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

HANDBOOK
FOR PROSPECTIVE APPLICANTS
INTRODUCTION

- Background
- What is the Mandatory Asatizah Recognition Scheme (ARS) and Islamic Education Centres and Providers (IECP) Regulation?

ASATIZAH RECOGNITION SCHEME (ARS)

- What constitutes Islamic teaching?
- Who does ARS apply to?
- What are the requirements to qualify for ARS?
- What is Continuous Professional Education (CPE)?
- How do I register?
ISLAMIC EDUCATION CENTRES AND PROVIDERS (IECP)

- What constitutes an Islamic Education Centre and Provider (IECP)?
- What are the registration requirements?
- IECP Registration

OTHER INFORMATION APPLICABLE TO ARS AND IECP REGULATION

- Appeals and Penalties
- Code of Ethics for the provision of Islamic Instruction
- Section 87 of Administration of Muslim Law Act
INTRODUCTION
The need to have some form of accreditation for asatizah in Singapore was mooted in the 1990s by senior scholars and asatizah in PERGAS (Singapore Islamic Scholars & Religious Teachers Association). The proposal was forwarded to Islamic Religious Council of Singapore (Muis) for deliberation. In 2004, Muis formed the Asatizah Recognition Board (ARB) appointing Ustaz Hj Ali bin Hj Mohamed as its first Chairman and PERGAS as its secretariat. The following year, the Asatizah Recognition Scheme (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 the taking root of problematic ideologies and practices. Building on an earlier initiative by the ARB where professional development was made a requirement as part of the ARS recognition process, Muslim community leaders have called for the existing voluntary ARS initiative to evolve further into a mandatory one that covers all asatizah.

Similarly, the regulation of Islamic Education Centres and providers (IECP) will also help the Muslim public to access information on credible IECPs, and this will safeguard the community against deviant or problematic ideologies and teachings.
WHAT IS THE MANDATORY ASATIZAH RECOGNITION SCHEME (ARS) & 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 Administration of Muslim Law Act (AMLA) covers the following:

- requiring the registration of asatizah under the ARS
- suspending or cancelling the ARS status of asatizah who propagates misguided views and doctrines
- requiring the registration of Islamic Education Centres and Providers
- acting against errant centres or providers that employ non-ARS religious teachers to teach or which uses curriculum that contravenes the doctrinal parameters of the ARS Code of Ethics.
ASATIZAH RECOGNITION SCHEME (ARS)
WHAT CONSTITUTES ISLAMIC TEACHING?

Islamic teaching refers to the provision of Islamic instruction in any subject or field in an IECP 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 Pass for religious teaching and persons on Long-Term Visit Pass 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:

(a) the applicant is satisfactorily trained to teach at an Islamic education centre (based on the qualifications in the criteria table below); and

(b) 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 taken into account —

(i) any conviction for any offence involving dishonesty, moral turpitude, violence or harm to children

(ii) prior suspension or cancellation of ARS

(iii) 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

For graduates of Islamic studies from foreign institutions, they are required to attend the Certificate in Islamic Thought in Context programme run by Muis Academy as part of a full recognition under the ARS.
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.

<table>
<thead>
<tr>
<th>TIER</th>
<th>CATEGORY</th>
<th>CRITERIA</th>
<th>CPE REQUIREMENTS</th>
<th>LEVEL OF TEACHING</th>
</tr>
</thead>
</table>
| ISLAMIC TEACHERS (ASATIZAH) | FELLOW | • Special category in recognition of the significant contribution and knowledge of senior asatizah.  
• Individuals in this category shall be conferred status of fellow based on nominations only. | | |
| | GRADUATE | • Degree in any discipline of Islamic Studies (including, but not limited to, law, theology, sacred texts) from a tertiary institution.  
• Minimum Arabic language competency at a level equivalent to the GCE ‘A’. | 30 CPE CREDIT HOURS | Any subject on Islam depending on qualifications & competencies |
| | ASSOCIATE | • Diploma or its equivalent in any discipline of Islamic Studies (including, but not limited to, law, theology, sacred texts) from a tertiary institution.  
• Minimum Arabic language competency at a level equivalent to the GCE ‘A’. | | |
### ASATIZAH RECOGNITION SCHEME (ARS)

