

RPCS

QUARTERLY

Developing New Horizons of Knowledge for
Islam in the Contemporary World

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SUMMARY

The third quarter of 2025 demonstrated the Research Programme in the Study of Muslim Communities of Success (RPCS) commitment to preserving Islamic intellectual heritage whilst engaging with contemporary challenges. Key initiatives included RPCS's fellow participation in the SCRIPTS 2025 Summer School on Islamic Manuscripts and Texts, which reinforced the importance of treating historical texts as living resources for modern scholarship, and capacity-building sessions on generative AI that explored how emerging technologies can enhance research whilst maintaining ethical integrity.

This quarter featured significant collaborative initiatives that strengthened both scholarly foundations and community connections. The inaugural Intellectual Heritage Project roundtable explored Singapore's Islamic intellectual traditions, laying crucial groundwork for SCIS's digital repository development. Additionally, roundtable discussions with the Institute of Policy Studies provided evidence-based insights into Muslim perceptions in Singapore, whilst international engagements examined the intersection of artificial intelligence and Islamic ethics. These initiatives reflected RPCS's ongoing effort to develop scholarship that bridges traditional Islamic knowledge with contemporary realities, supporting the longer-term strategic goals of producing intellectually vibrant and practically relevant Islamic scholarship.

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RPCS
RESEARCH PROGRAMME IN THE STUDY
OF MUSLIM COMMUNITIES OF SUCCESS



SUMMER COURSE: ISLAMIC MANUSCRIPTS AND TEXT

Ustaz Ahmad Ubaidillah
RPCS, Research Associate

27 June 2025

I. INTRODUCTION

In July 2025, RPCS researcher Ahmad Ubaidillah attended SCRIPTS 2025 (Summer School on Islamic Manuscripts and Texts), organised by Universitas Islam Internasional Indonesia's (UIII) Faculty of Islamic Studies. The program focused on manuscripts, textual traditions, and archive engagement, and their intersection with contemporary Islamic scholarship. Taking place over three days in UIII's campus in Depok, subject matter experts from local and international institutions shared valuable insights into the world of classical texts and manuscripts, from both Nusantara and Middle East regions. The line-up of trainers was Zacky Khairul Umam (UIII), A. Ginanjar Syaban (UNUSIA), Jajang Rohmana (UIN Bandung), Zezen Zainal Mutaqien (UIII), Stephane Lacroix (Sciences Po), and Marie Legendre (University of Edinburgh).

The first day consisted of an introduction to Codicology by Dr Umam, laying down the groundwork for analysing manuscript materiality i.e. pages, bindings, layout, marginalia, etc. Following this, Dr Ginanjar presented on the diverse ways in which religious knowledge was transmitted through manuscript culture in the Nusantara region, sharing on the different forms and types of text that reflects a community's culture and aesthetics. The day was concluded with Dr Rohmana's presentation on how manuscripts reflect and shape the region's intellectual discourse and devotional practices.

The second day of SCRIPTS 2025 comprised a more practical approach. Dr Zezen guided the participants in a close reading of Islamic jurisprudence manuscripts, emphasising the importance of social science analysis and the value of varying textual research methodologies. Subsequently, Prof Lacroix shed insights to his research for an upcoming publication, *Twilight of the Saints: The History and Politics of Salafism in Contemporary Egypt*, sharing his research approach that bridges textual scholarship to broader sociological and contemporary Islamic studies. Lastly, Prof Legendre provided a deep analysis demonstrating how Islamic manuscripts may be utilised to reconstruct social, economic, and institutional histories.

The Summer School culminated on the third day with a visit to the National Library of Indonesia in Jakarta which complemented the theoretical frameworks learnt during the course. Guided by the trainers, participants were given the opportunity to engage directly with historical manuscripts dating back to the 16th and 17th centuries, conducting preliminary observations of the materials.

