The Use of Islamic Lexis in English Textbooks 1-5 by Punjab Curriculum and Textbook Board, Lahore

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ABSTRACT

Aim of the Study: The study sheds light on the usage of Islamic lexis in English textbooks for grades 1-5, by the Punjab Curriculum and Textbook Board (PCTB), Lahore, especially focusing on the practical implications of Islamic lexis in the English textbooks based on Single National Curriculum 2020. The main objective of the paper is to evaluate and identify elements that depict how Islamic identity and moral values are being instilled in young children through English textbooks for grades 1 to 5. It also highlights the analysis of the cultural essentials and themes that emerge in the personality and character of primary school children using Islamic lexis in primary English textbooks by PCTB, Lahore.

Methodology: The study considered its analysis from diverse perspectives including the primary school children's interaction, their education, ethical and moral training, development of their social and moral intellect alongside a sense of deep-rooted Islamic values conveyed through the content and text used in the grade 1-5 textbooks by PCTB. Furthermore, the study deeply focuses on the very emotional impact of using the Islamic lexis on primary school children and its potential practical implications in their lives. The study used a quantitative approach to evaluate the grade 1-5 English textbooks by PCTB. A 20-item based tool was used for the curriculum evaluation with a thorough investigation of the Islamic lexis usage in the PCTB textbooks for grades 1-5. An extensive in-depth textual analysis was conducted to probe out the main implications of the study.

Findings & Conclusion: The findings of the study highlight the importance of teaching Islamic and moral values to learners and the need for an inclusive education with a special focus on the Islamic, moral and ethical development of the children at the primary level through the Islamic lexis and content. The study also extends its attention to the long-term national and international sustainable development goals (SDGs), of 2030 through its very approach and practice.

Keywords: PCTB, Single National Curriculum (SNC), Islamic Lexis, Personality Development, Islamic Identity, Islamic Teachings, Children's Moral and Ethical Development.

Introduction

Language is an important part of a community's culture, and English was imposed in 1835 as a medium of instruction in the subcontinent with an agenda. The British Raj promoted their Christian culture, and further, the ideology of imperialism had a significant impact on local cultures, creating a class of people who were both Indian in blood and colour but English in taste, opinions, morals, and intellect (Spear, 1965).

Even some English writers have evinced fears that English is spreading fast and affecting local cultures adversely (Bhatt & Phillipson). The number of speakers of some local languages is dwindling, leading to language death. In Pakistan, the national education of successive regimes has been transferred to the next generation to shape their national identities (see Qazi and Shah 2019a; Durrani and Dunne 2010 & Qazi 2020, see also Qazi, 2021).

Translation studies and World Englishes have revealed that the lexis of the target language cannot accurately express the shades of meaning or nuances associated with the source language. Publishers have been required to incorporate certain Islamic lexis. The Single National Curriculum (SNC) 2022 prescribes the inclusion of Islamic themes and honorific titles with the names of sacred Muslim personalities in English textbooks, and some textbook boards have made themes such as the Life of Hazrat Muhammad/Rasoolullah PBUH, Hajj, Eids, and other religious festivals mandatory part of the textbooks. These directives are formally laid down in official correspondence and notifications. The words Nabi, Rasool, masjid, and salat have gained currency in English textbooks. Special complimentary terms are used and blessings are invoked after the names of Allah's messengers, companions of the last Rasoolullah pbuh, and other holy personalities. The inventory of these honorific compliments includes Subhana hu wa Ta'ala, Darood, Alai hi Salaam, Raziallah and Rehmetullah. Other lexical items borrowed from Arabic are Assalaamu Alaikum, Wa Alaikum Assalaam, Jazakallah, In Sha' Allah, and Alhamdulillah.

Islamic Lexis Integration in English Textbooks

Numerous studies have investigated how Islamic vocabulary is incorporated into the English curriculum. When Abdullah (2019) examined English textbooks used in Muslim-majority nations, he discovered that they frequently employ Islamic salutations, words, and allusions to Islamic history and principles. Through this connection, students' awareness of religion and culture is encouraged. Metcalf (1982) points out that Urdu is an Islamic language due to its use by religious scholars to promote Islamic beliefs and values, containing words borrowed from Persian, Turkish, and Arabic languages.

Impact of Islamic Lexis Usage on Students' Language Learning

Language acquisition along with the use of Islamic terminology in English textbooks has been viewed both favourably and unfavourably in the previous research. In a 2017 study, Al-Kahtani and Al-Humaidi examined how teaching the Islamic language affected Saudi Arabian pupils' vocabulary growth. Findings showed that because terminology related to Islamic beliefs was culturally relevant to them, the students showed increased interest and retention when learning it. An overwhelming emphasis on Islamic vocabulary, however, could prevent pupils from experiencing more varied English language usage (Alqahtani, 2021). This is why there needs to be a balance between inclusion and exclusion for developing intercultural competence of students.

English in Pakistan is no longer a colonizing language with an agenda to implant English culture and establish foreign hegemony. It has been indigenized so much so that now it can carry the weight of Pakistani experience. Most Islamic words used in English textbooks for grades1-5 fall into the categories of greetings words, honorific phrases, appreciation remarks and religious terms for Islamic beliefs and practices.

The aim of the study is to explore the evidence of Islamic lexis in the Single National Curriculum (SNC-2020)-based English textbooks for grades 1-5, as an indication of emerging trends in English in Pakistan.

The study seeks to address the following questions.

Research Questions

Q1: What Islamic lexical items have been used in English textbooks 1-5 by Punjab Curriculum and Textbook Board (PCTB), Lahore?

Q2: Which themes emerge from the use of Islamic lexis in primary English textbooks by PCTB, Lahore?

Q3: What emotional impact does the use of Islamic lexis in English textbooks for grades 1-5 by PCTB have on the students?

Significance of the Study

The current research can be significant in the following aspects:

The following study can address the problems, issues and importance of curriculum related to the Punjab Curriculum and Textbook Board (PCTB) in multifarious approaches, and presents many suitable pertinent solutions to those problems and issues, emphasizing the importance of Islamic lexis content for the children's personality development.

