

# THE ORGANIZATION OF ISLAMIC COOPERATION AFFECTS TO CHINA THROUGH THE ISLAMIC LAW APPROACH ADDRESSING THE UIGHUR CONFLICT: IS IT POSSIBLE?

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## ABSTRACT

*This article aims to examine the implementation of Islamic law Principles by the OIC in carrying out its role in China about the Uighur problem. The analysis in this article uses a juridical normative method which then showed the involvement of OIC relations and China has restricted aspects of religious identity organizations and nations, but internationally religious aspects can be outlined into the general law principles derived from the values of Islamic law, namely the principle *Qillatu taklif* (collecting, embracing), *Tadarruj* (Follow the development), *Urf* (Care about Customary), *Dzatiyah* (openminded), *Ammar ma'ruf nahi Munkar* (aim for good), *Al Mizan* (judge), *Hurriyah* (Freedom), *Shahifah* (equality) and *Ta'awun* (cooperate, help each other). This is what makes OIC possible to negotiate with China by upholding the Islamic law principles without restricting their capacity as an international organization.*

**Keywords:** The OIC, Islamic Law, China, Uyghur, International Law.

## INTRODUCTION

Uighur or Uygur, Uigur, Uyghur is one of the official minority tribes in the People's Republic of China. This tribe is descended from the ancient tribe of Huihe scattered in central Asia. The tribe speaks Uyghur language and embraces Islam. The tribe's domicile is centered in the autonomous region of Xinjiang, China. In addition to the People's Republic of China, the population is also scattered in Kazakhstan, Kyrgyzstan, and Uzbekistan (Clarke, 2015).

The last few years have raised the issue of discrimination in China with the victim in it is the Uyghur tribe. What made this issue gained international attention was the racist frills about religion. The issue of discrimination occurring in China precisely in Xinjiang sacrificed the Uyghur people as a majority of the Islamic religion which became a minority tribe in the non-Muslim majority state.

A cursory Uighur conflict in China was similar to the Rakhine conflict in Burma that occurred before the Uighur conflict burst. But what distinguishes is the country's treatment of each tribe against them. If Rakhine gets a rejection of Burmese citizen; enship status, while Uighur is the victim of discrimination on government policy in his country. Some discriminatory policies that have been applied by the Chinese government against Uighurs include, the restrictions on the movement of Uighur society that should not be out of their domains, the most

excited is that China has imposed regulations that restrict the personal rights of Uyghur Muslims to culminate in the detention of the concentration camps. It is known from the detention report obtained by the UN in August 2018 then. In the report, there were about one million Uighurs and other Muslim groups imprisoned in Xinjiang. In the camp, they were reportedly subjected to a re-education program or the alleged political indoctrination camp in which there was a resettlement attempt by the people of Uighurs (CNBCIndonesia, 2019). China excuses that the government has sought to suppress separatism movement and Uighur Muslim radicalism by organizing training camps for education and skills. While many of them who have been successfully free from the camp precisely testify to what is being discussed by the Chinese government. Most testify of the act of oppression experienced during the camp. So then became the attention of countries especially more than 30 UN member States denounced China's policy towards the Uighurs, they considered China to be repressive to the Uyghur (CNNIndonesia, 2019).

Not only the UN, many international organizations that pay more attention to the internal conflicts of Uighur include Amnesty International even The Organization of Islamic Cooperation (OIC). The OIC has been involved institutionally in addressing the Rohingya conflict in Burma. Rr. Tiara Ayu Dewinta in his writings *"the OIC role in dealing with Rakhine-Rohingya conflict in Myanmar year 2012-2013"* described 3 (three) the OIC role at the time in handling the Rohingya conflict, OIC as an initiator, a facilitator and as a mediator (Dewinta, 2016). Myanmar and China are a country with a majority of its religion are non-Muslim. The difference is that China is a central country in Asia and the Middle-East which is dominated by Muslim countries.

A curiosity that arises to examine this is whether the OIC role in dealing with the Rohingya conflict in Burma can be applied equally in China, especially by using the Islamic legal principle approach as an OIC foundation in dealing with Uighur conflict in China. This article will be outlined in the role and responsibilities of the OIC against the Uighur conflict and its influence on China through a universally recognized approach to Islamic law.