SCRIPTS 2025 offered a few learning points for RPCS and SCIS. First would be its emphasis upon the importance of texts and manuscripts as resources for bodies of knowledge and not mere relics. The scholarship of the academics and trainers exhibited the utility and relevance of such materials that can shed insights in many areas of studies, such as history, sociology, and economics. However, as recognised by the trainers, the first step towards such initiatives would be cataloguing, documentation, and preservation of such resources. This is a current initiative that SCIS is currently undertaking through its development of a library and a digital repository that seeks to collate and house writings of Singapore's past scholars to facilitate future studies and research.

Second would be the interdisciplinarity framework that SCRIPTS 2025 exemplified. The trainers and the content of the programme exhibited critical, rigorous, and context-sensitive scholarship. The sessions displayed how interdisciplinarity can inform

intellectual diversity, social structures, and cultural exchanges. In the context of RPCS's research areas – Society, Governance, and Science & Technology – an interdisciplinary approach towards text and manuscripts would enlighten past discourse and the historical context of current issues such as citizenry, interfaith relations, and technological advancements. For this reason, RPCS's Intellectual Heritage project is fundamental to provide the bridge between traditional scholarship and contemporary research.

The experience of SCRIPTS 2025 underlined the importance of manuscript-based inquiry and research. Established institutions and universities around the world boast collections of valuable manuscripts that are of cultural and educational importance. A survey of the current landscape of Islamic textual research in Singapore's context indicates that there is a substantial gap in recognising and documenting the ideas and thoughts of our past religious intellectuals. The learning experience from the programme informs us that there is much space for collaboration and cooperation among local researchers and institutions to uncover Singapore's Islamic intellectual heritage. While SCIS is a future-oriented institution that seeks to equip its students with the necessary skills and knowledge, it is equally crucial for the institution to be rooted in our intellectual traditions.



AI X RESEARCH: GEN AI FOR QUALITATIVE RESEARCH

Shaik Muhammad Khairun Nabil

RPCS, Associate Research Fellow

13 August 2025

On 13th August, RPCS staff attended a training session on Generative AI for Quantitative Research organised by the Research & Capability Development Department of the Research & Data Division at MDDI. The session was designed to give researchers a clear sense of how generative AI can be used to support quantitative studies.

The trainer began by going back to the basics of quantitative research. Participants were reminded that quantitative research is a lot about collecting and analysing numerical data to answer questions such as “how much”, “how often”, and “to what extent”. It helps researchers measure change and uncover patterns that can be replicated and tested. From there, the focus shifted to how generative AI can slot into the research process. The key point made throughout the session was that AI should be seen as an assistant, not a replacement. AI can speed up the design of questionnaires, help refine wording and scales, and interpret data tables by pointing out patterns or suggesting comparisons. It can also assist in drafting reports, suggesting headlines, and even mocking up dashboards. But the trainer stressed repeatedly that the final judgement must remain with researchers. AI can accelerate the process, but it cannot replace human reasoning about context, accuracy, and meaning.

A range of tools was showcased. ChatGPT-5, which has just been updated with new features, was used live to generate survey questions and interpret data. Perplexity’s new Labs feature also stood out for its ability to create mock dashboards and visual prototypes. Alongside these commercial platforms, the session introduced government-built tools that support research work within the public service. These include Pair Chat, a secure AI chatbot built specifically for government use; AIBots, a platform that allows officers to create and customise their own chatbots; Quincy, which helps researchers generate first-cut drafts of questionnaires; and Co-Lab Sensemaker, developed by MOM to analyse short open-ended responses.

The demonstrations were the bulk of the session. First, ChatGPT-5 was used to generate a 20-question survey that could be completed in under ten minutes. The draft it produced was credible enough to use straightaway, and refinements could be made simply by iterating with further prompts. The second demonstration showed AI working with data tables to produce summaries and visuals. Here, the trainer stressed the importance of using Markdown as a bridge between Excel and AI. Rather than pasting raw spreadsheets, which often distorts rows and columns, Excel tables should be converted into Markdown, which preserves their structure in a simple, machine-readable way. Once in this form, the table can be uploaded into ChatGPT-5 or similar tools, making it far easier for the AI to interpret the data correctly, compare groups, and even generate simple charts. This was a practical takeaway: prompting is not just about the wording of questions, but also about presenting data in a format the AI can work with.

