَمُهُ <u>كَلَامٌ</u> (٢) وَلَا يَتَعَنَّتُ بِالشُّهَدَاءِ وَلَا يَقْبَلُ ٱلشَّهَادَةِ إِلَّا مِمَّنْ ثَبَتَتْ عَدَالَتُهُ وَلَا يَقْبَلُ شَهَادَةَ عَدُوٍّ عَلَى عَدُوِّهُ وَلَا شَهَادَةَ وَالِدٍ لِوَلْدِهِ وَلَا وَلَدَ لِوَالِدِهِ وَلَا يَقْبَلُ <u>كِتَابًا</u> (٣) <u>قَاضِيًا</u> (٤) إِلَى قَاضٍ آخَرَ فِي ٱلْأَحْكَامِ إِلَّا بَعْدَ شَهَادَةِ شَاهِدَيْنِ يَشْهَدَانِ بِمَا فِيهِ .

From the table above, four words are found as a result of correction from the *Sahehly* application, namely the underlined words. First, the word خصي which originally is خصما. According to the author, the corrected word on the

word is not correct, because the word خصما in the sentence is more correct than خصي, the word has the position of *i'rab nasab* on *maf'ul bih* with *fathah* because the word *ism mu'rab* and not from a word that has *harf 'ilat*.[35]

Second, the word كلام has been corrected from the word كلاما. The correction is not correct because the word is the second *maf'ul bih* with the sign of *i'rab nasab* from *fi'il* يفهمه.[36] Therefore, the word should not be corrected, because the word is correct in its *i'rab* position.[37]

Picture 2. Text Analysis Process on *Sahehly* Application

Source: Sahehly.com

Third, the word يقبل كتابا قاضيا is corrected from the word يقبل كتابا قاض. In this sentence, the three words that have been corrected by *Sahehly* are not correct. The word يَقْبَلُ is more appropriate to use *fi'il majhul* to be يُقْبَلُ with the intention that judges are not allowed to accept books from other judges.[38] Then, the correction on the word كتابا قاضيا shows that the corrected sentence is the number of *wasfiyah*, and the *harakat* inaccuracy on the word كتاب which is given the *harakat nasab*. But more precisely, the word is *rafa'*, namely *dammah* because the word occupies as *na'ibul fa'il* of the word يُقْبَلُ.[39] The *tarkib* that fits the

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[35] Diki Iqbaluddin and Ulfa Wulan Agustina, *Bahasa Arab Nahwu dan Shorf* (Jombang: Lembaga Penelitian dan Pengambidan Masyarakat (LPPM) Universitas KH. A. Wahab Hasbullah, 2021).

[36] Musthafa al-Ghalayini, *al-'Arabiyah Jaami'u ad-Duruus* (Lebanon: Resalah, n.d.).

[37] Hazuar Hazuar, "Konsep I'rab Dalam Pandangan Ibrahim Musthafa Dan Ibrahim Anis," *Arabiyatuna: Jurnal Bahasa Arab* 3, no. 1 (Mei 2019): 163–78, https://doi.org/10.29240/jba.v3i1.796.

[38] M Ruslan AG Ma'ruf, "Terjemah Fathul Qorib," March 13, 2018.

[39] Ali Jaarim and Mushtofa Amiin, *an-Nahwu al-Wadhih fii Qowa'id al-Lughat al-'Arabiyat*, 2 (Kairo: Daar al-Ma'aarif, n.d.).

sentence is *tarkib idafi*. This is because the word قاض is not to characterize كتاب but as an explanation or description of the word كتاب.[40] Therefore, this sentence should not be corrected, because this sentence is correct according to its *i'rab* position.

Fourth, this word is not found to be corrected by *Sahehly*, but according to researchers this word requires correction, namely the word واللحظ. The word is originally *fathah* (وَاللَّحْظَ) but when viewed from the composition of the sentence, the word is more appropriately *kasrah* (وَاللَّحْظِ) because the word has *i'rab* position as *ma'tuf* to the previous *majrur* sentence marked by the previous letter *wa athaf*.[41]

Fifth, there is an error in the *harakat* given by *Sahehly*, namely on the word قضاء. *Sahehly* 's application gives *'alamat rafa'* and thinks the word occupies as *fi'il*. But if you look at the context, the word occupies the sentence as *maf'ul bih* and has *'alamat i'rab nasab* with *fathah*.[42] Therefore, the correct *harakat* for the word قضاء is قَضَاءَ. According to al-Makhzumi, in linguistic studies the sentence structure in a language, especially in Arabic, will not be able to be understood if it does not know and understand well about its grammatical meaning.[43] Thus, if we understand a sentence with the wrong grammar, we get the wrong understanding.