The study focuses on the evaluation of Single National Curriculum 2020 by PCTB that is being taught at the primary level in the province of Punjab. It duly addresses the variety of the Islamic lexis being used in the PCTB textbooks for grades 1-5, in the primary schools in Punjab (Pakistan).

The study also draws on the provisions made in this regard in the Single National Curriculum (SNC), duly published in the year 2022, which has been designed to be taught at the national level, that is, not only in Punjab but also all over Pakistan.

The study examines that the use of Islamic lexis in primary school textbooks promotes Islamization, and emphasizes the need to teach it to develop Islamic identity, and moral and ethical values among the children as a reflection of an Islamic culture.

The study suggests good experimentation of Islamic content in the form of Single National Curriculum 2020 (SNC-2020) to all of the primary schools in Punjab, where diverse course books were recommended earlier. Hence, the study pinpoints and appreciates the need to upgrade the curriculum in the form of a Single National Curriculum as a significant initiative of the Government.

The study indirectly aims to explore the education policy with regard to the transfer of pertinent Islamic culture, civilization, and values to children by teaching them the content with Islamic lexis at the primary school level, which not only is limited to their primary school level but also reflects a long-term practical inculcation of Islamic identity and practicality in their lives after the completion of their primary education.

Furthermore, the study can be a significant contribution to substantiate the country's appreciable initiative to promote quality education on equal standards all over Punjab and Pakistan in relation to SNC and ensure the provision of such quality education for every child of the society through the PCTB's contribution nation-wide.

Literature Review

The current section discusses the use of Islamic lexis in English Textbooks 1-5 by Punjab Curriculum and Textbook Board, Lahore. It refers to earlier research studies and discusses the gap found in the study. Subsequent literature has been presented to discuss the use of Islamic lexis in the subject matter of textbooks for primary classes.

The use of Islamic lexis in the Punjab Textbook Board books by the PCTB has been exemplified in the educational policies of Pakistan. The authors felt that the educational system of the country could not continue in isolation due to globalization. The state's goal is to provide quality education to children and

youth, with the intention to give them a sense of responsibility and contribution to the development of the society and nation. South Asia, particularly Pakistan has been experiencing linguistic shifts in English language teaching and learning (Baumgardner, 1993).

Knowledge of Urdu vocabulary from native fields is necessary to understand Pakistani English, which has been adapted from cuisine, clothes, politics, education, music and art and art is necessary to comprehend Pakistani English PakE. Additionally, terminology like "Jehad" (holy war), "Inshallah" (if God wills), "Shaheed" (martyr), "Masjid" (mosque), "Zakat" and "Shariat" (Islamic law) are proven to have been influenced by Arabic (Islamic tithe), expressed by Baumgardner (1993) in a study and also was mentioned by Mahboob, 2009).

Intriguingly, The Punjab Textbook Board encourages students to develop a sense of love for their Islamic values to protect their homelands, while ELT goals, the Islamic faith and patriotism are being integrated into native culture (Punjab Textbook Board, 1997 ; also cited by Mahboob (2009).

It was denoted by Mahboob (2009) that Islamic values and Muslim cultural practices are reflected in PakE pragmatics, as is clear from readings on the Holy Prophet Mohammed (SAWW), Hajj and Islam, in textbooks. He lists a few typical instances of PakE's lexical and semantic characteristics, including the native salutation (the meeting of Muslims and saying) "Assalam-o-Alaikum," (Allah's praise), "Maasha-Allah," an expression of gratitude, "Alhumd-o-Lillah,", "Inshallah" *(if Allah wills)* (Mahboob, 2009). It was also experienced in studies the structure of the discourse appearing in the prefaces of textbooks, like "Bismilla-hir-Rahman-ir-Rahim," are another indicator of the Islamization of the English language (Mahboob, 2009), ("In the name of Allah, the Most Kind, and the Most Merciful; is a regularly used to Arabic expression. PakE usage must be made compatible with caution in an international perspective, as Sidwa (1993 rightly advises, because the native words and phrases can add freshness and originality to writings, but Islam's place in education is still relevant today, but finding the ideal balance of language choices has been a difficult task, often evoking strong emotions. Current policy covers it, but finding the ideal balance can be difficult (Hameed-ur-Rehman, & Sewani, 2013). Also, that providing the Islamic Education with the aim of transforming the society for the reflection of human and Islamic values are well presented in the chapter 4 of "Pakistan's Educational Policy of 2009-15".

History of Pakistani English (PakE) in the South Asian Region

It is crucial to notice that during the pre-partition from British India, the language of Pakistani English was originated. South Asian languages and English, according to Ali (1993, p.3), have evolved in dissimilar ways. The Germanic group was influenced by Roman Christianity, while the Indo-Iranian and Arabic/Persian groups were under Islamic influences," Ali writes. Also asserted by Ali (1993) that the British arrived in India in the 17th century, but their position was strengthened by the middle of the 18th century. Aurangzeb's orthodoxy led to a power vacuum and Aurangzeb's sons divided his private property. In 1818, the British virtually conquered India by winning the Battle of Baksar in 1764 and manipulating Shah Alam's grant of the Diwani of Bengal in 1765.

English, according to Mahboob (2009), English is less a language of colonialism and more a reflection of South Asian sensibilities and Islamic values. He thinks that by looking at the content and linguistics sections on the Prophet Mohammed (SAWW), Hajj and Islam, used in textbooks in the English Language script, the examination of Pakistani values in relation to development of Islamic identity is possible (Punjab Text Book Board, 1997); it was further found that such groups are used by Baumgardner et al. (1993) for categorizing Islamic borrowings, including concepts like marriage and governmental positions (Nazim, Amir, nikah, etc.). In the last, the writing discourse structures reveals the signs of Islamization of English, i.e., the textbooks prefaces start in Arabic like Bismillah-ir-Rahmaan-ir-Raheem (Mahboob, 2009).