The final demonstration focused on research products. ChatGPT could generate report structures and suggested slide decks, but its visualisation capabilities were limited. Perplexity, on the other hand, showed more promise through its Labs feature. It produced dashboard mock-ups with thematic tabs and suggested layouts for reports that blended text with visuals. While the data behind these outputs was purely illustrative and the filters non-functional, the mock-ups provided researchers with a useful starting point for discussion with stakeholders. The trainer described these as “conversation pieces” rather than finished products, but they pointed to where the technology is headed.

Ethical use of AI was a consistent thread. The trainer reminded participants of the AI ethics principles endorsed by the Government’s Sentiments Research Committee: security, transparency, explainability, accuracy, and knowing your responsibility (STEAK). Practical tips were given for each. Data must be safeguarded and not uploaded into public tools if sensitive. The use of AI should be transparent in both process and communication. Researchers need to understand how AI arrives at its outputs and be willing to verify results through replication and triangulation. And ultimately, officers remain responsible for the accuracy and quality of the work they produce.

The trainer closed with several reminders. Generative AI is a powerful assistant, but it is not infallible. It can help design surveys, interpret data, and draft reports more quickly, but researchers must continue to understand their data and methods. Outputs should also be refined through iteration i.e. continuing the conversation by asking questions like “What’s missing?” or “Can you simplify that?” to push the model towards more precise results. It will offer sharper phrasing or suggest ideas one hasn’t considered. Nevertheless, human judgment must always lead the process. As the trainer put it, AI can help speed up the “legwork”, but it is researchers who ensure that insights are meaningful and grounded in real-world contexts.

The session underscored both the opportunities and the responsibilities of using generative AI in quantitative research. The tools are evolving quickly, and they already offer ways to improve efficiency and creativity. Yet their effective use still depends on researchers who are methodologically grounded and ethically alert. Technology can accelerate processes, but it is a trained researcher who could ensure rigour, integrity, and impact.



10TH SRP EXECUTIVE PROGRAMME 2025: “FRAGMENTED FRONTS: RELIGION, SECULAR IDEOLOGIES & CHALLENGES TO SOCIAL HARMONY”

Studies in Inter-Religious Relations in Plural Societies (SRP) Programme

*Participation & Reflection by
Ustazah Siti Raudhah Ramlan, RPCS Junior Research Fellow*

20 & 21 August 2025

I. BACKGROUND

The Studies in Inter-Religious Relations in Plural Societies (SRP) 10th Executive Programme (EP) 2025, organised by the S. Rajaratnam School of International Studies (RSIS), was designed to deepen understanding of how religion, identity, and pluralism intersect in contemporary studies. Bringing together professionals, educators, policymakers, and community leaders, the programme provides a platform for participants to critically engage with complex issues of division, social cohesion, and resilience. These two-day sessions offered profound insights into the nature of social divisions and identity politics, the psychology behind prejudice and radicalisation, and the crucial role of education and dialogue in cultivating resilience and empathy within communities. RPCS Representatives, Ustazah Siti Raudhah and Ustaz Abdul Mateen, attended the programme and shared their takeaways:

II. MAPPING THE LANDSCAPE OF DIVISION AND IDENTITY

The programme deepened our understanding of how different forms of polarisation shape the modern world. We learnt how ideological, cultural, religious, and political divisions often overlap, influencing how societies understand inclusion and exclusion. Discussions around the cosmopolitan perspective and the paradox of tolerance highlighted the ongoing tension between openness and moral conviction, highlighting that cohesion in plural societies depends not only on tolerance but also on principled and ethical engagements with diversity and differences.

