



**Majlis Ugama Islam Singapura**  
(Islamic Religious Council of Singapore)

# HANDBOOK

ASATIZAH RECOGNITION SCHEME (ARS)  
AND ISLAMIC EDUCATION CENTRES &  
PROVIDERS (IECP) REGULATION





**Majlis Ugama Islam Singapura**  
(Islamic Religious Council of Singapore)

# INTRODUCTION

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# .01

## INTRODUCTION

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“ The Scheme was established to enhance the standing of religious teachers (Asatizah) and serve as a credible source of reference for the Singapore Muslim community. ”

## BACKGROUND

The need to have some form of accreditation for religious teachers (Asatizah) in Singapore was mooted in the 1990s by senior scholars and Asatizah in Singapore Islamic Scholars & Religious Teachers Association (PERGAS). The proposal was forwarded to Islamic Religious Council of Singapore (Muis) for deliberation. In 2004, Muis formed the ARB appointing Ustaz Hj Ali bin Hj Mohamed as its first Chairman and PERGAS as its secretariat. The following year, the ARS was launched and had its first batch of voluntary registrations. The ARS was then continually reviewed and further refinements were made.

The Scheme was established to enhance the standing of religious teachers (Asatizah) and serve as a credible source of reference for the Singapore Muslim community. Recognition is granted only to qualified Islamic religious teachers and scholars who meet the minimum standards of qualification and are considered fit and proper to preach and teach Islamic religious knowledge. The application for recognition is assessed and approved by the ARB. The Board comprises senior Asatizah and is appointed by Muis for a period of three years.

Asatizah play an important role in providing the Singapore Muslim community with sound religious guidance amidst an increasingly diverse and vibrant socio-religious landscape. The community has sought greater assurance that such religious guidance should be compatible with the values that we cherish and our way of life in modern, multi-racial and multi-religious Singapore, and that our religious teachers should guard against problematic ideologies and practices. Building on an earlier initiative by the ARB that made professional development part of the ARS recognition process, Muslim community leaders have called for ARS to become mandatory for all Asatizah.

Similarly, the regulation of IECP will also help the Muslim public access information on credible IECPs, and safeguard the community against deviant or problematic ideologies and teachings.

## WHAT IS THE MANDATORY ASATIZAH RECOGNITION SCHEME (ARS) AND ISLAMIC EDUCATION CENTRES AND PROVIDERS (IECP) REGULATION?

Section 87 of the Administration Muslim Law Act (AMLA) requires:

- (1) any individual teaching Islam in Singapore; and
- (2) any provider that offers Islamic education programmes, to be registered and regulated.

The Muslim Religious School rules under Section 87 of AMLA covers the following:

- Requiring the registration of Asatizah under the ARS.
- Suspending or cancelling the ARS status of Asatizah who propagate misguided views and doctrines.
- Requiring the registration of IECP.
- Acting against errant centres or providers that employ non-ARS religious teachers to teach or which use curriculum that contravene the doctrinal parameters of the ARS Code of Ethics.

## ASATIZAH RECOGNITION BOARD (ARB)

The ARB was appointed by Muis for a period of three years. The appointment is renewable every three years. ARB's primary role is to lead and enhance Asatizah's knowledge and capabilities through CPE programmes, to design the trajectory of Asatizah's development, to formulate policies and to implement ARS initiatives.

The Board also plays a role in making decisions related to ARS applications, including granting approval, refusal, suspension and cancellation. It also serves as the governing body for ensuring that its Asatizah are subject to the ARS Code of Ethics (CoE) while guiding the Muslim community and providing Islamic instructions appropriate to the Singapore context.





# .02

## ASATIZAH RECOGNITION SCHEME (ARS)

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“ ARS applies to everyone  
teaching Islam in Singapore. ”

## WHAT CONSTITUTES ISLAMIC TEACHING?

Islamic teaching refers to the provision of Islamic instruction in any subject or field in an IECF to one or more persons who are not his or her family member or members. A “family member” here refers to one’s spouse, children, parents, in-laws, siblings, or any other individual who is related by blood or marriage and is living in the same household as the person.

## WHO DOES ARS APPLY TO?

ARS applies to everyone teaching Islam in Singapore. This includes Singapore residents, Permanent Residents, as well as those on Employment Passes for religious teaching and persons on Long-Term Visit Passes from the Immigration & Checkpoints Authority (ICA).

ARS is not applicable to foreign religious speakers as they are regulated under a different permit scheme known as the Miscellaneous Work Pass (MWP) issued by the Ministry of Manpower (MOM). Local sponsors of such religious speakers should ensure that the speakers possess formal religious qualifications before applying for the MWP.

## WHAT ARE THE REQUIREMENTS TO QUALIFY FOR ARS?

Every application will be considered on the following basis:

- The applicant is satisfactorily trained to teach at an Islamic education centre (based on the qualifications in the criteria table below).
- The applicant is a fit and proper\* person to teach at an Islamic education centre.

\*In considering whether a person is fit or proper to teach, the following will be considered:

- Any conviction for any offence involving dishonesty, moral turpitude, violence or harm to children.
- Prior suspension or cancellation of ARS.
- Any behaviour of the person that does not satisfy a standard of behaviour generally expected of a teacher at an IECP, or is otherwise disgraceful or improper.

ARS applications from graduates of Islamic Studies, whether they are graduates from local Islamic institutions of higher education, overseas, part-time or online distance learning programmes, will be reviewed and evaluated by ARB.

ARB reserves the right to call on applicants for an interview. Graduate applicants will be awarded ARS for a limited period of time (Provisional ARS) and will be channelled to attend the compulsory PCICS programmes organised by the Muis Academy as part of the full admission requirements under the ARS. Applicants who pass PCICS will receive Full ARS certification.

## **ABOUT THE POSTGRADUATE CERTIFICATE IN ISLAM IN CONTEMPORARY SOCIETIES (PCICS)**

- The PCICS is a one-year Continuing Education and Training programme for graduates from tertiary Islamic learning institutions who are applying for ARS Tier 1 (Graduate). PCICS aims to nurture a generation of confident, compassionate, and competent, professional Asatizah with the requisite knowledge and skills to provide relevant religious guidance in a highly diverse, plural and interconnected post-secular world.
- ARS applicants who are required to attend PCICS are those who have graduated with the minimum of a bachelor's degree in Islamic and Arabic Studies from November 2018 onwards. Those who already are under the ARS Associate category, wishing to upgrade to Graduate category will have to attend. They have the option to remain at the Associate category, but the teaching options will be limited.
- The programme is highly subsidised. Participants enrolling in PCICS between 2020-2023 will enjoy significant subsidies and will only be required to pay \$800 for the entire 1-year programme. This is in recognition that they would have enrolled in overseas Islamic universities without knowing that the PCICS would become a mandatory requirement.

- Participants in the programme will be given a provisional ARS recognition until the successful completion of PCICS. They are required to complete the programme within three years from the year they are granted the provisional recognition to enjoy the subsidised fees.
- Request for deferment from PCICS must be made before the end of the second instructional week of Term 1. Otherwise applicants will be expected to pay 25% of the programme fees.
- Applicants who wish to withdraw from PCICS will also have their provisional license withdrawn from ARS. They may be eligible for subsidised fees only if they re-apply within three years from the year they were granted provisional recognition.
- Those who completed the programme will be given 20 hours of CPE credit.
- For more information and to download the prospectus please go to:  
<https://go.gov.sg/pcics>

## NEW ARS POLICY AND REGULATIONS

The year 2020 marks the beginning of a new three-year cycle for ARS. Starting this year, ARB has reviewed and revised the ARS categories. At the Islamic Teachers (Asatizah) tier, there are only Fellow and Graduate categories. Associate category has been ceased. At the Quranic Teachers tier, there are only QT1 and QT2 categories and QT3 has been ceased.

The objective of this update is to allow Asatizah in both categories to enhance their capabilities in academic achievements through higher learning to face the present and future complex challenges. The change is effective as of **1 January 2020**.

Those in Associate and QT3 categories before **1 January 2020** are not affected by this change. However, Muis and ARB will continue to encourage them to further upgrade their academic skills through higher learning from time to time.

Other new regulations introduced also include:



### Detailed background-checking of every applicant

Starting from January 2020, ARS Office will conduct background checks on every new ARS applicant. This is to ensure that all applicants are not involved in any form of misconduct before their applications are approved. This process may take up to six months. A one-year extendable provisional certificate will be issued should the process exceed six months, with the condition of completing the compulsory Code of Ethics. The provisional certificate is not applicable to ARP candidates.



### **Requirement for Graduate Asatizah**

Starting from January 2020, all dakwah duties and activities conducted by Muis and the organisations under its umbrella, like mosques, madrasahs and agencies offering religious services, are required to acquire Asatizah from Graduate category in order to carry out the following duties:

1. Sermons and religious talks
2. Mosque Religious Officers (MRO)
3. Youth Development Officers (YDO)
4. Social Development Officers (SDO)
5. Full-time Madrasah Teachers
6. Syariah Court (SYC) and Registry of Muslim Marriages (ROMM)
7. Mutawwif

*\*Should the job description of YDO and SDO includes religious duties i.e. teaching in religious classes and delivering sermon, the position must be held by ARS-certified Asatizah T1 Graduate.*



### **CPE credit hours accumulation for Quranic Teachers**

Quranic Teachers are required to accumulate 15 CPE credit hours (including the compulsory Code of Ethics seminar) across the three-year cycle of recognition (2020-2022).