Sixth, looking at the verb استكملت, the result of the *harakat* given by the *Sahehly* application is to position it as a *fi'il ma'lum*, namely اسْتَكْمَلَ. But the more appropriate word used in this sentence is with *fi'il majhul* that is with اسْتُكْمِلَتْ.[44] The purpose of using *fi'il majhul* is to show that the meaning of the word is "perfected". Therefore, the use of the *harakat* in this sentence does not match the meaning of the source language.

Seventh, the word خمس which is given *harakat* with the *harakat dhammah* which considers the sentence in the position of *rafa'*. However, the *harakat* given

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[40] Mahmud Ibrahim Shini and Ibrahim Yusuf, *al-Qowaa'id al-'Arabiyah al-Muyassarah*, 3rd ed. (Arab Saudi: Riyadh Jami'ah al Muluk Su'ud, 1982).

[41] Bintang Rosada, "Analisis Kontrastif Huruf Athaf (Bahasa Arab) dan Konjungsi (Bahasa Indonesia)," *El-Jaudah* 1, no. 1 (2020): 104–14, https://doi.org/10.56874/faf.v1i1.124.

[42] Jaarim and Amiin, *an-Nahwu al-Wadhih fii Qowa'id al-Lughat al-'Arabiyat*.

[43] Andi Holilullah, Sugeng Sugiyono, and Zamzam Afandi, "Tafsir Al-Nahw al-'Arabi: Analisis Pemikiran Mahdi al-Makhzumi Dalam Pembaharuan Nahwu," *Arabiyatuna: Jurnal Bahasa Arab* 5, no. 1 (Mei 2021): 95–112, https://doi.org/http:dx.doi.org/10.29240/jba.v5i1.2102.

[44] Abi 'Abdillah Syamsiddin Muhammad, *Fathu Al-Qoriib al-Mujiib Fii Syarh al-Faadz at-Taqriib* (Lebanon: Daar Ibn Hazm, 2005).

to the word is not correct, because the position of the word خمس occupies as *maf'ul bih* which has *'alamat i'rab* with *fathah*.[45]

Eighth, the word خصلة in terms of *harakat* has not been correctly characterized by *Sahehly. Sahehly* gives the *harakat* with *fathah* خصلةً, the word is more appropriately *harakat* with *fathatain* because the word خصلةoccupies the *ma'dud* position of *'adad* خمس عشر.[46] *Sahehly* considers the word to be a form of *tarkib idhafi*, and the word that comes after the word خصلة is considered and used as *mudhaf ilaih.* However, the word is more appropriate as *ma'dud* and not as *mudhaf* of the *tarkib idhafi* structure. Therefore, the word that comes after it is *kasrah*-accented because it is considered to be *mudhaf ilaih,*[47] but according to the researcher by referring to the results of *harakat* from other sources that the word خصلة has *'alamat i'rabfathatain.*[48]

Ninth, the incorrect sentence given by *Sahehly* in the aspect of *harakat* is in the sentence of إِسْلَامِ وَالْبُلُوغِ وَالْعَقْلِ........ وَمَعْرِفَةِ طَرَفِ مِنْ لِسَانِ وَمَعْرِفَةِ تَفْسِيرِ. The correct *harakat* for the word إِسْلَامِ is *rafa'*, because the *i'rab* position of the word is *mubtada'* and the word after it follows the word إِسْلَامِ, the words are *ma'tuf* and إِسْلَامِ is *ma'tuf 'alaihi.* And 13 *harakat* errors were found in this sentence, namely in the *ma'tuf* that follows and refers to الإسلام. The researchers have also found another word that is not appropriate, namely the word طَرَفِ. The word is more appropriately capitalized *kasratain* because there is no *mudhaf ilaih* that blocks the function of *fathatain.*[49]

Tenth, the next word that *Sahehly* has paraphrased and that is not correct is the word يَخْلَفَهُ. *Sahehly*'s analysis shows that the sentence is *fi'il nahy.* However, if you look at the front letter in the form of ي which cannot be *fi'il nahy* because in essence *fi'il nahy* only applies to *fi'il lil mukhatab.*[50] Therefore, the more appropriate *harakat* is يُحَلِّفُهُ and is the origin of the word حَلَّفَ - يُحَلِّفُ. Therefore, the هـ *dhamir* that rests on the word is the *maf'ul bih* of the *fi'il* يُحَلِّفُ.