Discourse Structure

Islamization of English is depicted in Pakistani Textbooks, other genres, and thesis acknowledgements, reflecting Islamic culture and civilization. Studies in genres have stimulated such analysis (Martin & Rose, 2003).

Both public and private schools that use English-language textbooks do so in a way that incorporates and projects an Islamic identity. From the two instances the analysis has been done from textbooks used in public schools to examine this.

The preface of the English-Language Textbook for the grade 1, being taught in public Sindhi schools, is shared for the sake of an example, composed, and printed by the Sindh Textbook Board (STBB), below (n.d.). The Pakistani English discourse is influenced by Islamic ideology, with the Arabic phrase "Beginning in the Name of Allah (SWT)" displayed at the start of textbooks.

Secondly, the English-language textbooks by all Boards in Pakistan reflect and illuminate Islamic tradition and culture, imparting fundamentals of universal Islamic brotherhood.

Ideology is used in textbooks to represent Islamic culture as a representation of relationships that are developed and felt. Bernstein (1996) argued that ideology is not a text, but rather a representation of the culture in relationships (p. 31). The use of Islamic lexis, pictures, and civilization in English textbooks denotes the Islamic identity and is a strong depiction of "ideology" for making meaning.

بسم الله الرحمن الرحيم

PREFACE

The Sind Textbook Board, is assigned with preparation and publication of the textbooks to equip our new generation with knowledge, skills and ability to face the challenges of new millennium in the fields of Science, Technology and Humanities. The textbooks are also aimed at inculcating the ingredients of universal Islamic brotherhood and to reflect the valiant deeds of our forebears and portray the illuminating patterns of our rich cultural heritage and traditions.

To accomplish this noble task, a team of educationists, experts, working teachers and committee of friends has been constituted which incessantly endeavours to develop, test and improve content and design of the textbooks on the basis of the horizontal and vertical flow of informational feed back. The preset intellectual product has been presented with joint efforts of the team to project the aforementioned assignment in its true perspective.

It is expected that the discerning parents, learned teachers and concerned citizens will go through it and offer their valuable opinion to the Board for brining about improvement in the next edition.

Khalid Mehmood Soomro
Chairman
SINDH TEXTBOOK BOARD,
JAMSHORO, SINDH

The "Khadijah Elementary School" in Yayasan Taman Pendidikan dan Sosial Nahdlotul Ulama (YTPSNU) is one of the schools that creates its own textbook. This school in Surabaya has been around since 1954 and exhibits growth. The language used in the classroom can be seen as the students' primary language (Rahmawati, 2018).

Conceptual Framework

The current study includes a conceptual framework of the inculcation of Islamic and religious identity, culture, values, the Islamic identity, its actual practicality, and Islamic teachings via the usage of Islamic lexis in the English textbooks by the PCTB from Grade I-5.

Aspects Uncovering the Usage of Islamic Lexis in English Textbooks

Research has shown several aspects which are uncovered through the current study including students' identity construction, teachers' training in the instructional approaches, communicating cross-culturally, and engagement of students by means of Islamic lexis. Such perspectives are discussed herewith.

Development of Cultural Understanding among Students and Their Identity

The development of cultural understanding in the students is considered as under:

Development Via Islamic Lexis

Islamic vocabulary inclusion in English-language textbooks is also essential for promoting cultural understanding and identity development. In a qualitative study, Ahmad and Awang (2018) looked at how Malaysian students felt about the use of Islamic vocabulary in English textbooks. The findings showed that students felt it strengthened their sense of religious identity and cultural values while also deepening their comprehension of Islam and its language facets.

Critiques and Opposition

The inclusion of Islamic vocabulary in English textbooks is not without criticism and difficulties, despite the apparent advantages. According to some academics, putting too much focus on religious terms may prevent pupils from being exposed to a wide variety of English languages (Hussin et al., 2020). To achieve the correct depiction of the Islamic content and its proper understanding, the Islamic lexicon must also be carefully chosen and contextualized (Alqahtani, 2021).

Usage of Islamic Lexis in Training Teachers and Other Instructional Approaches

Teachers' training and excellent pedagogical strategies are essential for maximizing the usage of the Islamic lexicon in English textbooks. Al-Abdulmonem (2019) stressed the need of giving instructors the information and abilities they need to successfully include the Islamic lexicon in their language training. For the best possible classroom implementation, it is essential to give teachers pedagogical tools that strike a balance between linguistic competence and cultural awareness.

Communication Cross-Culturally Via Islamic Lexis Promoting Global Citizenship

The inclusion of the Islamic lexicon in English-language textbooks promotes intercultural understanding and global citizenship in a society that is becoming more interconnected. According to Al-Shaboul and Hamad (2020), incorporating Islamic words and concepts in English textbooks helps pupils comprehend and respect many cultural traditions, which fosters tolerance and empathy.

Engaging Students through Islamic Lexis and Boosting Their Motivation

Students' motivation and engagement are increased when Islamic terminology is used in English textbooks, it has been observed. According to studies, students' interest, and zeal for learning a language rises when they see representations of their culture and religion in the learning materials they are using (Ahmad & Awang, 2018). An increase in language proficiency and a closer connection to the subject

matter can result from this intrinsic motivation.

Research Method and Materials

The study utilized the text data in English textbooks for grades 1-5, which were selected and recommended by the Punjab Curriculum and Textbook Board (PCTB), Lahore for education in the primary schools in the process of implementing Single National Curriculum 2022. The Islamic lexical items were identified and quantified in terms of their number of occurrences/frequencies. These items were then categorized and organized in accordance with the relevant themes and concepts. The Items were depicted by sequencing them into an Islamic Lexis Checklist, consisting of 20 items; which was then used for the content analysis of the PCTB books, being taught at the primary level in Punjab. Content analysis was conducted to trace the relevant themes and patterns in the textbooks from classes 1-5.

Tool of the Study

Following is the checklist that was used as a tool for the content analysis of the PCTB books being taught to classes 1-5 in primary schools in Punjab.