### **CPE credit hours accumulation for Work Permit holders**

Work Permit and Employment Pass holders are required to fulfil the 20 CPE credit hours requirement (including the compulsory Code of Ethics seminar) during their recognition period. (The expiry date of their ARS recognition is pegged to their work permit expiration).



### **Asatizah Reintegration Programme (ARP)**

Islamic or Quranic Teachers who have had their recognition suspended, cancelled or rejected due to contravention of the Code of Ethics may be reconsidered and accepted back into the system. They will be eligible for recognition that will allow them to resume teaching activities based on the level and category they receive upon completing the ARP.

This programme seeks to give Asatizah who have completed the programme, a second chance at serving the community. It is a programme that is crafted based on research, using the professional rehabilitation approach and counselling support. It aims to change and improve one's personality, religious understanding and identity by following the programme's various activities.

*\*CPE accumulation for Tier 1 (Islamic Teachers) remains unchanged at 30 CPE credit hours.*

Those who are channelled to attend this programme will undergo many processes including:

- Pre-assessment: This process will be led by a professional counsellor.
- Conference Case: ARB and the counsellor will determine the suitable approach based on the frequency of the programme set for the individual.
- Mentor: This process, also called şuhbah will be led by senior Asatizah who will guide the participant through the intellectual and spiritual aspects.
- Counselling.
- Community Assimilation: They will be monitored for a year and are required to accumulate at least 15 CPE credit hours.

DURATION OF ARP				
		Minor (< 6 months)	Serious (3-6 months)	Severe (7-9 months)
Before re-registration	Mentoring (şuhbah)	2 – 3 sessions	3 - 5 sessions (per year)	4 - 6 sessions (per year)
	Behavioural Therapy	2 – 3 sessions	3 - 5 sessions (per year)	4 - 6 sessions (per year)
After Re-registration within probation period	Community Assimilation	5 - 7 CPE hours to be determined by ARB	10 – 15 CPE hours to be determined by ARB	15 – 20 CPE hours to be determined by ARB
	<b>Ethical Misconduct:</b>		<b>Problematic Ideology:</b>	
	<p><b>Minor:</b> Any act of conduct deemed by ARB to be inappropriate of an Asatizah in contravention of ARS Code of Ethics.</p> <p><b>Serious:</b> Any act which brings the Asatizah fraternity into disrepute, but does not lead to prosecution.</p> <p><b>Severe:</b> Any act or crime which leads to prosecution or any act which contradicts any expressed religious prohibitions.</p>		<p><b>Minor:</b> Insinuate disapproval of other Islamic sects/ groups.</p> <p><b>Serious:</b> Expressly condemn beliefs &amp; practices of different Islamic orientations or expressly discourage dialogue &amp; cooperation with other faiths.</p> <p><b>Severe:</b> Denouncing other Islamic groups/ sects as non-Muslims (takfir), using hate speech or making derogatory remarks about others.</p>	



## Teaching Standards for Islamic Teachers (Asatizah) and Quranic Teachers

ARS consists of two tiers: (1) Islamic Teachers (Asatizah) and (2) Quranic Teachers. For more details on the various categories within each tier and the criteria and requirements, please refer to the table below:

TIER	CATEGORY	CRITERIA	CPE REQUIREMENT	TEACHING STANDARDS	SCOPE OF TEACHING
ISLAMIC TEACHERS (ASATIZAH)	FELLOW	<ul style="list-style-type: none"> <li>Special category in recognition of the significant contribution, knowledge, dakwah activities to the community.</li> <li>Status of fellow is conferred based on nominations only.</li> </ul>	Exempted	All subjects in the field of Islamic Studies based on their qualification, capability and expertise (for all levels – Foundation to Advanced).	Allowed to teach at all institutions including public spaces.
	GRADUATE	<ul style="list-style-type: none"> <li>Degree in Islamic Studies from recognised institutions of higher learning.</li> <li>Minimum Arab Language competency of GCE 'A' Level or equivalent.</li> <li>Pass Interview</li> <li>Pass PCICS</li> </ul>	30 CPE credit hours	All subjects in the field of Islamic Studies based on their qualification, capability and expertise (for all levels – Foundation to Advanced).	Allowed to teach at all institutions including public spaces to: <ul style="list-style-type: none"> <li>deliver religious talks</li> <li>deliver sermons</li> </ul>
QURANIC TEACHERS	QT1	<ul style="list-style-type: none"> <li>Diploma in Islamic Studies or Al-Quran from institutions of higher learning (recognised in whitelist).</li> <li>Minimum Arab Language competency of GCE 'A' Level or equivalent.</li> <li>Pass Interview</li> </ul>	15 CPE credit hours	<ul style="list-style-type: none"> <li>Al-Quran and basic Fardhu 'Ain based on AQIL curriculum</li> <li>aLIVE Madrasah (Kids-Teens)</li> <li>IRK based on GCE 'O' syllabus</li> </ul>	Allowed to teach in classes, deliver talks based on the teaching standards set. <ul style="list-style-type: none"> <li>Not allowed to:               <ul style="list-style-type: none"> <li>deliver sermons</li> <li>deliver general religious talks</li> </ul> </li> </ul>
	QT2	<ul style="list-style-type: none"> <li>Certificates in Islamic Studies or Al-Quran.</li> <li>Pass Interview</li> </ul> <p><i>*Applicant is required to submit a copy of his/her Certificate of Completion from structured programmes on Certificate in Islamic Studies and/or Certificate in Quranic Studies which qualify him/her to pursue Pre-Diploma studies. Certificates of attendance will not be accepted.</i></p>	15 CPE credit hours	QT2 is divided into two: <ol style="list-style-type: none"> <li>Those teaching Fardhu 'Ain:               <ul style="list-style-type: none"> <li>aLIVE Madrasah (Kids) or equivalent.</li> </ul> </li> <li>Those teaching Al-Quran:               <ul style="list-style-type: none"> <li>Al-Quran (Tajwid, Tilawah) and basic Fardhu 'Ain</li> <li>This includes AQIL curriculum or equivalent.</li> </ul> </li> </ol>	<ul style="list-style-type: none"> <li>Allowed to teach in classes only</li> <li>Not allowed to:               <ul style="list-style-type: none"> <li>teach in public spaces</li> <li>deliver sermons</li> <li>deliver general religious talks</li> </ul> </li> </ul>

Note: The teaching standard for QT3 is limited to recitation of Al-Quran, Tajwid, Tilawah and Quranic Reading Methodologies i.e. Iqra' and Qiraati.

Applicants in any of the categories above may be required to attend an interview before their registration is accepted under the ARS.

## WHAT IS CONTINUOUS PROFESSIONAL EDUCATION (CPE)?

CPE is a training scheme to enhance the professionalism of ARS Asatizah. ARS Asatizah will need to fulfil a minimum number of credit hours within three years through participation in recognised professional development programmes for their ARS recognition to be renewed.

### **The CPE aims to fulfil the following objectives:**

- Continuously enhance Asatizah's knowledge and skills;
- Keep Asatizah abreast of emerging trends and developments both regionally and internationally as well as of their impact on the community's socio-religious life; and
- Enable Asatizah to deliver and provide religious guidance which is relevant and suited for Singapore's context.

### **The CPE requirements vary according to the two tiers – Islamic Teacher (Asatizah) or Quranic Teacher:**

- Islamic Teacher: 30 CPE credit hours in three years.
- Quranic Teacher: 15 CPE credit hours in three years.

### **Distribution of CPE credit hours**

With the introduction of the Career and Competency Framework for the Religious Sector (CCF), Muis will be reviewing the positioning of skills and competencies within the CPE framework. More details have been announced in Q4 2020. While the review is ongoing, we will continue to recognise up to 40% of CPE credit hours for skills-related training and other relevant training not from the CPE Calendar. We will also include some recommended skills training into a separate section of the CPE Calendar.

### **CPE Exemptions**

The following may be exempted from the CPE requirements:

- Full-time students in undergraduate or post-graduate Islamic Studies programmes (required to produce letter of acceptance from university);
- Those aged 65 years and above;
- Those with long-term medical treatment (with official hospital documentation); or
- Any other reason deemed fit by the ARB.

Asatizah who wish to seek CPE exemption are required to submit the relevant documents to [ARS@muis.gov.sg](mailto:ARS@muis.gov.sg).

Asatizah who wish to view their CPE accumulation may do so via [www.ars.sg](http://www.ars.sg) or scan the QR Code.



## HOW DO I REGISTER?

Applications to be registered under ARS can be made online via [www.ars.sg](http://www.ars.sg).

Applicants are required to upload the following documents:

- Latest passport-sized photo.
- Copy of NRIC/ passport/ work permit.
- Relevant certificates and transcripts of all religious qualifications with 'certified true copy' verification seal.

### **Assessment Process**

ARB will only assess applications with complete supporting documents. The assessment process and background checks may take up to six months before the application is approved. Applicants will be notified of the outcome should there be no further information required.

ARB has the rights to conduct interview sessions for all applicants.

Successful applicants will receive the ARS certificate. Provisional recognition may also be granted based on the applicant's eligibility. The applicant will be officially informed of the outcome.

The name of every successful Islamic Teacher (Asatizah) or Quranic Teacher will be listed in the ARS directory at [www.ars.sg](http://www.ars.sg).

The grounds of decision for refusal, suspension or cancellation of an ARS registration are spelt out in the Muslim Religious Schools rules under Section 87 of AMLA.

Any appeals against the decision of the ARB on the registration of any applicant should be lodged with the Minister-in-Charge of Muslim Affairs (please see page 29 for details of appeal process).