<table>
<thead>
<tr>
<th>TIER</th>
<th>CATEGORY</th>
<th>CRITERIA</th>
<th>CPE REQUIREMENTS</th>
<th>LEVEL OF TEACHING</th>
</tr>
</thead>
</table>
| QURANIC TEACHERS | QT 1 | • Diploma in Quranic or Islamic Studies.  
• Hold at least 3 sanad in Qiraat.  
• Pass interview | 10 CPE credit hours | Quranic Literacy & Basic Fardhu ‘Ain based on AQIL curriculum |
| | QT 2 | • Certificate in Quranic or Islamic Studies.  
• Pass interview. | | |
| | QT 3 | • Certificate in teaching Quranic literacy.  
• AQIL (Al-Quran and Islamic Learning Curriculum by Muis) | | |

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?

Continuous Professional Education (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, in order for their ARS recognition to be renewed.

**Objectives**

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 and their impact on the community’s socio-religious life;
- Enable asatizah to deliver and provide religious guidance which is relevant and suited for Singapore’s context.

**CPE Requirements**

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**: **10 CPE credit hours in three years**
The CPE credit hours comprises of three main components:

- At least 60% of the training should cover training programmes from the ARS training calendar;

- Another 30% may include other academic-based programmes of the Asatizah’s own choosing and arrangement which are relevant in developing their religious thinking;

- The remaining 10% can cover any other skills training programmes, such as pedagogical and IT skills. The computation of training hours are illustrated in the following table:
### CPE CREDIT HOURS

<table>
<thead>
<tr>
<th>CPE CREDIT HOURS</th>
<th>TIER</th>
</tr>
</thead>
<tbody>
<tr>
<td></td>
<td>ASATIZAH</td>
</tr>
<tr>
<td><strong>6 credit hours:</strong></td>
<td>18 hours</td>
</tr>
<tr>
<td>Content training provided by CPE of main providers.</td>
<td></td>
</tr>
<tr>
<td><strong>3 credit hours:</strong></td>
<td>9 hours</td>
</tr>
<tr>
<td>Content training which may be provided by other providers.</td>
<td></td>
</tr>
<tr>
<td><strong>1 credit hour:</strong></td>
<td>3 hours</td>
</tr>
<tr>
<td>Skills-related training.</td>
<td></td>
</tr>
</tbody>
</table>

### TOTAL CPE CREDIT HOURS ACCUMULATED:

<table>
<thead>
<tr>
<th></th>
<th>30 hours</th>
<th>10 hours</th>
</tr>
</thead>
</table>

Examples of distribution of 30 CPE credit hours over three years:

<table>
<thead>
<tr>
<th>Year 1</th>
<th>Year 2</th>
<th>Year 3</th>
<th>Total</th>
</tr>
</thead>
<tbody>
<tr>
<td>10</td>
<td>10</td>
<td>10</td>
<td>30</td>
</tr>
<tr>
<td>30</td>
<td>0</td>
<td>0</td>
<td>30</td>
</tr>
<tr>
<td>20</td>
<td>10</td>
<td>0</td>
<td>30</td>
</tr>
<tr>
<td>0</td>
<td>15</td>
<td>15</td>
<td>30</td>
</tr>
</tbody>
</table>
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);

- 65 years and above;

- Long term medical treatment (required to produce document from hospital); or

*Asatizah who wish to seek CPE exemption are required to submit the relevant documents to the ARS Secretariat office.
**HOW DO I REGISTER?**

Application to be registered under ARS can be made via post or handed in personally to the ARS Secretariat office.

**Required Documents**

Applicants are required to submit the following together with the registration form:

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

The registration form is downloadable at the following link: [www.ars.sg](http://www.ars.sg)

Please submit your application to the following address:

**ARS Secretariat Office**
Asatizah Recognition Board
Al-Ansar Mosque
155 Bedok North Avenue 1, Level 4
Singapore 469751

Or email to ARS@muis.gov.sg
Applicants are required to pay a one-time registration fee of SGD10 which can be made via cash or NETS payment.

For bank transfer payments, please contact the ARS Secretariat for banking details.
Assessment Process

ARB will assess every complete application. This may take up to 2 months before the outcome of the application is conveyed to the applicant.

Applicants may be called for an interview by ARB where necessary to complete the assessment process.