Table 1: *Checklist Used for Content Analysis of Islamic Lexis in PCTB Primary Books*

SN	Islamic Lexis Content List in PTBB Primary Text Books
1	Bismillah (At the start of every book) بِسم اللهِ الرَّحمٰنِ الرَّحِيم۔
2	As Salaam-o-Alaikum! Wa Aaikum Assalaam! (with variant spellings)
3	Eid: Eidi, Eid cards, Eid Mubarak, Eid-ul-Fitr, Eid-ul-Azha
4	Allah (Sub'hanahu wa Ta'ala) سُبحَانَہٗ وَتَعَالٰی
5	Sallahu Alaihi Wa Sallam (In Urdu)
6	Hazrat Muhammad (رَسُولُ اللہِ خَا تَمُ انَبِيینَ صَلَّی اللہُ عَلَیہِ وَعَلٰی آلِہ وَأَصحَابِہ وَسَلَمَ)
7	Rasulullah (خَا تَمُ انَبِيینَ صَلَّی اللہُ عَلَیہِ وَعَلٰی آلِہ وَأَصحَابِہ وَسَلَمَ)
8	He (صَلَّی اللہُ عَلَیہِ وَعَلٰی آلِہ وَأَصحَابِہ وَسَلَمَ)
9	Quran
10	Rehmatullah Alaih رَحمَتُہ الله عَلَیہ
11	Rasool (خَا تَمُ انَبِيینَ صَلَّی اللہُ عَلَیہِ وَعَلٰی آلِہ وَأَصحَابِہ وَسَلَمَ)
12	(Razi Allahu Ta'ala Anhu) رَضِی اللہُ تَعَالٰی عَنہاً/ رَضِی اللہُ تَعَالٰی عَنہ (Razi Allahu Ta'ala Anhaa)
13	عَلَیہِ السَلاَم (Alaihissalam)
14	Shuhadaa
15	Masjid
16	Zul-Hijjah
17	Alhmadulillah
18	Insha Allah
19	قُل رَبِی زِدنِی عِلمی (Qul Rabbi Zidni Ilma)
20	Islamic Names (Depiction of Islamic Culture)

Validation of the Tool

The checklist was validated by getting it checked by two experts from the Punjab Curriculum Textbook Board Wing (PCTB), Lahore, and also from the two experts of the Department of English of University of Education, Lahore. It was finalized in the light of the provided feedback of the experts, and then used for the content analysis of the PCTB books of Grades 1-5.

Process of the Data Collection

The data was collected by tallying out the content given in the checklist step by step. The researchers picked up the PCTB books from the grades 1-5 and found the required content deliberately by thoroughly

reading out the PCTB Books. Finally, the evaluation of each of the 5 books content was arranged in tables i.e., table 1, table 2, table 3, table 4, table 5, etc. Also, the interpretation of the tables was done to explain the findings of the related content in relation to the objectives/research questions of the study.

Data Analysis

Findings

The analysis of the lexis used in Single National Curriculum based English textbooks for grades 1-5 by Punjab Textbook Board, Lahore shows that all the books examined contained Islamic lexis to varying degrees. Every book had Bismillah printed in Arabic on the inner title page. Islamic greetings Assalaam-o-Alaikum (with variant spellings) and Wa Alaikum Assalaam were used in every book under study. The theme of Eid appeared in all other books except in English Grade 2. Allah Subhana hu wa ta'ala was another Islamic expression used in all textbooks excepting English Grade 3. This special expression was noticed 10 times in English Grade 1, 5 times in English Grade 2, 10 times in English Grade 4, and 25 times in English Grade 5. Darood which is used after the name of Hazrat Muhammad (PBUH) to invoke Allah's blessing for him was the most frequently occurring lexical cluster in English textbooks for grades 3-5. It appeared 32 times in English Grade 3, 19 times in English Grade 4 and 22 times in English Grade 5.

Data Analysis using Primary English Books of PCTB from Grade 1-5

The data analysis quantification book-wise from book 1-5 is given as follows:

Table 2: *Frequency of the Islamic Lexis in the English Book 1 (of PCTB, Lahore)*

Lexis	Page No.	Frequency
Bismillah (Inside Book Title Page) بسم اللهِ الرَحمٰنِ الرَحیم۔	NA	1
Unit No. 6 Blessings of Allah سُبحَانَہٗ وَتَعَالٰی		
سُبحَانَہٗ وَتَعَالٰی Allah	57	2
سُبحَانَہٗ وَتَعَالٰی Allah	58	4
Unit No. 7 Classroom Manners		
As Salaam-o-Alaikum! Wa Aaikum Assalaam! (with variant spellings)	68	1
As Salaam-u-Alaikum! Wa Aaikum Assalaam! (with variant spellings)	70	1
Unit No. 8 Nature is Beautiful		
سُبحَانَہٗ وَتَعَالٰی Allah	79	3
سُبحَانَہٗ وَتَعَالٰی Allah	82	1
Eid	87	2
Eidi	87	1
Eid Cards	88	2

Table 2 above shows *Frequency of the Islamic Lexis in the English Book 1 (of PCTB, Lahore)*. English Grade 1 included the following Islamic word in it: Allah Subhanahu wa Ta'ala, Assalaam-o-Alaikum, Wa Alaikum Assalaam, Eid, Eidi, Eid cards, Eid Mubarak, Qur'an and rehmatullah.

Table 3: *Description of Frequency of the Islamic Lexis in the English Book 2(of PCTB, Lahore)*

Lexis	Page No.	Frequency
Bismillah (Inside Book Title Page) بسم اللهِ الرَحمٰنِ الرَحیم۔	NA	1
Getting Started (A Picture depicting nature)		
سُبحَانَہٗ وَتَعَالٰی Allah	2	2
سُبحَانَہٗ وَتَعَالٰی Allah	68	1
سُبحَانَہٗ وَتَعَالٰی Allah	112	1

Unit No. 9   What a Good Deed!