“ ARB will only assess applications with complete supporting documents. ”

## UPDATING OF PERSONAL PARTICULARS

All Islamic and Quranic Teachers registered under the ARS are required to update the ARS Office and Secretariat when there is a change in their personal particulars. This will enable the ARS Office and Secretariat to contact and communicate important information related to ARS.

There has been cases where several Islamic and Quranic Teachers were uncontactable. They did not inform the ARS Office and Secretariat that they had a new home address, email address or mobile number. Therefore, to facilitate the process of updating particulars, Asatizah may do so at the following website [www.ars.sg](http://www.ars.sg) or scan the QR Code.



# .03

## ISLAMIC EDUCATION CENTRES AND PROVIDERS (IECP)

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“ Anyone or any entity who wishes to conduct an Islamic education centre or be an Islamic education provider must apply to Muis to register of the centre/ provider. ”

## WHAT CONSTITUTES AN ISLAMIC EDUCATION CENTRE AND PROVIDER (IECP)?

An IECP refers to a provider offering religious instruction to non-family members on a habitual basis. This includes conducting religious classes at the following premises:

- Mosques
- Madrasahs
- Private Islamic education centres
- Muslim community organisations
- Private rented spaces
- Residences

## WHAT ARE THE REGISTRATION REQUIREMENTS?

Anyone or any entity who wishes to start an Islamic education centre or become an Islamic education provider must apply to Muis to register the centre/ provider.

For registration, proprietors of IECP are required to submit the following:

- Curriculum and learning materials
- List of teachers employed by the IECP

IECPs are required to employ only Islamic teachers (Asatizah) or Quranic teachers who are registered under ARS and to ensure that the curriculum, learning materials and teachers employed comply with the ARS Code of Ethics (refer to page 32).

## IECP REGISTRATION FRAMEWORK

### Application Process for New and Existing IECPs

All IECPs must appoint a manager to be a liaison with Muis. It is preferable that this person is the highest authority within the IECP (e.g. Mudir/ Head of Centre).

For IECPs with more than one branch, each branch is required to register individually.

All applications should be made online via [www.ars.sg](http://www.ars.sg).

Approval of registration will be made within two months if no additional information is required. Existing IECs (established before 1 January 2017) may continue to run their centres while registration is being processed. New IECs will need to seek Muis' approval before publicising their courses and taking in students. The period of registration validity is three years.

An IEC registered under Muis is also encouraged to register as either a business/ company business/ company with the Accounting & Corporate Regulatory Authority (ACRA), or a society with the Registry of Societies (ROS) before registering with Muis.

Those already registered with ACRA or ROS are expected to update their key business/ activity as providers of religious education.

The IEC must ensure that its registered name is the same one registered under the Companies Act (Cap. 50) or the Societies Act (Cap. 311).

#### Renewal and Updates

Upon expiry of the registration period, IECs are required to renew their registration. Renewal application for IEC should be completed three months before the expiry date.

Registered IECs are required to submit annual updates to Muis on every 31<sup>st</sup> March of the year. The annual updates should comprise, but are not limited to, the following information:

- New classes offered.
- Enrolment figures.
- Any changes in teacher deployment (e.g. new teachers).

This can be done via [www.ars.sg](http://www.ars.sg) or scan the QR Code.



Muis must also be informed of the following:

- Closure of the IECF at least two months in advance.
- Change of address within 14 days after relocation.
- Change of company name within 14 days of change.

### **Assessment of Curriculum and Learning Materials**

The IECFs must ensure that the course content and all learning and teaching materials comply with the ARS Code of Ethics.

The curriculum will be assessed based on the information submitted by the IECF. This covers the following:

- Lesson format (regular class/ seminar/ home-based)
- Level taught (e.g. primary school, secondary school, adults)
- Teaching materials used
- Programme outcomes
- Reference materials

### **Assessment of Asatizah in IECF**

IECFs must ensure that Asatizah deployed (full-time or part-time) are registered under ARS.

### **Visits to IECF Centres**

This is a new initiative implemented by the ARS Office. This initiative hopes to give both Muis officers and IECF proprietors a platform to exchange information and understand their roles.

### **Investigation**

Investigation will be undertaken by Muis where necessary. IECF proprietors may be required to submit further information or be interviewed.

Any non-compliance with the conditions of registration under the Muslim Religious School Rules Section 87 of AMLA are grounds for:

- Refusal of registration
- Reduction in registration validity period (e.g. renewal required within one year)
- Suspension
- Cancellation

However, a remediation process will be undertaken prior to any action being taken on the proprietors of the IECF. Non-compliance to remedial measures will be liable to be penalties spelled out in Muslim Religious School Rules under Section 87 of AMLA.

## **ISLAMIC CENTRES AND PROVIDERS REGISTERED UNDER MUIS**

IECPs which are registered under Muis will be listed on the ARS website at [www.ars.sg](http://www.ars.sg). Any IECF which has been suspended or cancelled will be removed from the directory.

Upon approval of IECF registration, each centre and provider will be given an IECF certificate issued by Muis. This certificate acts as a proof that this particular branch or provider has been approved and registered under Muis.

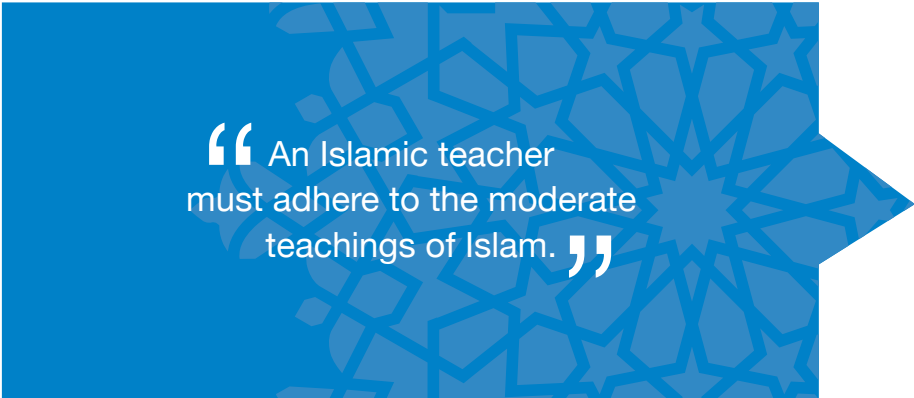
Successful applicants will be informed to collect the IECF certificate(s) at Muis. The certificate must be displayed in a position/ location that will be clearly visible at each branch. It is the responsibility of the Manager of each branch or provider to ensure that the IECF certificate renewal application is submitted three months before its expiry date.



# .04

## OTHER INFORMATION APPLICABLE TO ARS AND IECP REGULATION

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“ An Islamic teacher  
must adhere to the moderate  
teachings of Islam. ”

## APPEALS AND PENALTIES

### Making an Appeal

This section sets out the procedures for appeal that can be made by Asatizah or the proprietor of an IECP against the decisions of the ARB or Muis, pertaining to their registration. All appeals shall be directed to the Minister-in-Charge of Muslim Affairs and are to be submitted within 14 days of the date of the Grounds of Decision provided by the ARB or Muis on the suspension or cancellation of the registration status. The Minister's decision is final. All appeals shall be sent to:

#### Minister-in-charge of Muslim Affairs

c/o Ministry of Social and Family Development  
MSF Building  
512 Thomson Road, #10-00, Singapore 298136

Asatizah or IECP proprietors will not be disadvantaged as a result of making an appeal. However, if it is later discovered that an appeal was frivolous, malicious or vexatious, the Minister may consider rejecting the appeal. This may include:

- appeals which are harassing the ARB or Muis, or repetitive;
- insistence on pursuing non-meritorious appeals and/or unrealistic or unreasonable outcomes;
- appeals which are designed to cause disruption to the harmony or security of the state; and
- demands for redress which lack any serious purpose or value.

## **Right of Appeal**

Appeals may be made arising from the following cases:

- Failure to register within the stipulated time period (31st March 2017);
- Rejection of ARS or IECP registration;
- Suspension or cancellation of ARS or IECP registration, due to:
  - ─ failure to fulfil the stipulated CPE credit hours within time period of renewal (for ARS);
  - ─ violation of Code of Ethics as decided by ARB or Muis; and
  - ─ failure to employ only ARS teachers (for IECP).

## **Responsibilities of Appellant**

Asatizah or proprietors of IECP who wish to appeal against the decision of the ARB or Muis are responsible for compiling documentation in support of their appeal. They should ensure that all relevant evidence which they wish to be considered are submitted with their application, as appeals will be considered based on the evidence submitted. ARB or Muis will not gather evidence on their behalf. Failure to observe these requirements within the stipulated period may lead to suspension and cancellation of registration of ARS or IECP if deemed fit by the Minister.