Applicants who have been successfully registered will receive an ARS Certificate. Other outcomes of assessment including a provisional recognition will be communicated to the applicant officially. Islamic teachers (Asatizah) and Quranic teachers who are registered under ARS will be listed on the ARS website www.ars.sg.

The grounds for refusal, suspension or cancellation of an ARS registration are spelt out in the Musim Religious Schools rules under Section 87 of the Administration of Muslim Law Act (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 28 for details of appeal process)
ISLAMIC EDUCATION CENTRES AND PROVIDERS (IECP)
WHAT CONSTITUTES AN ISLAMIC EDUCATION CENTRE AND PROVIDER?

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 conduct an Islamic education centre or be an Islamic education provider must apply to Muis for the registration of 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 31).
Application Process for New and Existing IECPs

All IECPs must appoint a manager to be a liaison with Muis, preferably 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 by the IECP manager using the prescribed registration form downloadable from ARS website www.ars.sg to be submitted by post to the following address:

IECP Registration
Youth and Community Education Unit
Majlis Ugama Islam Singapura
273 Braddell Road
Singapore 579702

or via email to: IECP@muis.gov.sg
Approval of registration will be made within 2 months if no additional information is required. Existing IECPs (established before 1 January 2017) may continue to run their centres while registration is being processed. New IECPs will need to seek Muis’ approval before publicising their courses and taking in students. The period of **registration validity is 3 years**.

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

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

The IECP 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, IECPs are required to renew their registration. Renewal application for IECP should be 3 months before the expiry date.

Registered IECPs are required to submit annual updates to Muis on every 31st March of the year. The annual updates will consist of, but not limited to, the following information:

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

Muis must also be informed of the following:

- Closure of IECP 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 IECPs 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 IECP which covers the following:

- Lesson format (regular class / seminar / home-based)
- Level taught (e.g Primary, Secondary, Adults)
- Teaching materials used
- Programme outcome
- Reference Materials
Assessment of Asatizah in IECP

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

Investigation

Investigation will be undertaken by Muis where necessary. IECP 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 AMLA are grounds for:

- Refusal of registration
- Reduction in registration validity period (e.g. renewal required within 1 year)
- Suspension
- Cancellation

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

Directory of Registered IECPs

IECPs which are registered under Muis will be listed on the following website (www.ars.sg). Any IECP which has been suspended or cancelled will be removed from the directory.
OTHER INFORMATION APPLICABLE TO ARS AND IECP REGULATION
APPEALS AND PENALTIES

Making an Appeal

This section sets out the procedures for appeal that can be made by Asatizah or 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 Culture, Community and Youth
Old Hill Street Police Station
140 Hill Street, #01-01A, Singapore 179369

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
- 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,
  - failure to employ only ARS teacher (for IECP)

**Responsibilities of Appellant**

Asatizah or proprietor 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 evidences which they wish to be considered are submitted with their application, as appeals will be considered 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 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 $2000 or 12 months imprisonment, for the following contraventions:

- Failure to register IECP with Muis
- Failure to comply with requirement 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 not employ 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 requirement for the purposes of inspection of IECP, requisition of information by Muis or order attendance at Muis to provide information
- Provision of false information
CODE OF ETHICS
FOR THE PROVISION OF
ISLAMIC INSTRUCTION

1. An Islamic teacher or a Quranic teacher

- 1.1 must adhere to the moderate teachings of Islam;
- 1.2 must exhibit a sound grasp of religious knowledge while being mindful of contextual considerations in the interpretation of religious teachings;
- 1.3 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;
- 1.4 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;
- 1.5 must be guided in matters of religious doctrine by the rulings of the Legal (Fatwa) Committee.
2. An Islamic teacher or a Quranic teacher **MUST NOT**

2.1 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;

2.2 do anything that directly or indirectly denigrate 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;

2.3 advocate any idea that is likely to encourage extremism or violence, whether directly or indirectly.
1. An Islamic teacher or a Quranic teacher

1.1 MUST ADHERE TO THE MODERATE TEACHINGS OF ISLAM:

- The moderate teachings of Islam constitute the middle and balanced path between the two extremes of excesses (*ifrāt*) and negligence (*tafrīṭ*). 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 *Ahl al-Sunnah wa al-Jamā‘ah*.