Islamic Names/characters (Depiction of Islamic Culture and Civilization)

Talha and Qasim	93	1
Bayazid Bastami (Story with depiction of a Role Model)	88	2
Unit 10 An Ant and Dove		
Asim	54	7
Kaleem	54	8
Sara, Amir, Fahad, Asma, Salman	107	1
Anum	111	1
Maha, Asad	112	2
Zara	112	4

Table 3 above shows *Description of Frequency of the Islamic Lexis in the English Book 2 (of PCTB, Lahore).* It was found that English Grade 2 contained the following Islamic words in it: Allah (in bismillah), Assalaam-o-Alaikum, Wa Aliakum Assalaam and Subhana hu wa Ta'ala.

Table 4: *Depiction of Islamic Culture with Ethical English Lexis*

Lexis	Page No.	Frequency
Unit 6 Be Honest (with the Theme of Ethics and Values)	56	
Honesty	54	1
Bayazid Bastami (Story with depiction of a Role Model)	88	2
Zara (Islamic Names/characters)	112	4

Table 4 above shows the Depiction of Islamic Culture through the Use of Ethical English Lexis It was found that grade book 2 consists of such content that depicts the use of ethical English in the form of lexis used to show respect for someone. It also depicts the Islamic culture and such elements through use of Islamic names in the books.

Table 5: *Description of Frequency of the Islamic Lexis in the English Book 3 (of PCTB, Lahore)*

Lexis	Page No.	Frequency
Bismillah (Inside Book Title Page) بسم اللهِ الرَحمٰنِ الرَحیم۔	NA	1
Getting Started (A Picture depicting nature)	34	
Hazrat Muhammad (رَسُولُ اللهِ خَا تَمُ انَبِیینَ صَلَى اللہ عَلَیہِ وَعَلَى آلِہ وَاَصحَابِہ وَسَلَمَ)	34	1
He (صَلَى اللهُ عَلَیہِ وَعَلَى آلِہ وَاَصحَابِہ وَسَلَمَ)	34	1
Rasool (خَا تَمُ انَبِیینَ صَلَى اللهُ عَلَیہِ وَعَلَى آلِہ وَاَصحَابِہ وَسَلَمَ)	34	1
Rasool (خَا تَمُ انَبِیینَ صَلَى اللهُ عَلَیہِ وَعَلَى آلِہ وَاَصحَابِہ وَسَلَمَ)	35	5
Rasool(صَلَى اللهُ عَلَیہِ وَعَلَى آلِہ وَاَصحَابِہ وَسَلَمَ)	35	1
Muhammad (رَسُولُ اللهِ خَا تَمُ انَبِیینَ صَلَى اللهُ عَلَیہِ وَعَلَى آلِہ وَاَصحَابِہ وَسَلَمَ)	35	2
He (صَلَى اللهُ عَلَیہِ وَعَلَى آلِہ وَاَصحَابِہ وَسَلَمَ)	35	10
Rasoolallah (خَا تَمُ انَبِیینَ صَلَى اللهُ عَلَیہِ وَعَلَى آلِہ وَاَصحَابِہ وَسَلَمَ)	36	5
Sami Yousaf	36	1
Rasool (خَا تَمُ انَبِیینَ صَلَى اللهُ عَلَیہِ وَعَلَى آلِہ وَاَصحَابِہ وَسَلَمَ)	37	1
Rasool (خَا تَمُ انَبِیینَ صَلَى اللهُ عَلَیہِ وَعَلَى آلِہ وَاَصحَابِہ وَسَلَمَ)	38	1
Hazrat Muhammad (رَسُولُ اللهِ خَا تَمُ انَبِیینَ صَلَى اللهُ عَلَیہِ وَعَلَى آلِہ وَاَصحَابِہ وَسَلَمَ)	38	1
Hazrat Imam Hassan (Razi Allahu Ta'ala Anhu) رَضِى اللهُ تَعَالى عَنہ	35	1
As Salaam-o-Alaikum! Wa Aaikum Assalaam! (with variant spellings)	48	1
As Salaam-o-Alaikum! Wa Aaikum Assalaam! (with variant spellings)	94	1
Eid-ul-Fitr, Eid-ul-Azha, Holi, Christmas (Plurism)	94	1

Table 5 above shows *Description of Frequency of the Islamic Lexis in the English Book 3 (of PCTB, Lahore).* It was evaluated that English Grade 3 had these words in it: Hazrat Muhammad Rasoolullah wa Khatamunnabiyeen, Khatamunnabiyeen Salallah o alaihi Wa A'alihi Wa Sallam, Assalaam-o-Alaikum,

Wa Alaikum Assalaam, Eid-ul-fitr,and Eid-ul-Azha with different frequencies as depicted in the table. It was found that the word" He (صَلَى اللّٰہُ عَلَیہِ وَعَلَى آلِہ وَأَصحَابِہ وَسَلَمَ) " had the largest frequency (10 times) amongst all the lexis of the table; while the lexis "Rasoolallah (خَا تَمُ انَبِيِينَ صَلَى اللّٰہُ عَلَیہِ وَعَلَى آلِہ وَأَصحَابِہ وَسَلَمَ) was used 5 times. Also, the other lexis including the mentioned ones, depict a great contribution of Islamic spirit among the students.

Table 6: *Depiction of Islamic Culture through the Use of Ethical English Lexis in English Book 3*

Lexis	Page No.	Frequency
As Salaam-o-Alaikum! Wa Aaikum Assalaam! (with variant spellings)	94	1
Manners and Routine of Muslims in Festivals	94	4
Eid-ul-Fitr, Eid-ul-Azha, Holi, Christmas (Plurism)	94	1
Islamic Names (Depiction of Islamic Culture and Civilization)	113	
Hammad	113	4
Fahad	113	3
Fahad	117	3
Ahmad, Omar, Zeeshan	117	1
Sami Yousaf	36	1

The table 6 shows *Islamic Culture Using Ethical English Lexis in English Book 3.* It was found that the use of such lexis in the Grade 3 English book depicts the manners and routine of Muslims in Festivals, as well as their dealings with each other. It also uses Islamic names to inculcate pure Islamic Culture in the youth of Punjab, Pakistan.