## **Penalties**

Proprietors of IECP are liable to be penalised under Muslim Religious School Rules Section 87 of AMLA, with not more than a fine of \$2,000 or 12-months imprisonment, for the following contraventions:

- failure to register IECP with Muis
- failure to comply with requirements to:
  - ─ employ only ARS registered Asatizah
  - ─ allocate Islamic teachers (Asatizah)/Quranic teachers for the appropriate levels of teaching under the ARS
  - ─ comply with Muis' order to avoid employing specific Asatizah whose ARS has been suspended or cancelled
- failure to take remedial measures ordered by Muis for registration of IECP
- obstructing, hindering or refusing to comply with the requirements for the purposes of inspection of IECP, requisition of information by Muis, or the order for attendance at Muis to provide information
- provision of false information

# CODE OF ETHICS FOR THE PROVISION OF ISLAMIC INSTRUCTION

## A. AN ISLAMIC TEACHER OR A QURANIC TEACHER MUST



adhere to the moderate teachings of Islam;



exhibit a sound grasp of religious knowledge while being mindful of contextual considerations in the interpretation of religious teachings;



always act in ways that retain the trust and confidence the Muslim community in Singapore has towards religious teachers, and that does not bring the profession into disrepute;



recognise that there are diverse opinions and schools of thought in Islam, and may choose to adopt and teach any of these so long as this is not likely to be prejudicial to the maintenance of harmony between different religious or racial groups or to cause public disorder;



be guided in matters of religious doctrine by the rulings of the Legal (Fatwa) Committee.

## B. AN ISLAMIC TEACHER OR A QURANIC TEACHER MUST NOT



state that any opinion concerning Islam, or any practice of Islam is deviant or unacceptable unless the Legal (Fatwa) Committee has pronounced it to be so in a ruling;



do anything that directly or indirectly denigrates any racial or religious group, or that is likely to be prejudicial to the maintenance of harmony between different religious or racial groups or to cause public disorder;



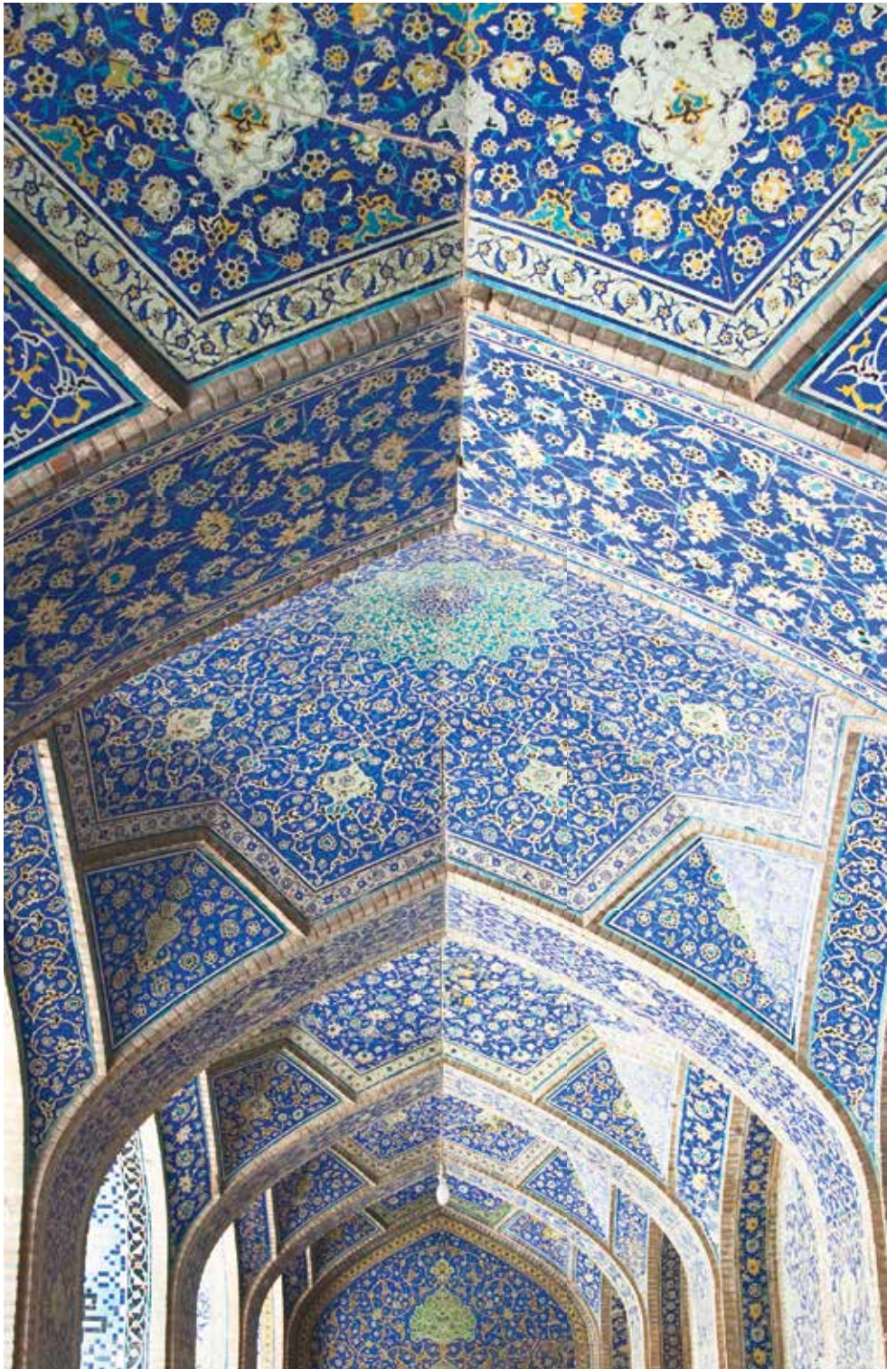
advocate any idea that is likely to encourage extremism or violence, whether directly or indirectly.

## A. AN ISLAMIC TEACHER OR A QURANIC TEACHER MUST

### 1. ADHERE TO THE MODERATE TEACHINGS OF ISLAM

- 1.1 The moderate teachings of Islam constitute the middle and balanced path between the two extremes of excesses (Ifrath) and negligence (Tafrith). To avoid these extremes, one needs to keep to the teachings and practices of Islam as espoused by the majority of experts in the Islamic sciences collectively known as the Ahlus Sunnah wa al-Jama'ah.
- 1.2 The teachings on Islamic creed (Aqīdah) should be derived from established schools within the Ahlus Sunnah wa al-Jama'ah, including the schools of Abu Al-Ḥasan Al-Asy'ari and Abu Mansur Al-Maturidi and others from the earlier Muslim traditions (Sālaf).
- 1.3 The teachings on Islamic practices (Fiqh) should be derived from established schools (Mazāhib Fiqhiyyah) within the Ahlus Sunnah wa al-Jama'ah, including the Hanafi, Maliki, Shafi'i, Hanbali schools, and the views of mujtahid scholars who are recognised by the majority (Jumhur) of the Ahlus Sunnah wa al-Jama'ah which are acceptable for practice by Muslims in Singapore.
- 1.4 The teachings on Islamic spirituality (as defined by the concept of iḥsān) should be derived from established practices within the Ahlus Sunnah wa al-Jama'ah, including the teachings of tariqah and Tasawwuf that do not conflict with the tenets of Islamic creed.
- 1.5 The moderate teachings of Islam also require that there is no coercion nor compulsion in religion.





## **2. EXHIBIT A SOUND GRASP OF RELIGIOUS KNOWLEDGE WHILE BEING MINDFUL OF CONTEXTUAL CONSIDERATIONS IN THE INTERPRETATION OF RELIGIOUS TEACHINGS**

- 2.1** The teachings of Islam should only be derived from credible and trusted sources and presented to learners when there is a sound understanding and interpretation of these sources. As such, any Islamic teaching must be placed within the broader framework of Islamic thought as derived from various sciences such as Uloom al-Hadith, Uloom Al-Quran, Usul al-Fiqh, al-Fiqh al-Muqaran, al-Qawa'id al-Fiqhiyyah and Maqasid al-Shari'ah (objectives of Islamic law).
- 2.2** A key requirement in interpreting sources is to take into account the context(s) in which these sources are understood. The positions and views taken by past scholars are closely related and can only be appropriately understood if set in the context of their time and environment. For the purposes of teaching Islam in Singapore, it is necessary to take into account the multi-cultural and multi-religious Singaporean society, in a secular and democratic system of government and legal system.

## **3. ALWAYS ACT IN WAYS THAT RETAIN THE TRUST AND CONFIDENCE THE MUSLIMS COMMUNITY IN SINGAPORE HAS TOWARDS RELIGIOUS TEACHERS, AND THAT DOES NOT BRING THE PROFESSION INTO DISREPUTE**

- 3.1** The position of teaching Islam and the Quran is a trust given by the Muslim community that must be respected by the teaching fraternity. As such, an Islamic teacher and a Quranic teacher should strive to maintain high moral standards and noble conduct in dealings with society and comply with Islamic etiquette in all public matters. This includes avoiding public displays and expressions of contempt towards members of the same profession because of different views on religious matters. In the reproduction of teaching materials, plagiarism must be avoided.
- 3.2** Laws and regulations pertaining to finance and trust must not be violated. Any dealings and involvements, whether private or public, that may lead to a conflict of interest, must be avoided. This may include promoting and/or carrying out a private business activity whilst teaching in a public institution such as a mosque, or carrying out all forms of unauthorised activities, including promoting a charity or donation drive whether for personal or commercial benefit.