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[45] Muhammad Fadil As-Samarrai, *an-Nahwu al-'Arabi Ahkaamun wa Ma'aan*, 2 (Suriah: Daar Ibn al-Katsiir, 2014).

[46] Hifni Bek and Muhammad Bek Dayyab, *Qowaa'id al-Lughah al-'Arabiyah fii an-Nahwi wa as-Sharf wa al-Balaghah* (Kuwait: Daar ad-Dzoohiriyyah, 2017).

[47] Jaarim and Amiin, *an-Nahwu al-Wadhih fii Qowa'id al-Lughat al-'Arabiyat.*

[48] Muhammad, *Fathu Al-Qoriib al-Mujiib Fii Syarh al-Faadz at-Taqriib.*

[49] Jaarim and Amiin, *an-Nahwu al-Wadhih fii Qowa'id al-Lughat al-'Arabiyat.*

[50] Kasmantoni, "Bentuk Amar dan Nahi Dalam Bahasa Arab (Sebuah Pemetaan Dalam Surah Yusuf)," *At-Ta'lim* 10, no. 1 (2011): 160–70, http://dx.doi.org/10.29300/attalim.v10i1.7618.

Eleventh, the correction that has not been correct is found in the word عَدُوَّهُ. The *harakat* هـ *dhamir* that rests on the word عدو is not correct. Because the word عدو has *'alamat i'rabmajrur*, the هـ *dhamir* that rests on the word must follow the *'alamat i'rab* of its *mudhaf* which becomes عَدُوِّهِ.[51]

Twelfth, there is the word وَالِدِ whose reading sign is not correct. The *i'rab*position of the word becomes *mudhaf ilaih*, as such the *'alamat i'rab* is *majrur*. However, the *harakat* given is *kasrah* not *kasratain*. And if you look at the word, it is not connected to the letters *alf* and *lam*, which does not prevent the word from having a *kasratain harakat*.[52] Therefore, the correct *harakat* for the word ولد is وَالِدٍ.

Thirteenth, the last correction word on the *harakat* is located in the word وَلَا وَلَدَ. *Sahehly* analyses that the word ولد is the *ma'tuf* of the word شَهَادَةَ. But, referring to the *syarh* or explanation of *Fathul Qorib*,[53] the word ولد is *ma'tuf* to the word وَلَا شَهَادَةَ وَالِدٍ لِوَلَدِهِ which is exactly the word وَالِدِ with *'alamat i'rab majrur* because it is positioned as *mudhaf ilaih* of the word شهادة. Therefore, the correct *harakat* for the word وَلَدَ is وَلَدٍ by following the *'ala mat i'rab* of *ma'tuf 'alaihi* which is ruled *majruur*.[54]

From the above explanation, it can be concluded and summarized the research results of the corrections from both the *Sahehly* application and the researcher on the text as follows:

Table 2. Text Correction Mapping Results

No	Word	Correction	Description
1	خَصْمِي	خَصْمًا	It is a *maf'ul bih* and *mansub dhahirah,* and it is a *mu'rab* word because it is not from a sentence that has a *harf 'ilat.*
2	كَلَامٌ	كَلَامًا	Including the second *maf'ul bih* of the *fi'il* يَفْهَمُهُ.
3	يَقْبَلُ كِتَابًا قَاضِيًا	يُقْبَلُ كِتَابُ قَاضٍ	The word يَقْبَلُ which is paraphrased by *Sahehly* is not correct, because it is more appropriate to use *fi'il majhul* which is يُقْبَلُ. The position of كتاب becomes *na'ibul fa'il* and has *mudhaf ilaih* so it is not tinned, and