Table 7: *Description of Frequency of the Islamic Lexis in the English Book 4 (of PCTB, Lahore)*

Lexis	Page No.	Frequency
Bismillah (Inside Book Title Page) بسم اللّٰہِ الرَحمٰنِ الرَحِیم۔	NA	1
Unit 1: Great Caliph of Islam	2	
As Salaam-o-Alaikum! Wa Aaikum Assalaam! (with variant spellings)	5, 49, 79, 120	1
Allah (Sub'hanahu wa Ta'ala) سُبحَانَہُ وَتَعَالی	2,3,4	3
Allah (Sub'hanahu wa Ta'ala) سُبحَانَہُ وَتَعَالی	47,56	1
Hazrat Muhammad (رَسُولُ اللّٰہِ خَا تَمُ انَبِيِينَ صَلَى اللّٰہُ عَلَیہِ وَعَلَى آلِہ وَأَصحَابِہ وَسَلَمَ)	2,3,4	8
Rasulullah (صَلَى اللّٰہُ عَلَیہِ وَعَلَى آلِہ وَأَصحَابِہ وَسَلَمَ)	3,4	8
Hazrat Abu Bakr (رَضِی اللّٰہُ تَعَالی عَنہ)	2,3	4
Hazrat Umar (رَضِی اللّٰہُ تَعَالی عَنہ)	2,3	6
Hazrat Usman (رَضِی اللّٰہُ تَعَالی عَنہ)	2,3,4	4
Hazrat Ali (رَضِی اللّٰہُ تَعَالی عَنہ)	2,3,4	8
Hazrat Ayesha (رَضِی اللّٰہُ تَعَالی عَنہاَ)	3	1
(Alaihissalam) عَلَیہِ السَلاَم		
رَضِی اللّٰہُ تَعَالی عَنہَ	36	5
رَضِی اللّٰہُ تَعَالی عَنہ	37	4
Eid-ul-Fitr, Eid-ul-Azha	71	1

Table 7 above shows *Description of Frequency of the Islamic Lexis in the English Book 4 (of PCTB, Lahore).* It was found that English Grade 4 was characterized by the following words and phrases: Allah Subhana hu wa ta'ala, Hazrat Muhammad Rasoolullah wa Khatamunnabiyeen, Khatamunnabiyeen Salallah o Alaihi wa A'alihi wa Sallam, Assalaam-o-Alaikum, Wa Alaikum Assalaam, Raziallah ho Ta'ala wa Anho, Alaehi Salaam, Rahmatullah, Shuhada and Masjid, that does not depict the use of Islamic lexis in the primary level text books in Punjab, but The table shows the frequency of items used by young toddlers in Punjab, promoting the true Islamic individuality and universality of Islam.

Table 8: *Depiction of Islamic Culture by Ethical English Lexis in Book 4 PCTB*

Lexis	Page No.	Frequency
Abdullah	3	1
Kunniyat (family name)	3	1
Al-Farooq	3	1
Zun Noorain (Holder of two lights) for Hazrat Usman رَضِى اللہُ تَعَالٰی عَنہ	4	1
Asadullah (The Lion of Allah) for Hazrat Ali (رَضِى اللہُ تَعَالٰی عَنہ)	4	1
Sadia (Islamic name)	21	1
Mohsin (Islamic name)	21	2
Sa'ad	56	2
Ayesha, Faraz	56	1
Rehan	56	1
Quaid-e-Azam	36	1
Shuhada, Nishan-e-Haider, Siachen, Kashmir corner etc.	36	1
Muhammad Sarwar, Tufail Muhammad, Sarwar Muhammad Hussain, Muhammad Akram, Muhammad Mahfuz	37	1
Faisal Masjid	49	1
Faraz, Asma, Samra	58, 59	1
Salman	65	1

Table 8 shows *Islamic Culture using Ethical English Lexis in Book 4 PCTB*. It was shown that students in grade 4 are learning Islamic culture with Islamic lexis in their textbooks. The table 4.2 not only shows the Islamic names with their frequency in the book but it reflects how the Muslims primary schools keep a regular practice of translating their rich culture in the form of the content being taught to the young learners of Punjab.

Table 9: *Description of Frequency of the Islamic Lexis in the English Book 5 (of PCTB, Lahore)*

Lexis	Page No.	Frequency
Bismillah (Inside Book Title Page) بِسم اللہِ الرَّحمٰنِ الرَّحِیم۔	NA	1
Hazrat Muhammad (رَسُولُ اللہِ خَا تَمُ انَبِیِینَ صَلَى اللہُ عَلَیِہ وَعَلٰى آلِہ وَأَصحَابِہ وَسَلَمَ)	2	2
He (صَلَى اللہُ عَلَیِہ وَعَلٰى آلِہ وَأَصحَابِہ وَسَلَمَ)	2	2
He (صَلَى اللہُ عَلَیِہ وَعَلٰى آلِہ وَأَصحَابِہ وَسَلَمَ)	3	5
Rasulullah (خَا تَمُ انَبِیِینَ صَلَى اللہُ عَلَیِہ وَعَلٰى آلِہ وَأَصحَابِہ وَسَلَمَ)	3	6
Rasulullah (خَا تَمُ انَبِیِینَ صَلَى اللہُ عَلَیِہ وَعَلٰى آلِہ وَأَصحَابِہ وَسَلَمَ)	5	3
Rasulullah (خَا تَمُ انَبِیِینَ صَلَى اللہُ عَلَیِہ وَعَلٰى آلِہ وَأَصحَابِہ وَسَلَمَ)	6	2
Allah (Sub'hanahu wa Ta'ala) سُبحَانَہٗ وَتَعَالٰى	13	1
Allah (Sub'hanahu wa Ta'ala) سُبحَانَہٗ وَتَعَالٰى	14	4
Allah (Sub'hanahu wa Ta'ala) سُبحَانَہٗ وَتَعَالٰى	15	2
Allah (Sub'hanahu wa Ta'ala) سُبحَانَہٗ وَتَعَالٰى	16	3
Allah (Sub'hanahu wa Ta'ala) سُبحَانَہٗ وَتَعَالٰى	17	4
Allah (Sub'hanahu wa Ta'ala) سُبحَانَہٗ وَتَعَالٰى	33	1
قُل رَبِى زِدنِى عِلمًى (Qul Rabbi Zidni Ilma)	75	1
As Salaam-o-Alaikum! Wa Aaikum Assalaam! (with variant spellings)	4,48,38, 44,87,121	1
Eid-ul-Azha	97,98,99,100,10 2,105	8 (at least)
Zhul Hijjah	98	1
Eid Namaz	97,98	6