#### **4. RECOGNISE THAT THERE ARE DIVERSE OPINIONS AND SCHOOLS OF THOUGHT IN ISLAM, AND MAY CHOOSE TO ADOPT AND TEACH ANY OF THESE SO LONG AS THIS IS NOT LIKELY TO BE PREJUDICIAL TO THE MAINTENANCE OF HARMONY BETWEEN DIFFERENT RELIGIOUS OR RACIAL GROUPS OR TO CAUSE PUBLIC DISORDER**

- 4.1** Diversity in creation is part of God's divine plan. This diversity also leads to inevitable differences (Ikhtilaf) in religious views concerning substantive matters (Furu'iyyah in religion, especially on matters with disputable status in its authority and meanings (Nas Zanni al-Thubut wa al-Dalalah). Such matters are open to interpretations which can be responsibly done using established religious methodologies (Manhaj Shar'i) in Istidlal and in the deduction of laws (Istinbath).
- 4.2** The plurality of views reflects the nature of differences in Fiqh, and thus should not be made into a source of conflict in society. In dealing with differences, an Islamic teacher and a Quranic teacher should observe the etiquette of discussion (Adab al-Ikhtilaf) at all times. Accordingly, one should not claim one's views as the sole truth and/or one's group as the 'saved sect' and claiming the views of others as misguided and deviant, using terms such as bid'ah, shirk or kufr, as such accusations will only lead to disharmony and division in the community.

#### **5. BE GUIDED IN MATTERS OF RELIGIOUS DOCTRINE BY THE RULINGS OF THE LEGAL (FATWA) COMMITTEE**

- 5.1** In the context of Singapore, the practice and regulations on Islam are determined by the provisions of the Administration of Muslim Law Act (AMLA). Under the AMLA, the Legal (Fatwa) Committee is the only official body to rule on points of Muslim law in Singapore. Accordingly, the religious positions (fatwas) of the Committee must be respected. Religious positions from other sources (including those that originate from foreign fatwa bodies) which conflict with the fatwas from the Legal (Fatwa) Committee should not be privileged.

## **B. AN ISLAMIC TEACHER OR A QURANIC TEACHER MUST NOT**

### **1. STATE THAT ANY OPINION CONCERNING ISLAM OR ANY PRACTICE OF ISLAM IS DEVIANT OR UNACCEPTABLE UNLESS THE LEGAL COMMITTEE HAS PRONOUNCED IT TO BE SO IN A RULING**

- 1.1** A general guide on the diversity of sects and schools of thought within Islam is the Amman Message, which is endorsed by senior religious figures and scholars in the Muslim world. Additionally, the Legal (Fatwa) Committee may issue rulings on specific teachings and/or groups and make declarations on whether these teachings and/or groups are unacceptable or deviant. An Islamic teacher and a Quranic teacher should not label any teaching and/or sect as unacceptable and/or deviant contrary to the Amman Message or the rulings of the Legal (Fatwa) Committee.

### **2. DO ANYTHING THAT DIRECTLY OR INDIRECTLY DENIGRATES ANY RACIAL OR RELIGIOUS GROUP, OR THAT IS LIKELY TO BE PREJUDICIAL TO THE MAINTENANCE OF HARMONY BETWEEN DIFFERENT RELIGIOUS OR RACIAL GROUPS OR TO CAUSE PUBLIC DISORDER**

- 2.1** Islam calls for a respectful and honourable engagement with other groups and communities with the aim of achieving the common good for societies. This is despite differences in creed, colour and race. In this regard, any act that would incite hatred is not allowed and therefore should not be tolerated. An Islamic teacher and a Quranic teacher should not call for a denigration of any racial or religious group as this is against the teachings of Islam and the life of the Prophet Muhammad, peace be upon him. Instead, the peaceful teachings of Islam, especially those that encourage the building of close and respectful ties between Muslims and non-Muslims must be emphasised. An Islamic teacher and a Quranic teacher should also be aware that inaccurate and irresponsible interpretations and understanding of Islamic texts may lead to the adoption of derogatory and hurtful references to non-Muslims. This must be avoided at all times.

### **3. ADVOCATE ANY IDEA THAT IS LIKELY TO ENCOURAGE EXTREMISM OR VIOLENCE, WHETHER DIRECTLY OR INDIRECTLY**

- 3.1** There are contemporary forms of extremism in practising religion which conflict with the objectives, norms ('Aadah) and traditions of Islam. Misguided interpretations of religious texts may lead to a burdensome observance of religious teachings and the prohibition of lawful things, such as working and serving as active members of the society one lives in.
- 3.2** Under the guise of worship, one should also be mindful of political views that are confused with religious positions. Such views use religious texts and arguments to call Muslims to rebel against a non-Muslim or secular state and use derogatory and inflammatory labels and references to Muslims who live in, and serve such a state. These views are associated with extremist groups with political agendas, some of which may legitimise the use of violence to achieve their political ends. An Islamic teacher and a Quranic teacher should neither advocate any such idea nor use and teach religious texts that may contribute to the formation of such idea.



## ANNEX A

### LIST OF ABBREVIATIONS

ARS	Asatizah Recognition Scheme
ARB	Asatizah Recognition Board
CPE	Continuous Professional Education
IECP	Islamic Education Centres & Providers
ARP	Asatizah Reintegration Programme
PCICS	Postgraduate Certificate in Islam In Contemporary Societies
AMLA	Administration of Muslim Law Act
CoE	Code of Ethics
ICA	Immigration & Checkpoints Authority
MOM	Ministry of Manpower
MWP	Miscellaneous Work Pass
MRO	Mosque Religious Officer
YDO	Youth Development Officer
SDO	Social Development Officer
SYC	Syariah Court
ROMM	Registry of Muslim Marriages
ACRA	Accounting and Corporate Regulatory Authority
ROS	Registry of Societies
CCF	Career and Competency Framework

## **ANNEX B**

No. S 730

# **ADMINISTRATION OF MUSLIM LAW ACT (CHAPTER 3)**

## **ADMINISTRATION OF MUSLIM LAW (MUSLIM RELIGIOUS SCHOOLS)**

### **RULES 2016 ARRANGEMENT OF RULES**

First published in the Government Gazette, Electronic Edition, on 30th December 2016 at 5:00 pm.

#### **PART 1 - PRELIMINARY**

##### **RULE**

1. Citation and commencement
2. Definitions
3. Fit and proper criterion
4. Code of Ethics

#### **PART 2 - REGISTRATION OF MUSLIM RELIGIOUS SCHOOLS**

5. Muslim religious schools must be registered
6. Application for registration
7. Grant of application
8. Refusal of application
9. Conditions of registration
10. Renewal of registration
11. Cancellation of registration, etc.
12. Register of Registered Muslim Religious Schools
13. Publication of list of registered Muslim religious schools, etc.
14. Teaching staff of registered Muslim religious schools
15. Majlis may direct remedial measures

#### **PART 3 - RECOGNITION OF ISLAMIC TEACHERS AND QURANIC TEACHERS**

16. Application to Majlis for recognition
17. Recognition of applicant
18. Grounds for refusal to recognise applicant
19. Conditions of recognition
20. Renewal of recognition
21. Professional development requirement
22. Suspension or cancellation of recognition
23. Publication of list of recognised Islamic teachers and Quranic teachers, etc.

## PART 4 - MISCELLANEOUS

24. Inspection of Muslim religious school
  25. Requisition for information
  26. Power to require attendance to give information
  27. Provision of false information
  28. Transitional provisions The Schedule
- 

In exercise of the powers conferred by section 87(9) of the Administration of Muslim Law Act, the Majlis Ugama Islam, Singapura, with the approval of Dr Yaacob Ibrahim, who is charged with the responsibility for the portfolio of the Minister for Culture, Community and Youth as regards Muslim affairs, makes the following Rules:

## PART 1

### PRELIMINARY

#### 1. Citation and commencement

These Rules are the Administration of Muslim Law (Muslim Religious Schools) Rules 2016 and come into operation on 1 January 2017.

#### 2. Definitions

In these Rules, unless the context otherwise requires —

“basic Islamic instruction” means the teaching of Quranic recitation, Quranic literacy, tajwid (rules of recitation) or fardh ‘ain (basic knowledge of Islamic creed and practice);

“family member”, in relation to an individual, means any of the following relations of the individual:

- (a) a spouse;
- (b) a child, including an adopted child or a stepchild;
- (c) a parent;
- (d) a father-in-law or mother-in-law;
- (e) a sibling;
- (f) any other individual who is related by blood or marriage to, and who is living in the same household as, the individual;

“Islamic teacher” means an individual who provides in a Muslim religious school Islamic instruction in any subject or field to one or more students none of whom are family members of the individual;

“proprietor”, in relation to a Muslim religious school, means the person conducting the school or, if there is more than one such person —

- (a) all of them, in the case of rules 7(2)(e), 9(1) (except sub-paragraph (b)(i)), 10(1), 11(4), (5) and (6), 15 and 28(1)(b); or
- (b) all or any of them, in the case of any other provision;

“Quranic teacher” means an individual who provides in a Muslim religious school only basic Islamic instruction to one or more students none of whom are family members of that individual;

“recognised Islamic teacher” means an individual who is recognised as a recognised Islamic teacher under rule 17, subject to rule 22(9);

“recognised Quranic teacher” means an individual who is recognised as a recognised Quranic teacher under rule 17, subject to rule 22(9);

“registered Muslim religious school” means a Muslim religious school that is registered under rule 7, subject to rule 11.

### **3. Fit and proper criterion**

- (1) In determining, for the purposes of rules 7(2)(e), whether a person is a fit and proper person to conduct a Muslim religious school, the Majlis —
  - (a) must take into account any conviction (whether in Singapore or elsewhere) of the person for any offence involving dishonesty, moral turpitude, violence or harm to children; and
  - (b) may take into account any other matter it considers relevant.
- (2) In determining, for the purposes of rule 17(2)(b) (including that provision as applied under rules 20(1)(a) and 22(2)(b)), whether an individual is a fit and proper individual to teach at a Muslim religious school, the Majlis —
  - (a) must take into account —
    - (i) any conviction (whether in Singapore or elsewhere) of the individual for any offence involving dishonesty, moral turpitude, violence or harm to children;
    - (ii) if the individual is or has been recognised as a recognised Islamic teacher or recognised Quranic teacher, whether the recognition has been suspended or cancelled; and
    - (iii) any behaviour of the individual that does not satisfy a standard of behaviour generally expected of a teacher at a Muslim religious school, or is otherwise disgraceful or improper; and
  - (b) may take into account any other matter it considers relevant.