- The teachings on Islamic creed (*‘aqīdah*) should be derived from established schools within the *Ahl al-Sunnah wa al-Jamā‘ah*, including the schools of Abu al-Hasan Al-Ash‘ari and Abu Mansur Al-Maturidi and others from the earlier Muslim traditions (*salaf*).

- The teachings on Islamic practices (*fiqh*) should be derived from established schools (*mażāhib fiqhiyyah*) within the *Ahl al-Sunnah wa al-Jamā‘ah*, including the Hanafi, Maliki, Shafi‘i, Hanbali schools, and the views of *mujtahid* scholars who are recognised by the majority (*jumhūr*) of the *Ahl al-Sunnah Wa al-Jamā‘ah* which are acceptable for practice by Muslims in Singapore.

- The teachings on Islamic spirituality (as defined by the concept of *iḥsān*) should be derived from established practices within the *Ahl al-Sunnah wa al-Jamā‘ah*, including the teachings of *tariqah* and *tasawwuf* that do not conflict with the tenets of Islamic creed.

- The moderate teachings of Islam also require that there is no coercion nor compulsion in religion.
1.2 MUST EXHIBIT A SOUND GRASP OF RELIGIOUS KNOWLEDGE WHILE BEING MINDFUL OF CONTEXTUAL CONSIDERATIONS IN THE INTERPRETATION OF RELIGIOUS TEACHINGS:

- The teachings of Islam should only be derived from credible and trusted sources and presented to learners with 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 *Ulum Al-Hadith, Ulum Al-Quran, Usul Al-Fiqh, Al-Fiqh Al-Muqaran, Al-Qowaid Al-Fiqhiyyah* and *Maqasid As-Shariah* (objectives of Islamic law).

- 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.

1.3 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:

- 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.

- 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.
1.4 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:

- Diversity in creation is part of God's divine plan. This diversity also leads to inevitable differences (ikhtilāf) in religious views concerning substantive matters (furū’iyyāt) in religion, especially on matters with disputable status in its authority and meanings (naṣ dhanniyy al-tsubūt wa al-dalālah). Such matters are open to interpretations which can be responsibly done using established religious methodologies (manhaj syar’ī) in istidlāl and in the deduction of laws (istinbāṭ).

- 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 (ādāb al-ikhtilāf) 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.

1.5 MUST BE GUIDED IN MATTERS OF RELIGIOUS DOCTRINE BY THE RULINGS OF THE LEGAL (FATWA) COMMITTEE:

- 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.
2. An Islamic teacher or a Quranic teacher **MUST NOT**

2.1 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:

- 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.

2.2 DO ANYTHING THAT DIRECTLY OR INDIRECTLY DENIGRATE 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:

- 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.
2.3 ADVOCATE ANY IDEA THAT IS LIKELY TO ENCOURAGE EXTREMISM OR VIOLENCE, WHETHER DIRECTLY OR INDIRECTLY:

- There are contemporary forms of extremism in practising religion which conflict with the objectives, norms (‘ādah) 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.

- 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 not advocate any such idea nor use and teach religious texts that may contribute to the formation of such idea.

Further explanations for the provisions of the Code of Ethics above may be issued by Muis where relevant and will be communicated to all registered Islamic or Quranic teachers and Islamic Education Centres and Providers (IECP).
SECTION 87
OF THE ADMINISTRATION OF
MUSLIM LAW ACT (AMLA)

87.—(1) The control of Muslim religious schools shall be vested in the Majlis.

(2) The Majlis shall have power to register and to control the conduct of Muslim religious schools and to approve the curricula of instruction in such schools.

(3) The Majlis shall have power to control the establishment of any private Muslim religious school and to refuse permission for any such school to be established and to approve any regulations made by any person in charge of such school for its administration.

(4) The Majlis shall have power to authorise any public officer to inspect any Muslim religious school in order to satisfy himself that all the requirements of the Majlis are being complied with.

(5) The Majlis shall have power to order any person employed or to be employed as a teacher at any private religious school to submit to a test conducted by a board appointed by the Majlis.
(6) If any person fails to pass the test referred to in subsection (5), the Majlis shall have **power to forbid his employment as a teacher at the school**.

(7) The Majlis shall have **power to order the closure of any religious school** which the board may consider unsatisfactory.

(8) An appeal shall lie from any act, order or direction of the Majlis under this section to the Minister.

(9) The Majlis may, with the approval of the Minister, **make rules for carrying out the purposes of this section**.