Hazrat Ibrahim عَلَيہِ السَلاَّم (Alaihissalam)	98	2
Hazrat Ismail عَلَيہِ السَلاَّم (Alaihissalam)	98	3
Alhamdulillah	99	1
Insha Allah (Encouraging, rewarding)	112,121	2

Table 9 above shows *Description of Frequency of the Islamic Lexis in the English Book 5 (of PCTB, Lahore).* It was found that English Grade 5 embodies Islamic culture by including the following words: Allah subhanahu wa Ta'ala, Hazrat Muhammad Rasoolullah wa Khatamunnabiyeen, Khatamunnabiyeen Salallah o Alaihi wa A'alihi wa Sallam, Assalaam-o-Alaikum, Wa Alaikum Assalaam, Alaehi salaam, Eid-ul-Azha, Eid Namaz, Zhul-Hijjah, Alhamdulillah, In sha' Allah and Qul Rabbi Zidni Ilma in variant frequencies. The table 5.1 clearly denotes the usage of Islamic lexis in the grade 5th English Textbook to teach the Islamic values to the young learners of the province Punjab.

Table 10: *Depiction of Islamic Culture with Ethical English Lexis in Book 5 PCTB*

Lexis	Page No.	Frequency
Sadiq (الصادق) and Ameen (الامين)	33	1
Islamic Proper Names		
Fatima, Allama Iqbal, Faisal Masjid, Muhammad Ali	8	1
Haroon	55,56	6
Maryam, Aqsa	55,56	2
Suleman, Ali	104	1
Sara	110,111	4
Sara	130	2
Abdullah	110,111	2
Haris	121	2

Table 10 shows the *Islamic Culture using Ethical English Lexis in Book 5 PCTB.* The table shows that the Islamic lexis used in the Grade 5 English Textbook do not ensure the teaching of Islamic culture to the young students, but it does inculcate their identity among them by interacting with their Islamic Heroes that have been the part of the Islamic history. So, it was concluded that Islamic lexis strongly interpret the culture and civilization to the young students of Punjab province.

Discussion

The career education has been incorporated by many countries in the mainstream curriculum, as in Thailand, the similar practice has been done for the exposure and career preparation with a practical work approach, has been addressed at the primary school level (Barrow, 2014, also cited in Zahid, 2016). In Pakistan, especially in Punjab, the Single National Curriculum is presented in the primary school level textbooks from Grade I to V, with the similar approach to reflect the Islamic Identity and Islamic values depicted through the Arabic Language as the Islamic lexis, i.e., بسم اللہ الرَحمٰنِ الرَحِيم Bismillah (At the start of every book from Grade I-V), Allah (Sub'hanahu wa Ta'ala)سُبحَانَہٗ وَتَعَالٰی , Hazrat Muhammad رَسُولُ اللہ Rehmatullah Alaih, and many other words, which have been incorporated in the PCTB Textbo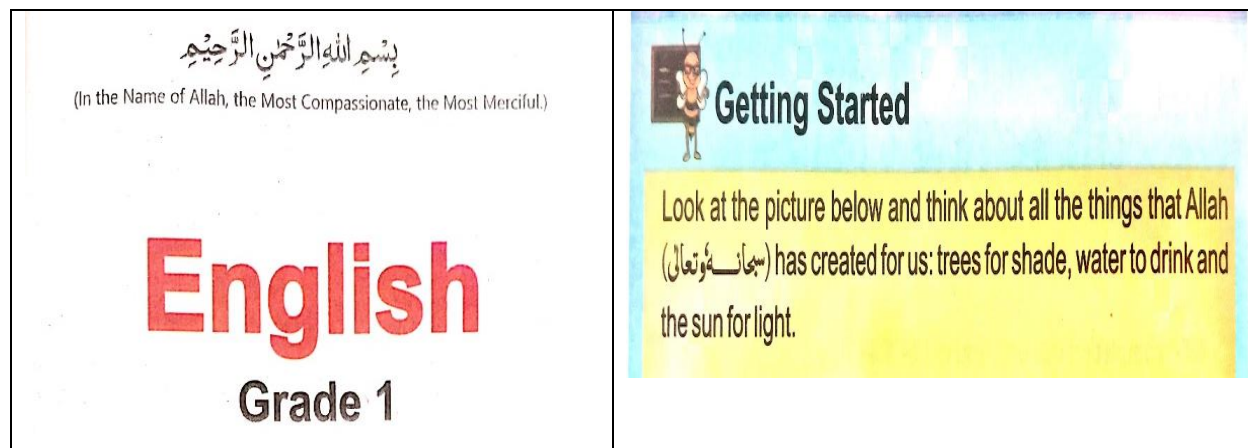oks at primary level, which addresses the very concern of the first research question as what Islamic lexical items have been used in English textbooks 1-5 by Punjab Curriculum and Textbook Board (PCTB), Lahore. The cultural, social, religious and political aspect considered by a country is reflected into the practice of its public education system that aims to teach those particular set of values which reflect their true culture and values in the form of content through the textbooks. It duly denotes what values an inhabitant should possess. This question keeps many answers in each of the responses that reflect the set of values which each society has in its routine wise practice. Similar kind of a practice is reflected by the Government of Islamic Republic of Pakistan (GoP) as claimed that "since it reflects an education system that strengthens cultural, social, and moral values" and the "majority of Pakistanis cultural values are derived from Islam" hence, "Pakistan's educational

interpositions have to be based upon the essential values addressing to their faith and religion" (Khokhar, 2021). The objective of the Government of Pakistan (GoP) is to produce 'good' citizens depicted in multifarious perspectives; similarly, the state wishes its pupils work and live in the globalized world with their united Identity and values, whereas, alternatively, the state wishes to develop the citizens, i.e., students and learners, etc., to 'good Muslims', with the practice of all Islamic moral values and teachings in their cultural, social, religious and political lives.