4. Code of Ethics

- (1) In these Rules, "Code of Ethics" means the Code of Ethics for the Provision of Islamic Instruction set out in the Schedule.
- (2) The Majlis may issue explanations for the provisions of the Code of Ethics, in such form and manner as it considers appropriate, to all recognised Islamic teachers and recognised Quranic teachers.

## **PART 2**

### **REGISTRATION OF MUSLIM RELIGIOUS SCHOOLS**

#### **Muslim religious schools must be registered**

5. - (1) A person must not conduct a Muslim religious school unless it is registered by the Majlis.
- (2) A person who contravenes paragraph (1) shall be guilty of an offence and shall be liable on conviction to a fine not exceeding \$2,000 or to imprisonment for a term not exceeding 12 months or to both.

#### **Application for registration**

6. - (1) A person who wishes to conduct a Muslim religious school must apply to the Majlis to register the school in such form and manner as the Majlis determines.
- (2) The Majlis may require the applicant to furnish such information and documents as the Majlis considers necessary for the purpose of considering the application.

#### **Grant of application**

7. - (1) The Majlis may, after considering an application under rule 6 and after making such inquiry as it may consider necessary, and if satisfied that the requirements for registration are met, register the Muslim religious school.
- (2) The requirements for registration are as follows:
  - (a) the curriculum offered by the school (including the framework and the principles on which the curriculum is based) meets the curriculum requirements specified by the Majlis;
  - (b) the learning materials of the school meet the requirements for learning materials specified by the Majlis;
  - (c) the school has appropriate policies, facilities and equipment for —
    - (i) the curriculum offered by it; and
    - (ii) the safety and welfare of its students;
  - (d) every proposed member of the teaching staff of the school is either a recognised Islamic teacher or a recognised Quranic teacher;
  - (e) the proposed proprietor of the school is a fit and proper person to conduct a Muslim religious school.

- (3) The registration of a Muslim religious school —
  - (a) is subject to the conditions in rule 9, and such other conditions as the Majlis may impose in the particular case; and
  - (b) is for 3 years if not earlier cancelled or suspended under rule 11.

### **Refusal of application**

- 8. - (1) Despite rule 7(1), the Majlis may refuse to grant an application under rule 6 if —
  - (a) any requirement for registration in rule 7(2) is not met;
  - (b) the proposed proprietor of the school has (when a proprietor of the same or another Muslim religious school) contravened any provision of these Rules;
  - (c) the school has previously been refused registration or its registration has been cancelled;
  - (d) the proposed school premises are unsafe or unsuitable for use as a school;
  - (e) the Majlis is satisfied that the application or any document given in support of the application contains information that is false or misleading in a material particular, or there is a material omission from such application or document;
  - (f) the Majlis is of the view that the name under which the school is to be registered is undesirable;
  - (g) the Majlis is of the view that the school is likely to be used for an unlawful purpose or for a purpose that is prejudicial to the public peace, welfare or good order in Singapore; or
  - (h) the Majlis is of the view that it is against the public interest or the interest of the students of the school to register the school.
- (2) To avoid doubt, section 87(8) of the Act applies to a refusal of the Majlis to grant an application under rule 6.

### **Conditions of registration**

- 9. - (1) The registration of a Muslim religious school is subject to the following conditions:
  - (a) the proprietor of the school must provide the Majlis with such information concerning the conduct or funding of the school as the Majlis may from time to time require, within the time specified by it;
  - (b) the proprietor of the school must inform the Majlis of any of the following events, within 14 days after the date of the event occurring:
    - (i) a change of proprietor of the school;
    - (ii) a change to the name or address of the school; (iii) the cessation of operation of the school.
- (2) Paragraph (1) does not affect the power of the Majlis to impose other conditions under rule 7(3)(a).

### **Renewal of registration**

10. - (1) The proprietor of a registered Muslim religious school may, no later than 3 months before the expiry of its registration or such later date as the Majlis may permit in any particular case, apply to the Majlis to renew the registration of the school in such form and manner as the Majlis determines.
- (2) Rules 6(2), 7(1) and (3) and 9 apply with the necessary modifications to an application to renew the registration of a Muslim religious school, and the renewal of such registration, as those provisions apply to an application to register a Muslim religious school and its registration.
- (3) The Majlis may refuse to grant an application to renew the registration of a Muslim religious school if —
  - (a) any of the requirements for registration in rule 7(2)(a), (b) and (c) is no longer met;
  - (b) the proprietor of the school —
    - (i) is contravening or has contravened any provision of these Rules; or
    - (ii) is not a fit and proper person to conduct a Muslim religious school;
  - (c) any member of its teaching staff is not a recognised Islamic teacher or a recognised Quranic teacher;
  - (d) a condition of the registration of the school or the renewal of its registration (as the case may be) is being or has been contravened;
  - (e) the school premises are unsafe or unsuitable for use as a school;
  - (f) the Majlis is satisfied that the application or any document given in support of the application contains information that is false or misleading in a material particular, or there is a material omission from such application or document;
  - (g) where the name of the school has been changed to one that the Majlis considers undesirable, and after the Majlis has directed the proprietor to change that name within the time and in the manner specified by the Majlis, the proprietor fails to do so;
  - (h) the Majlis is of the view that the school has been, is or is likely to be used for an unlawful purpose or for a purpose that is prejudicial to the public peace, welfare or good order in Singapore; or
  - (i) the Majlis is of the view that it is against the public interest or the interest of the students of the school to renew the registration of the school.
- (4) To avoid doubt, section 87(8) of the Act applies to a refusal of the Majlis to grant an application under paragraph (3).

**Cancellation of registration, etc.**

- 11.- (1) The Majlis may take any of the following actions in relation to a registered Muslim religious school on any of the grounds mentioned in paragraph (2):
- (a) cancel its registration;
  - (b) suspend its registration for not more than 6 months.
- (2) The grounds are —
- (a) any of the requirements for registration in rule 7(2)(a), (b) or (c) is no longer met;
  - (b) the proprietor of the school —
    - (i) is contravening or has contravened any provision of these Rules; or
    - (ii) is not a fit and proper person to conduct a Muslim religious school;
  - (c) any member of its teaching staff is not a recognised Islamic teacher or a recognised Quranic teacher;
  - (d) a condition of the registration of the school or the renewal of its registration (as the case may be) is being or has been contravened;
  - (f) the school premises are unsafe or unsuitable for use as a school; the Majlis is satisfied that the application or any document given in support of the application for the school's registration or the renewal of its registration (as the case may be) contains information that is false or misleading in a material particular, or there is a material omission from such application or document;
  - (g) where the name of the school has been changed to one that the Majlis considers undesirable, and after the Majlis has directed the proprietor to change that name within the time and in the manner specified by the Majlis, the proprietor fails to do so;
  - (h) the Majlis is of the view that the school has been, is or is likely to be used for an unlawful purpose or for a purpose that is prejudicial to the public peace, welfare or good order in Singapore; and the Majlis is of the view that it is against the public interest or the interest of the students of the school for the school to remain registered.
- (3) The Majlis may, instead of taking any action under paragraph (1), take one or more of the following actions:
- (a) shorten the period of registration of the Muslim religious school;
  - (b) censure its proprietor;
  - (c) impose conditions on its registration, whether in addition to the existing conditions of its registration or in substitution of any of those conditions.
- (4) The Majlis must, before taking any action under paragraph (1) or (3), serve on the proprietor of the school a notice in writing of its intention to do so.
- (5) The proprietor may, within 14 days after the date of receipt of the notice under paragraph (4), show cause to the Majlis why it should not take action under paragraph (1) or (3).

- (6) If, after the proprietor has shown cause or the time to do so has expired, the Majlis decides to take the action, the Majlis must give notice to the proprietor of its decision.
- (7) To avoid doubt, section 87(8) of the Act applies to a decision of the Majlis under paragraph (6).
- (8) The suspension or cancellation of the registration of a Muslim religious school, the reduction of the period of its registration, or a condition imposed under paragraph (3)(c), does not take effect until the expiration of 14 days after the date the Majlis served the notice under paragraph (6), and has effect despite any appeal which may be made to the Minister under section 87(8) of the Act.
- (9) Where the Minister allows an appeal under section 87(8) of the Act —
  - (a) if the appeal is against the suspension or cancellation of the registration of the school, its registration is restored as from the date the appeal is allowed;
  - (b) if the appeal is against the reduction of the period of registration of the school, the original period of its registration is restored as from that date; or
  - (c) if the appeal is against the imposition of conditions on the registration of the school, its registration is no longer subject to those conditions as from that date.

### **Register of Registered Muslim Religious Schools**

- 12. - (1) The Majlis must maintain a register called the Register of Registered Muslim Religious Schools.
- (2) The Register must contain the name, date of registration and such other particulars as the Majlis may determine of every registered Muslim religious school.