The conversations on identity further illuminated how belonging is constructed. Drawing from Social Identity Theory, we explored how people categorise, identify, and compare themselves with “others”, often defining who they are through what they lack or what others possess. This tendency, though natural, can easily feed prejudice and social distance. We also found the discussion on cultural “tightness” especially thought-provoking. Societies with rigid norms tend to exhibit stronger prejudice, while those with more flexible norms often foster greater openness and acceptance. One key insight we took away was that tolerance is not simply a value to be taught but a social condition cultivated by how communities regulate conformity and difference.

The dialogue on the evolution of nationalism added another layer to this understanding. We explored how collective identity has shifted from anticolonial struggles to modern ideological nationalism, shaped by religion, ethnicity, and class. The differing ways in which states manage diversity, though assimilationist, pluralist, or cosmopolitan approaches, showed that cohesion is never static. Rather, it is constantly renegotiated through civic values, governance, and everyday encounters.

III. RADICALISATION, HATE, AND PSYCHOLOGY OF DIVISION

The conversations on digital culture and radicalisation shed light on how online spaces shape identity, belonging, and division. The discussion on online avatars, described as “digital masks”, revealed how young people express both creativity and vulnerability in virtual spaces, projecting idealised versions of themselves while navigating questions of meaning and selfhood. While digital expressions can foster creativity and connection, they also exist within algorithmic systems that shape what users see and believe. These same systems, designed to maximise engagement, can inadvertently amplify fear, outrage, and division. The digital realm thus becomes both a mirror of self-expression and a magnifier of social fragmentation. These discussions



highlighted that digital literacy must go beyond technical safety or regulation to include empathy, critical awareness, and moral discernment.

Equally significant was the reflection on prejudice, stereotypes, and discrimination, the consequences of which extend beyond personal bias, leading to mistrust, weaker social ties, and tangible economic losses. The session highlighted that inclusion requires a balanced engagement, fostering meaningful contact within communities rather than surface-level interactions, engaging both majority and minority groups, and learning from international approaches to strengthen our own efforts in combatting hate and prejudice. Inclusion, we realised, is not only a moral ideal but a collective investment in social well-being.

Collectively, these insights offered valuable perspectives that enrich how we understand and approach the study of social cohesion. They highlighted the importance of examining not only institutional and communal structures but also the psychological and technological dimensions that influence trust, belonging, and empathy. They encourage us to consider how digital spaces and identity formation intersect with broader patterns of cohesion and division, which expand the scope through which we may continue to study and strengthen social cohesion in a complex and digitally mediated world.

IV. EDUCATION, DIALOGUE, AND RESILIENCE

Beyond issues of division and prejudice, the programme highlighted the need to build resilience, particularly among youths living in a hyper-diverse and digitally saturated world. We were inspired by examples of educational and interfaith initiatives that moved beyond concept and theory to practice, such as service projects, cross-cultural exchanges, and experimental learning that allowed students to encounter differences meaningfully. Resilience, as we came to understand, is not about mere endurance but adaptability grounded in empathy. It is the ability to engage with diversity without losing one's moral centre.

V. CONCLUDING REFLECTIONS

Across the two-day programme, we were reminded that division is not merely the opposite of unity but a mirror reflecting what societies value, fear or ignore. The presentations and discussions encouraged us to see social cohesion as an ongoing ethical endeavour – one that calls for humility, sustained dialogue, and institutional empathy. The exploration of radicalisation and prejudice revealed that polarisation often arises from unmet needs for belonging and recognition. To counter it requires not only policy but also human connection. The conversation on digital culture also reshaped how we view online behaviour, as both a site for vulnerability and of possibility. It reinforced that digital literacy must go hand in hand with emotional and moral discernment. Similarly, the focus on education reaffirmed that building resilient minds means nurturing students who can think critically, feel deeply, and act compassionately.

In the end, the programme reminded us that cohesion is not achieved by consensus alone but through the constant effort to choose understanding over indifference and empathy over judgement and fear.