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[51] Bek and Dayyab, *Qowaa'id al-Lughah al-'Arabiyah fii an-Nahwi wa as-Sharf wa al-Balaghah.*

[52] Jaarim and Amiin, *an-Nahwu al-Wadhih fii Qowa'id al-Lughat al-'Arabiyat.*

[53] Muhammad, *Fathu Al-Qoriib al-Mujiib Fii Syarh al-Faadz at-Taqriib.*

[54] al-Ghalayini, *al-'Arabiyah Jaami'u ad-Duruus.*

		قاضيا	is not in accordance with what *Sahehly* corrected, because the word is not a word to characterize a book but the word is in opposition to *mudhaf ilaih* and has *majrur*.
4	وَاللَّحْظَ	وَاللَّحْظِ	*Ma'tuf* to the *majrur* that is in session, speech and gesture.
5	أَلْقَضَاءُ	أَلْقَضَاءَ	The word is in opposition as the *maf'ul bih* of the word يجتنب.
6	إِسْتُكْمَلَتْ	إِسْتُكْمِلَتْ	*Fi'il Majhul*
7	خَمْسُ	خَمْسَ	The word occupies the position of *mauqi'ul i'rab maf'ul bih* and *dhahirah* with *fathah*.
8	خَصْلَةَ	خَصْلَةً	It is the *ma'dud* of *'adad* خمس عشر.
9	أَلْإِسْلَامِ وَالْبُلُوغِ وَالْعَقْلِ........ وَمَعْرِفَةِ طَرَفٍ مِنْ لِسَان الْعَرَب وَمَعْرِفَةِ تَفْسِيرٍ كِتَابِ اللَّهِ تَعَالَى.	أَلْإِسْلَامُ وَالْبُلُوغُ وَالْعَقْلُ........ وَمَعْرِفَةُ طَرَفٍ مِنْ لِسَان الْعَرَب وَمَعْرِفَةُ تَفْسِيرٍ كِتَابِ اللَّهِ تَعَالَى.	The word إِسْلَامُ is the *mubtada'* and has the *rafa'* character with *dhammah*. And the word after it which is connected with *harf athaf* in the form of وَ, then its position becomes *ma'tuf* to the word إِسْلَامُ.
10	يَحْلَفَهْ	يُحَلِّفُهْ	This word is the origin of حَلَّفَ - يُحَلِّفُ and is not a *fi'il nahy*.
11	عَدُوِّهُ	عَدُوِّهِ	The *dhamir* هـ attached to the word عَدُوٌّ is not correct, because the *i'rab* position of عَدُوٌّ is *majrur* and *dhamir muttasil* must follow the *harakat mudhaf*.
12	وَالِدِ	وَالِدٍ	The word وَالِدٍ is *mudhaf ilaih* of the word شَهَادَةُ and its *'alamat i'rab* is *kasratain* because it is not connected with *alf* and *lam*.
13	وَلَا وَلَدَ	وَلَا وَلَدٍ	The word وَلَدٍ is the *ma'tuf* of the word وَالِدٍ and not the *ma'tuf* of the word شَهَادَةُ.

From the results of the above corrections both from the *Sahehly* application and from the researcher, the following text is the result of the correction:

Table 3. Overall Corrected Text

وَلَا يَجُوزُ أَنْ يَلِيَ الْقَضَاءُ إِلَّا مِنِ اسْتُكْمِلَتْ فِيهِ خَمْسُ عَشْرَةَ خَصْلَةً الْإِسْلَامُ وَالْبُلُوغُ وَالْعَقْلُ وَالْحُرِّيَّةُ وَالذُّكُورِيَّةُ وَالْعَدَالَةُ وَمَعْرِفَةُ أَحْكَامِ الْكِتَابِ وَالسُّنَّةِ وَمَعْرِفَةُ الْإِجْمَاعِ وَمَعْرِفَةُ الِاخْتِلَافِ وَمَعْرِفَةُ طُرُقِ الِاجْتِهَادِ وَمَعْرِفَةُ طَرَفٍ مِنْ لِسَانِ الْعَرَبِ وَمَعْرِفَةُ تَفْسِيرِ كِتَابِ اللَّهِ تَعَالَى وَأَنْ يَكُونَ سَمِيعًا وَأَنْ يَكُونَ بَصِيرًا وَأَنْ يَكُونَ كَاتِبًا وَأَنْ يَكُونَ مُسْتَيْقِظًا وَيُسْتَحَبُّ أَنْ يَجْلِسَ فِي وَسَطِ الْبَلَدِ فِي مَوْضِعٍ بَارِزٍ لِلنَّاسِ وَلَا حَاجِبَ لَهُ وَلَا يَقْعُدُ لِلْقَضَاءِ فِي الْمَسْجِدِ وَيُسَوِّي بَيْنَ الْخَصْمَيْنِ فِي ثَلَاثَةِ أَشْيَاءَ فِي الْمَجْلِسِ وَاللَّفْظِ وَاللَّحْظِ وَلَا يَجُوزُ أَنْ يَقْبَلَ الْهَدِيَّةَ مِنْ أَهْلِ عَمَلِهِ وَيَجْتَنِبُ الْقَضَاءَ فِي عَشَرَةِ مَوَاضِعَ عِنْدَ الْغَضَبِ وَالْجُوعِ وَالْعَطَشِ وَشِدَّةِ الشَّهْوَةِ وَالْحُزْنِ وَالْفَرَحِ الْمُفْرِطِينَ وَعِنْدَ الْمَرَضِ وَمُدَافِعَةَ الْأَخْبَثَيْنِ وَعِنْدَ النُّعَاسِ وَشِدَّةِ الْحَرِّ وَالْبَرْدِ وَلَا يَسْأَلُ الْمُدَّعِي عَلَيْهِ إِلَّا بَعْدَ كَمَالِ الدَّعْوَى وَلَا يُحَلِّفُهُ إِلَّا بَعْدَ سُؤَالِ الْمُدَّعِى وَلَا يُلَقِّنُ خَصْمًا حُجَّتَهُ وَلَا يَفْهَمُهُ كَلَامًا وَلَا يَتَعَنَّتُ بِالشُّهَدَاءِ وَلَا يَقْبَلُ الشَّهَادَةَ إِلَّا مِمَّنْ ثَبَتَتْ عَدَالَتُهُ وَلَا يَقْبَلُ شَهَادَةَ عَدُوٍّ عَلَى عَدُوِّهِ وَلَا شَهَادَةَ وَالِدٍ لِوَلَدِهِ وَلَا وَلَدٍ لِوَالِدِهِ وَلَا يُقْبَلُ كِتَابَ قَاضٍ إِلَى قَاضٍ آخَرَ فِي الْأَحْكَامِ إِلَّا بَعْد شَهَادَةِ شَاهِدَيْنِ يَشْهَدَانِ بِمَا فِيهِ .

According to the results of the analysis above, the autocorrect system applied by the *Sahehly* application is very good by paying attention again in terms of syntax. In addition to the correction that has not been precise, this application is very good in providing *harakat*. But if the researcher can conclude, this *Sahehly* application is not able to provide precise and accurate correction results if the text in question is not accompanied by complete punctuation. This can affect the correction results from *Sahehly* so that the correction results are not aimed at the intended explanation. Therefore, technology that can facilitate and help in doing human work does not always have good and precise accuracy. Therefore, it is highly recommended to recheck the correction results from the *Sahehly* application to get appropriate and satisfactory results.

Conclusion

From the results of the analysis that has been done, it can be concluded that the autocorrect system in the *Sahehly* application is not entirely accurate in correcting Arabic texts. The results showed that there are 2 words corrected by the *Sahehly* application from the aspect of word form, and there are *harakat* errors given as many as 23 words with a total of 25 words having errors. However, after re-examining 4 of the 25 words are in accordance with the *mauqi' al-i'rab*.

Sahehly is one of the developments in Arabic language in artificial intelligence that should be appreciated amid the stigma of the difficulty of learning Arabic. The features offered are able to overcome difficulties in understanding the level of spelling and grammar in Arabic. However, this application is not fully recommended for research needs and the like, because the autocorrect system in Arabic writing corrected by the *Sahehly* application is still not fully accurate and still needs to be considered again the results of the

correction by the user. This system also needs improvement in quality improvement in order to minimize errors as described above. This application can be used to check errors in terms of grammatical, syntactic, or *imla'iyah* writing rules.

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