### **Publication of list of registered Muslim religious schools, etc.**

- 13. - (1) The Majlis may publish, in such manner as it may determine —
  - (a) a list of the names of all registered Muslim religious schools;
  - (b) the courses offered by those schools; and
  - (c) such other information of those schools as the Majlis may determine.
- (2) The Majlis may also publish, in such manner as it may determine, the fact that any action has been taken under rule 11(1) or (3) in relation to a Muslim religious school.

### **Teaching staff of registered Muslim religious schools**

- 14.- (1) The proprietor of a registered Muslim religious school must not deploy an individual to provide at the school any Islamic instruction that is not basic Islamic instruction, unless —
- (a) the individual is a recognised Islamic teacher; and
  - (b) the proprietor has notified the Majlis, in such form and manner and at least 14 days before the date of the first deployment of that individual for this purpose, of the particulars of the individual that the Majlis specifies to the proprietor.
- (2) The proprietor of a registered Muslim religious school must not deploy an individual to provide basic Islamic instruction at the school unless —
- (a) the individual is a recognised Islamic teacher or a recognised Quranic teacher; and
  - (b) the proprietor has notified the Majlis, in such form and manner and at least 14 days before the date of the first deployment of the individual for this purpose, of the particulars of the individual that the Majlis specifies to the proprietor.
- (3) The proprietor of a registered Muslim religious school must not deploy a recognised Islamic teacher or recognised Quranic teacher to provide Islamic instruction at the school in a particular subject or field if the proprietor knows or has reason to believe that such provision contravenes any condition mentioned in rule 17(4)(a) concerning the subjects or fields that the teacher may provide Islamic instruction in.
- (4) The Majlis may at any time by notice in writing direct the proprietor of a registered Muslim religious school not to deploy, or to stop deploying, any individual to provide Islamic instruction at the school starting from a date specified in the notice, and the proprietor must comply with the direction.
- (5) The Majlis may make the direction under paragraph (4) if the Majlis is satisfied that —
- (a) any information given in an application under Part 3 or in a document in support of the application contains information in relation to that individual that is false or misleading in a material particular, or there is a material omission from such application or document;
  - (b) the individual is contravening or has contravened any condition of his or her recognition as a recognised Islamic teacher or recognised Quranic teacher; or
  - (c) it is against the public interest of the interests of the students for the individual to continue providing Islamic instruction.
- (6) A person who contravenes paragraph (1), (2), (3) or (4) shall be guilty of an offence and shall be liable on conviction to a fine not exceeding \$2,000 or to imprisonment for a term not exceeding 12 months or to both.

### **Majlis may direct remedial measures**

- 15.- (1) If it appears to the Majlis that any provision of these Rules or condition of registration has not been complied with in relation to any registered Muslim religious school, the Majlis may, by notice in writing addressed to its proprietor, direct the proprietor to take such measures and within such time as may be specified in the notice, at the proprietor's cost, to enable that provision or condition to be complied with.
- (2) The proprietor must comply with the notice.
- (3) A person who contravenes paragraph (2) shall be guilty of an offence and shall be liable on conviction to a fine not exceeding \$2,000 or to imprisonment for a term not exceeding 12 months or to both.

## **PART 3**

### **RECOGNITION OF ISLAMIC TEACHERS AND QURANIC TEACHERS**

#### **Application to Majlis for recognition**

- 16.- (1) Any individual who wishes to be a recognised Islamic teacher or recognised Quranic teacher may make an application to the Majlis.
- (2) The application must be made in the manner and form determined by the Majlis and be accompanied by such documents and information as the Majlis may require.

#### **Recognition of applicant**

- 17.- (1) The Majlis may, after considering an application under rule 16 and after making such inquiry as it may consider necessary, and if satisfied that the requirements for recognition are met, recognise the applicant as a recognised Islamic teacher or recognised Quranic teacher, as the case may be.
- (2) The requirements for recognition are as follows:
- (a) the applicant is satisfactorily trained to teach at a Muslim religious school;
  - (b) the applicant is a fit and proper individual to teach at a Muslim religious school.

- (3) In determining whether the applicant is satisfactorily trained to teach at a Muslim religious school, the Majlis may take into account all relevant matters, including —
  - (a) if the application is for recognition as a recognised Islamic teacher, whether the applicant —
    - (i) has a degree or diploma in any discipline of Islamic studies (including, but not limited to, law, theology and sacred texts) from a tertiary institution; and
    - (ii) is competent in the Arabic language;
  - (b) if the application is for recognition as a recognised Quranic teacher, whether the applicant has a certificate or diploma in the teaching of Quranic recitation; and
  - (c) if the applicant does not have the qualifications mentioned in sub-paragraph (a) or (b), whether the applicant has the knowledge and practical experience in providing Islamic instruction at a Muslim religious school necessary to be an Islamic teacher or a Quranic teacher, as the case may be.
- (4) Each recognition —
  - (a) is subject to the conditions in rule 19 and such other conditions as the Majlis may impose in the particular case, including a condition that the applicant may only provide Islamic instruction in a specified subject or field; and
  - (b) is valid for 3 years if not earlier cancelled or suspended under rule 22.
- (5) Upon recognising the applicant, the Majlis must issue to the applicant a letter of recognition.

### **Grounds for refusal to recognise applicant**

- 18.- (1) The Majlis may refuse to recognise an applicant as a recognised Islamic teacher or recognised Quranic teacher if —
  - (a) any requirement for recognition in rule 17(2) is not met;
  - (b) the Majlis is satisfied that the application or any document given in support of the application contains information that is false or misleading in a material particular, or there is a material omission from such application or document; or
  - (c) the Majlis is of the view that it is against the public interest or the interests of students to recognise the applicant.
- (2) To avoid doubt, section 87(8) of the Act applies to a refusal of the Majlis to recognise an applicant as a recognised Islamic teacher or recognised Quranic teacher.

### **Conditions of recognition**

- 19.- (1) The recognition of an individual as a recognised Islamic teacher or recognised Quranic teacher is subject to the following conditions:
- (a) the individual must at all times comply with the Code of Ethics when providing Islamic instruction;
  - (b) if the individual is a recognised Quranic teacher, the individual must not provide any Islamic instruction in a Muslim religious school other than basic Islamic instruction;
  - (c) the individual must not provide any Islamic instruction in a Muslim religious school in contravention of any condition of his or her recognition mentioned in rule 17(4)(a) concerning the subjects or fields in which he or she may provide Islamic instruction;
  - (d) the individual must provide the Majlis with such information relating to his or her provision of Islamic religious instruction as the Majlis may from time to time require, within the time specified by it;
  - (e) the individual must give a written notice to the Majlis of each of the following events in accordance with paragraph (2):
    - (i) the withdrawal or cancellation of the individual's qualification mentioned in rule 17(3)(a) or (b) (if applicable);
    - (ii) the individual obtains any qualification mentioned in rule 17(3)(a) or (b), or other qualification relevant to the provision of Islamic instruction.
- (2) The notice under paragraph (1)(e) must be given within 14 days after —
- (a) in the case of paragraph (1)(e)(i), the date the individual receives notice of the withdrawal or cancellation of the qualification; or
  - (b) in the case of paragraph (1)(e)(ii), the date the individual obtains the qualification.
- (3) Paragraph (1) does not affect the power of the Majlis to impose other conditions under rule 17(4)(a).

### **Renewal of recognition**

- 20.- (1) Upon the expiry of the period of recognition of an individual as a recognised Islamic teacher or recognised Quranic teacher, the Majlis must renew the recognition if —
- (a) the individual continues to satisfy the requirements for recognition in rule 17(2);
  - (b) the individual satisfies the professional development requirement, unless the Majlis waives this requirement in his or her case; and
  - (c) the Majlis is of the view that the renewal of the recognition is not against the public interest or the interests of students.

- (2) Rules 17(4) and (5) and 19 apply to the renewal of the recognition of an individual as a recognised Islamic teacher or recognised Quranic teacher, as those provisions apply to the recognition of an individual as a recognised Islamic teacher or recognised Quranic teacher.
- (3) If the Majlis does not renew the recognition of an individual as a recognised Islamic teacher or recognised Quranic teacher, the Majlis must give written notice of this to him or her.
- (4) To avoid doubt, section 87(8) of the Act applies to a refusal of the Majlis to renew the recognition of an individual as a recognised Islamic teacher or recognised Quranic teacher.

### **Professional development requirement**

- 21.- (1) For the purpose of rule 20(1)(b), a recognised Islamic teacher or recognised Quranic teacher satisfies the professional development requirement if —
  - (a) in the period of 3 years before the date of expiry of the recognition, he or she participated for a total of not less than the following number of hours in one or more of the activities, courses and programmes mentioned in paragraph (2):
    - (i) 30 hours if he or she is a recognised Islamic teacher;
    - (ii) 10 hours if he or she is a recognised Quranic teacher;
  - (b) and his or her participation and performance in those activities, courses and programmes meet the requirements specified by the Majlis.
- (2) The courses and programmes that are relevant for the professional development of Islamic teachers and Quranic teachers.