ROUNDTABLE DISCUSSION WITH DR MATHEW MATHEWS

Findings from the 2024 wave of IPS's Race, Religion and Language (RRL) Survey.

Dr Mathew Mathews

Principal Research Fellow and Head of the Institute of Policy Studies' (IPS) Social Lab

16 September 2025

On 16 September 2025, the Research Programme in the Study of Muslim Communities of Success (RPCS), convened a closed-door roundtable discussion chaired by Associate Research Fellow Shaik Nabil and moderated by Associate Research Fellow Aisyah Yusoff. The session featured Dr Mathew Mathews, Principal Research Fellow and Head of the Institute of Policy Studies' (IPS) Social Lab, who presented findings from the 2024 wave of IPS's Race, Religion and Language (RRL) Survey. The RRL survey is a cross-sectional national study conducted periodically since 2013 to examine social attitudes and perceptions on race, religion, and language in Singapore. The roundtable discussion was organised for staff from the Islamic Religious Council of Singapore (MUIS) and the Singapore College of Islamic Studies (SCIS) as part of ongoing efforts to strengthen institutional understanding of social trends shaping Muslim life and perceptions in Singapore.



Although the RRL Survey findings have been publicly reported and published online, this roundtable discussion provided a focused and research-informed discussion of results relating specifically to Muslims' perceptions. As the RRL Survey is a quantitative study, the session offered MUIS and SCIS staff an opportunity to seek clarification and contextual explanations for observed trends and patterns, such as variations in religiosity, moral attitudes, and perceptions of fairness and cohesion. Through Dr Mathews' insights as the study's lead researcher and the ensuing discussions, the staff present were better able to interpret the data within Singapore's broader sociological and policy context.

Held in a closed-door setting to facilitate open and substantive exchange, the roundtable discussion deepened institutional appreciation of the social dynamics underpinning intergroup relations, Muslim identity and cohesion. It also reaffirmed the value of collaboration between research and policy institutions in generating nuanced, evidence-based perspectives that inform MUIS's and SCIS's ongoing work in community engagement, religious talent development, and policy reflection.



INTELLECTUAL HERITAGE PROJECT ROUNDTABLE DISCUSSION

*Rethinking Singapore's Intellectual Heritage:
Kampong Gelam and the Nusantara's Intellectual Tradition*

Dr Azhar Ibrahim, NUS

Dr Qusairy Thaha, RPCS Research Fellow

19 September 2025

On 19th September, RPCS conducted its first roundtable discussion under the Intellectual Heritage Project (IHP) titled, *Rethinking Singapore's Intellectual Heritage: Kampong Gelam and the Nusantara's Intellectual Tradition*. It was well attended with participants from various sectors and institutions. The discussion was intended to inform the IHP which serves as the intellectual foundation for the three research pillars of RPCS: 1) Governance 2) Society 3) Science and Technology. The discussion was moderated by RPCS Research Associate, Ahmad Ubaidillah, and featured Dr Azhar Ibrahim from National University of Singapore (NUS) and Ustaz Dr Qusairy Thaha, RPCS Research Fellow.

In her opening remarks, Dr Tuty Raihanah shared the significance of the IHP that seeks to critically engage in the intellectual legacies of past scholars to illuminate efforts in addressing contemporary challenges. The IHP, having been inspired by earlier initiatives by Ustaz Dr Firdaus Yahya, PERGAS, and the National Heritage Board, also aims to consolidate relevant materials into the forthcoming SCIS RPCS digital repository, envisioned as a one-stop resource for researchers, academics, students, and future generations of Islamic studies learners in Singapore.