Fig. 1

The fig.1 above shows Islamic lexical items that have been used in English textbooks 1-5 by Punjab Curriculum and Textbook Board (PCTB), Lahore. This is not only the depiction of the usage of Islamic Lexis in the PCTB textbooks at the primary level, but it also sheds light to the very initiative by the Pakistani Govt. to reflect the Islamic identity in terms of the Arabic as well as English words to inculcate the Islamic identity in the lives of the schools' children.

The PCTB textbooks from Grade I-V focus on developing social competencies and life-skills among school children. They use multiple themes and subthemes to build simplicity, tolerance, justice, trust-handling, self-respect, self-discipline, embracing manners, and dealing with many social and religious perspectives. They also emphasize the need for need-based curriculum inculcation Islamic education through the use of Islamic lexis. Additionally, The Single National Curriculum of English Language (GoP, 2006) focuses on the learning environment of the class to enhance social and ethical development (p.119), this is the same component proposed for primary level. The books of Grade I-V show a great emphasis upon the heroic deeds and character of the Islamic Heroes as Hazrat Muhammad (SAWW) and his companions.
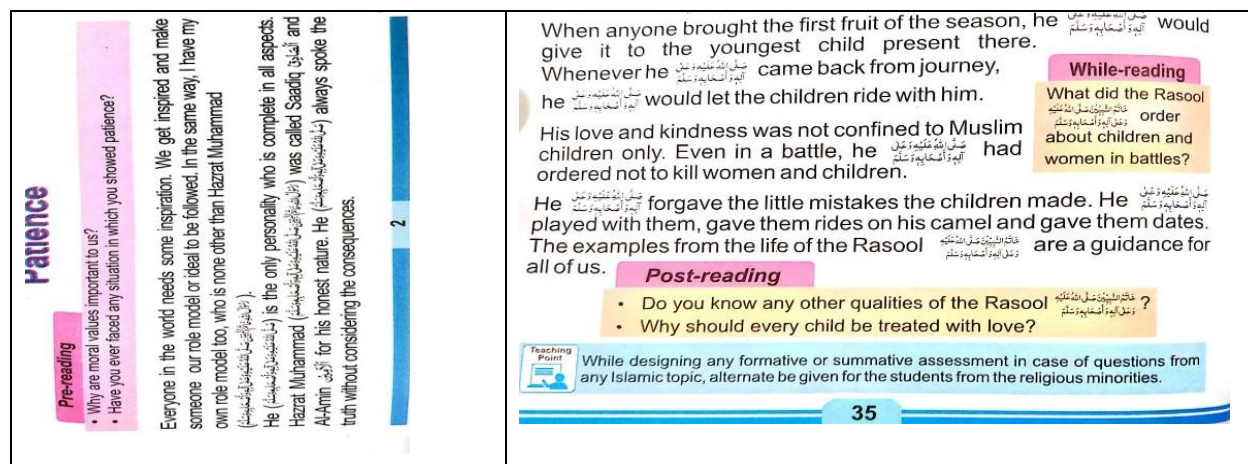

Fig. 2

In the fig.2 above, the Page 2 of the English of Grade-V, the depiction of Islamic Values in the children through their textbook, is clearly depicted. While, in the page 35, the Islamic Heroes are having been illustrated with the sacred and great Islamic character to give the students a reflection of the true character of Islamic heroes. Hence, the research question 2 was duly addressed here, as the fig. 2 shows how the Islamic values are being transformed in the children by the depiction of the Islamic Heroes character, i.e., kindness, honesty, love, affection, taking care of others, helping others in the trouble, etc.

Regarding research question 3 of the current study, in terms of emotional impact by the use of Islamic lexis in English textbooks for grades 1-5 by PCTB have on the students, In Pakistan, State schools have been providing national education to the next generation in Pakistan for 73 years (see Qazi and Shah 2019a ; Durrani and Dunne 2010 & Qazi 2020, see also Qazi, 2021); the use of Islamic lexis in Primary textbooks by the PCTB enables little learners to practice Islamic lexis through their syllabus from Grade I-V.

Conclusion

The study presented a textual analysis on the PCTB Grade 1-5 textbooks with the transfer pertinent Islamic Culture, Civilization and Values to children by teaching them the content with Islamic lexis at primary school level, which not only is limited to their primary school level, but also reflects a long-term practical inculcation of Islamic Identity and practicality in their lives after the completion of their primary education. Islamic greetings and appreciatory words galvanize the students' emotions and incline them towards Islamic acculturation. Islamic lexical items have moral solemnity and invoke a sense of Islamic identity, cultural relevance and social affinity among the young primary school children that is directly and indirectly the intention of the study as well as the very aim of the government. It engages students towards the learning activities intrinsically and being more motivated by using the Islamic lexis. Overall, the usage of Islamic lexis not only develops primary school students socially, morally, ethically, and practically but gives them a deep sense of having Muslim identity which is more significant for them as a solid reflection of their Islamic philosophy.

Limitations

The research study covers only 5 English textbooks for grades 1-5 which are part of the syllabi recommended by Punjab Curriculum and Textbook Board, Lahore. The English textbooks authorized and recommended by other textbook boards could be examined and analyzed to broaden the scope of the research.

Recommendations

1) The future research needs to be carried to extend the scope of the research in the context of Single National Curriculum (SNC).

2) The English textbooks by other textbook boards and for higher grades should be made part of research in the future to enhance the worth and rigour of the research.

3) Results can be triangulated and corroborated through self-report opinion surveys and interviews.

4) Curriculum intellectuals and scholars are invited to explore research problems related to the PCTB Single National Curriculum (SNC) Books and extend the Islamization as a prevalent and effective culture of Pakistani Education.

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