### **Suspension or cancellation of recognition**

- 22.- (1) The Majlis may take any of the following actions in relation to an individual who is a recognised Islamic teacher or recognised Quranic teacher, on any of the grounds mentioned in paragraph (2):
  - (a) cancel the recognition;
  - (b) suspend the recognition for not more than 6 months.
- (2) The grounds are as follows:
  - (a) the individual does not or has ceased to provide Islamic instruction at a registered Muslim religious school;
  - (b) any requirement for recognition in rule 17(2) is no longer met;
  - (c) the Majlis is satisfied that the individual has contravened any condition of the individual's recognition;
  - (d) the Majlis is satisfied that the individual's application for recognition, or any document given in support of the application, contains false or misleading information in a material particular, or there is a material omission from such application or document;

- (e) the Majlis is of the view that it is against the public interest or the interests of students for the individual to remain as a recognised Islamic teacher or recognised Quranic teacher.
- (3) The Majlis must, before taking any action under paragraph (1), serve on the individual concerned a notice in writing of its intention to do so.
- (4) The individual concerned may, within 14 days after the date of receipt of the notice under paragraph (3), show cause to the Majlis why the Majlis should not take the action under paragraph (1).
- (5) If, after the individual has shown cause or the time to do so has expired, the Majlis decides to take the action, the Majlis must give notice in writing to the individual concerned of its decision.
- (6) To avoid doubt, section 87(8) of the Act applies to a decision of the Majlis under paragraph (5).
- (7) The suspension or cancellation of the recognition of an individual as a recognised Islamic teacher or recognised Quranic teacher, does not take effect until the expiration of 14 days after the date the Majlis served the notice under paragraph (5), and has effect despite any appeal which may be made to the Minister under section 87(8) of the Act.
- (8) Where the Minister allows an appeal under section 87(8) of the Act against the suspension or cancellation of the recognition of an individual as a recognised Islamic teacher or recognised Quranic teacher, the recognition is restored as from the date the appeal is allowed.
- (9) An individual is not a recognised Islamic teacher or recognised Quranic teacher for the time that recognition is suspended under this rule.

**Publication of list of recognised Islamic teachers and Quranic teachers, etc.**

- 23.- (1) The Majlis must publish and maintain at all times on its Internet website a list of the names of all recognised Islamic teachers and recognised Quranic teachers.
- (2) The Majlis may also publish, in such manner as it may determine, the fact that any action has been taken under rule 22 against a recognised Islamic teacher or recognised Quranic teacher.

**PART 4**

**MISCELLANEOUS**

**Inspection of Muslim religious school**

- 24.- (1) This rule applies for the purposes of an inspection of a registered Muslim religious school under section 87(4) of the Act.

- (2) The Majlis must furnish every public officer undertaking an inspection (called in this rule an inspector) with an identification card that identifies the public officer as an inspector.
- (3) An inspector must, on demand by a person at the Muslim religious school under inspection, produce the identification card.
- (4) In carrying out an inspection of a Muslim religious school, an inspector may —
  - (a) examine any book, document, material or article;
  - (b) require any person at the school (including the proprietor or any teacher, student or employee of the school) —
    - (i) to take reasonable steps to produce for inspection any book, document, material or article that is relevant to the purpose of the inspection;
    - (ii) where any such book, document or material is stored in electronic form and is accessible at the school premises —
      - (A) to provide such reasonable assistance as the inspector may require to operate any equipment by which the book, document or material may be accessed; and
      - (B) to provide, to the best of the person's knowledge and belief, any decryption information that is necessary to decrypt data so that such access may be obtained;
    - (iii) to provide, to the best of that person's knowledge and belief, any information that is relevant to the purpose of the inspection; or
    - (iv) to do anything that is necessary or expedient for the carrying out of the inspection; or
  - (c) take any photograph or video recording of any person, premises, book, document, material or article.
- (5) A person who —
  - (a) obstructs or hinders an inspector when exercising any power under paragraph (4); or
  - (b) refuses to comply with a requirement under paragraph (4)(b), shall be guilty of an offence and shall be liable on conviction to a fine not exceeding \$2,000 or to imprisonment for a term not exceeding 12 months or to both.

### **Requisition for information**

- 25.- (1) The Majlis may, from time to time, issue a requisition in writing to any person to provide such information relating to any matter to which these Rules apply as may be specified in the requisition.

- (2) A requisition issued by the Majlis may —
  - (a) specify the form in which and the time within which the information is to be provided;
  - (b) require the information to be provided periodically at or within such time or times and in such form or forms as are specified in the requisition; and
  - (c) specify the place or manner at or in which the information is to be provided.
- (3) Every person who is issued a requisition by the Majlis must provide the information specified in the requisition to the best of the person's knowledge and belief and in accordance with the requisition.
- (4) A person who, without reasonable excuse, fails to comply with paragraph (3) shall be guilty of an offence and shall be liable on conviction to a fine not exceeding \$2,000 or to imprisonment for a term not exceeding 12 months or to both.

#### **Power to require attendance to give information**

- 26.- (1) The Majlis may, by notice in writing, require any person to attend personally before a public officer authorised by the Majlis, at the place and time specified in the notice, to do one or both of the following:
- (a) provide, to the best of that person's knowledge and belief, any information relating to any matter to which these Rules apply;
  - (b) take reasonable steps to produce for inspection any book, document, material or article.
- (2) A person who, without reasonable excuse —
- (a) fails to comply with a notice under paragraph (1); or
  - (b) fails to comply with a demand to answer a question when in attendance before a public officer pursuant to a notice under paragraph (1), shall be guilty of an offence and shall be liable on conviction to a fine not exceeding \$2,000 or to imprisonment for a term not exceeding 12 months or to both.

#### **Provision of false information**

27. A person who —
- (a) for the purpose of any application under these Rules; or
  - (b) in purported compliance with a condition under rule 9 or 19, a requirement under rule 24(4)(b), a requisition under rule 25, a notice under rule 26, or a demand by a public officer when in attendance before the public officer pursuant to a notice under rule 26,

provides any information that the person knows or has reason to believe is false or misleading in a material particular or has a material omission, or produces any book, document, material or article that the person knows or has reason to believe contains any information that is false or misleading in a material particular or has a material omission, shall be guilty of an offence and shall be liable on conviction to a fine not exceeding \$2,000 or to imprisonment for a term not exceeding 12 months or to both.

### **Transitional provisions**

- 28.- (1) A Muslim religious school that was conducted immediately before 1 January 2017 is treated as a registered Muslim religious school until —
- (a) the date of expiry of 3 months starting from that date; or
  - (b) if the proprietor of the school applies for the school to be registered under Part 2 before the date mentioned in sub-paragraph (a), the date on which the school is registered or the application is refused or withdrawn.
- (2) Any individual who, immediately before 1 January 2017, was a recognised Islamic teacher under a scheme administered by the Majlis and the Singapore Islamic Scholars and Religious Teachers Association (PERGAS) known as the Asatizah Recognition Scheme (ARS), is treated as a recognised Islamic teacher for a period of 3 years starting from that date.
- (3) Any individual who, immediately before 1 January 2017, was a recognised Quranic teacher under a scheme administered by the Majlis known as the Quranic Teachers Recognition Scheme (QTRS), is treated as a recognised Quranic teacher for a period of 3 years starting from that date.
- (4) Where the recognition of an individual mentioned in paragraph (2) or (3) under the scheme mentioned in that paragraph was subject to any condition immediately before 1 January 2017 that the individual may only provide Islamic instruction in a specified subject or field, that person's recognition as a recognised Islamic teacher or recognised Quranic teacher under that paragraph continues to be subject to that condition as if it were imposed under rule 17(4)(a).
- (5) Any individual to whom paragraph (2) does not apply but who, immediately before 1 January 2017, carried out the functions of an Islamic teacher at a Muslim religious school, is treated as a recognised Islamic teacher until —
- (a) the date of the expiry of 3 months starting from that date; or
  - (b) if the individual applies for recognition under Part 3, whether as a recognised Islamic teacher or recognised Quranic teacher, before the end of the period in sub-paragraph (a), the date on which the individual is recognised or the application is refused or withdrawn.
- (6) Any individual to whom paragraph (3) does not apply but who, immediately before 1 January 2017, carried out the functions of a Quranic teacher at a Muslim religious school, is treated as a recognised Quranic teacher until —
- (a) the date of the expiry of 3 months starting from that date; or
  - (b) if the individual applies for recognition under Part 3, whether as a recognised Islamic teacher or recognised Quranic teacher, before the end of the period in sub-paragraph (a), the date on which the individual is recognised or the application is refused or withdrawn.

## **THE SCHEDULE**

### **CODE OF ETHICS FOR THE PROVISION OF ISLAMIC INSTRUCTION**

1. An Islamic teacher or a Quranic teacher —
  - (a) must adhere to the moderate teachings of Islam;
  - (b) must exhibit a sound grasp of religious knowledge while being mindful of contextual considerations in the interpretation of religious teachings;
  - (c) must always act in ways that retain the trust and confidence of the Muslim community of Singapore towards religious teachers, and that does not bring the profession into disrepute;
  - (d) must recognise that there are diverse opinions and schools of thought in Islam, and may choose to adopt and teach any of these so long as this is not likely to be prejudicial to the maintenance of harmony between different religious or racial groups or to cause public disorder; and
  - (e) must be guided in matters of religious doctrine by the rulings of the Legal Committee.
  
2. An Islamic teacher or Quranic teacher must not —
  - (a) state that any opinion concerning Islam or any practice of Islam is deviant or unacceptable unless the Legal Committee has pronounced it to be so in a ruling;
  - (b) do anything that directly or indirectly denigrates any racial or religious group, or that is likely to be prejudicial to the maintenance of harmony between different religious or racial groups or to cause public disorder; or
  - (c) advocate any idea that is likely to encourage extremism or violence, whether directly or indirectly.

Made on 29 December 2016.

#### **MOHAMMAD ALAMI BIN MUSA**

President, Majlis Ugama Islam,  
Singapura.





**Majlis Ugama Islam Singapura**  
(Islamic Religious Council of Singapore)

**SUPPORTED BY**