As the first presenter, Dr Azhar Ibrahim presented on the historical context of the Nusantara's intellectual discursive tradition. He began by underlining the methodological approach in examining and studying intellectual traditions from the Nusantara region. He elaborated that a multidisciplinary approach is crucial to studying Nusantara's diverse intellectual heritage that manifests in past turath (texts and manuscripts). Critical engagement would consist of four key approaches: 1) recognition, 2) exploration of cultural/religious/intellectual dominance or absence, 3) critical reading and analysis, and 4) continued creation and development of intellectual heritage ideas. He concluded his sharing with presenting several actionable suggestions: 1) documentation and access, 2) evaluation and context, and 3) engagement and research.



The second speaker, Ustaz Dr Qusairy, presented on the findings of his research paper on turath in the vicinity of Kampong Gelam, Singapore, in the 19th and 20th centuries. He outlined the historical context of Singapore during the colonial period as an incubator of religious intellectual discourse, emerging as a major printing hub with over 27 publishing firms and responsible for almost half of the Nusantara publications. His research identified key publishers & presses responsible for the dissemination of valuable religious works by the ulama of the region, as well as the local scholars who played the role of knowledge producers. He concluded his presentation by emphasising the importance of preserving and studying the turath of Singapore and Kampong Gelam.

The discussion that followed the presentations was robust with several questions from the participants. The first matter raised was on defining the intellectual orientation of scholars, which Dr Azhar cautioned against using a dichotomic framework of “reformist” and “traditionalist” and emphasised the recognition of scholars who occupied middle ground positions, and emerged from tradition while serving dual roles as knowledge producers and mediators of text and context. Here, Ustaz Dr Qusairy highlighted the prominent local scholars who had assumed such a function: 1) Fadhlullah Suhaimi, 2) Abdullah Basmeih, 3) Ahmad Lutfi, 4) Ahmad Semait, and 5) Abdillah Jufri.

Next was engagement on turath, where each speaker suggested ways on critically engaging with the vast historical corpus of the Nusantara. Dr Azhar raised the importance of acquiring accessibility to past texts and manuscripts, while utilising multidisciplinary approaches that combine textual study with a social sciences framework for richer analysis. Ustaz Dr Qusairy then added on the various ways for the Asatizah fraternity to critically engage with its intellectual heritage: 1) analytical engagement to identify contemporary relevance, 2) utilisation of existing repositories for research materials, 3) identification of spiritual emphasis by past scholars, and 4) transition from passive consumption to active scholarship through research and publications.

The session was concluded with recognition on the relevance and importance of building upon the intellectual legacies of past scholars and ulama. The insights from the speakers’ presentations and the subsequent discussion shed light on the steps that RPCS and SCIS may take in the study of Singapore’s Islamic Intellectual heritage and the development of its digital repository and library. Future initiatives being planned such as RPCS Reading Club will provide a platform for stakeholders to come together in discussing the works of scholars, recognising them not merely as religious leaders but intellectuals who contributed to thought leadership and societal development. By critically engaging in its intellectual heritage of ulama and luminaries, SCIS and RPCS seek to sustain the tradition of producing contextual bodies of knowledge while being rooted in its long history.

INTERNATIONAL ENGAGEMENTS ON ARTIFICIAL INTELLIGENCE AND ISLAM (RABAT, DOHA AND KUALA LUMPUR,

23 September - 2 October 2025

Between 23 September and 2 October 2025, RPCS Associate Research Fellow, Sheikh Mohamad Farouq, participated in a series of engagements held in Rabat, Doha, and Kuala Lumpur that was part of his ongoing research on Artificial Intelligence, Ethics, and Knowledge Production in Islamic Studies. These engagements offered valuable opportunities to gain deeper insights into the latest developments on AI and Islam in the Muslim world. Additionally, the sessions provided an intellectually rich platform for interdisciplinary dialogue, with discussions ranging from algorithmic governance and digital sovereignty to the moral implications of machine learning in knowledge production. The diversity of participants from Europe, Middle East, and North Africa, including Southeast Asia, reflected a growing global interest in shaping conversations on technology through values rooted in faith and our diverse moral traditions.

A recurring theme throughout the workshops was the understanding that AI is never neutral. Participants noted that technologies inevitably reflect the values, assumptions, and priorities of the societies or individuals that create them. Recognising this is key in ensuring that technological progress aligns with Islamic ethical principles such as justice ('adl) and moral accountability (taklif). The sessions further highlighted the importance of local wisdoms and indigenous knowledge systems in shaping ethical frameworks for AI. Within this context, Islamic concepts such as khilafah (stewardship) and karāmah insāniyyah (human dignity) can be employed as conceptual frameworks to ensure technology enables human flourishing rather than causes harm. These values remind us that innovation must be anchored in care, responsibility, and respect for human dignity.


Another key takeaway was the need for collective and inclusive conversations. Participants agreed that shaping the future of AI should not be left solely to technologists or billionaires. Instead, religious scholars and educators should play an active role in ensuring that technology benefits society as a whole. This collaborative approach exemplifies the principle of 'ethics by design' in AI governance, which advocates for embedding diverse ethical perspectives into AI development from the

outset rather than retrofitting moral considerations after deployment. By democratising the conversation around the future of AI, this inclusive framework ensures that technological capabilities are developed in tandem with social and faith-driven values, creating systems that are not merely technically sophisticated but genuinely aligned with human flourishing and societal wellbeing.

The engagements further underscored the importance of building spaces for sustained dialogue between Islamic ethics and global discussions on technology. Such engagements should go beyond setting moral limits to also explore how digital tools can be used creatively and responsibly to enhance Islamic education, public life, and spiritual development.

Through these international engagements on AI, RPCS reaffirmed its commitment to be at the forefront of such emerging issues, crafting solutions for current and future challenges impacting the socio-religious life of the Singapore Muslim community. The insights gained will support future research and partnerships on the role of emerging technologies and Islam.





THE RESEARCH PROGRAMME IN THE STUDY OF MUSLIM COMMUNITIES OF SUCCESS (RPCS)

The Research Programme in the Study of Muslim Communities of Success (RPCS) is developed as part of Muis' efforts in advancing religious thought leadership for the future. The programme seeks to develop contextualised bodies of knowledge on socio-religious issues that are typical for Muslim communities living in secular states and advanced economies. The RPCS focuses on developing new understanding, interpretations and application of Islamic principles, values and traditions to contemporary issues and challenges through its research and publications.

The RPCS aims to bring together local scholars and senior practitioners to study current and future issues in the socio-religious life of the Singapore Muslim community. Through RPCS seminars, workshops and roundtable discussions, it serve as platforms to nurture the right intellectual ecology and environment to facilitate the growth and development of its own group of religious leaders, scholars and thinkers who are seen as authentic and credible to guide the local Muslim community.

Aside from conducting research, the RPCS also aims to develop future thought leaders through its fellowship programmes and research training workshops to familiarise with the evolving religious discourse and analysis of issues relevant to the theme of Muslim Communities of Success. Its research agenda encompasses three broad areas:



GOVERNANCE

Islam, Secularism & Diversity

Study and develop new understanding on the relationship between religion and secularism, identify models of successful citizenship and contribution, and formulate a robust and credible framework of successful living drawn from Islamic traditions, history and experiences.



SOCIETY

Family & Social Cohesion

Identify ways of supporting and strengthening the family institution and review laws as society evolves so that they remain resilient amidst these challenges, and how religions can be an effective resource in enriching further the common space and common good in any pluralistic society.



SCIENCE & TECHNOLOGY

Biomedical ethics, new food technologies, digital technologies and ethics, crypto-currencies

Develop Islamic thought and ethics to provide new guidance on issues such as new food technologies, digital and financial technologies, environmental challenges and others.

If you are interested in the topics and discussions covered in our RPCS Roundtable Discussions, do keep a look out on our website and related platforms for upcoming sessions. We look forward to providing a safe space for collaborative learning and the building of new bodies of knowledge on the range of topics covered. Please visit

www.muis.gov.sg/education/RPCS.

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