### **The OIC and Non-Member States Relations in the Universal Islamic Law Approach**

The OIC is an international organization with a vision of the mission based on the Islamic Shariah Principles, therefore the 57 Member States are countries with the Muslim majority in the world. After more than nine decades the OIC shows its existence not only in the internal field of Islamic conflicts but also in the field of economy. The OIC is currently the second-largest international organization after the United Nations. The OIC institutional architecture is executed quite well as it reflects the democratic system in many Islamic countries. This became the OIC base always trying to achieve its objectives change the methodology in adopting the resolution and improving its implementation mechanisms. In spite of this, the OIC is an international organization worthy of respect as a subject of international law with a legal personality enjoyed anywhere in the function (Towadi & Supriyanto, 2020).

The OIC international organization can not only reserve its relationship with its Member States but also with countries that do not qualify for members or can be said to be not a Muslim-majority state or the non-OIC Member States. These non-member States' qualifications can be categorized as observer States or observer States. Until now the OIC has 5 (five) non-OIC Member States namely Turkey Cyprus (1979), Bosnia and Herzegovina (1994), Central African Republic (1996), Thailand (1998), and Russia (2005). This Non-member States can participate in

meetings even in activities that have been scheduled by the OIC. The five countries can do the same things technically and functionally and can negotiate with the OIC or enter into agreements with the OIC Member States. For example, in October 2013 the former OIC's Secretary General Ihsanoglu with Russian Foreign Minister Sergey Lavrov once signed a Framework Agreement on cooperation (Kosach, 2013) to strengthen mutual relations.

The OIC relationship with its member States is not even the Member State is a relationship with the principle of unity and brotherhood. The country in the international organization is a living creature that occupies one Earth, cannot live without the other person (*Madaniun Bittabi'i*). Long before the international law exists with the principle of inter-State relations, Islamic law has existed before and has been practiced since before and after prophetic times Rasulullah saw that the cause that fosters human relationships with other human beings is the existence of hostility and warfare that gives rise to the same purpose of peace (Ashri, 2013). Meaning the basic principle of relations between countries in Islam is peace unless there are reasons that require war, for example, if the Muslims are attacked or there is a threat of danger in the creed, or there is a barrier that inhibits the path of Da'wah.

Islamic law Whether it is the context of Shari'ah (creed, worship, morality, rulings and so on) and the context of Fiqh (jurisprudence) are norms that not only bind the Muslims but the basic legal norms contained in the Qur'an and also found in the Sunnah of the prophet is still public, so after the prophet, Muhammad saw died, the norms that are still generally detailed further by the companions and also the Tabi'in (the name of the disciple or followers of the Prophet Muhammad Saw). The formulation and classification of the common basic legal norms into the more concrete conventions in order to be implemented in practice, requiring discipline and certain means of knowledge. Until then came the new science called Science Fiqh, where the science that learns or understands Shari'ah by focusing on the deeds (law) human beings (human beings who are obligated to implement Islamic law because it is mature and reasonable) (Imron, 2015), then these norms become a number of rules resulting from the relationship between people in the world during the war and peace. As a result of the adherence to a number of communities over a long period of time, these rules turned into international norms. Furthermore, the rules of these rules become permanent among the countries of the world, so they are voluntarily committed to implementing and obeying them as is the law.

Thus, the universal law of Islam is an aesthetic law that is aesthetically pleasing, in the sense of rule or principle is all good values that can be adopted by anyone, not only for their deeds but those who also uphold the peace. The OIC can be called their deeds with international institutional consequences implementing an aesthetic principle in Islamic law. Its implementation in order to be widely accepted is dependent on the fundamental foundation of the implementation of Islamic law itself. The foundation is an OIC noble intention as a mediator, facilitator for its member countries but also can make OIC as the initiator for the country of non-OIC members States, the foundation is:

### **Qillatu Taklif**

In the internal relations, the OIC as an institution is qillatu taklif, namely to raise countries to cooperate, do not complicate each other and relieve the shoulder burden of each other OIC member states.

## **Tadarruj**

The Islamic law was gradualist, following the development of the epoch, although not immediately, the stage per stage. In the OIC sense, it positions itself as an unradical organization for the Islamic countries or the missionary organization for the non-OIC state of the Member States. The nature of the Liberal Islamic organization is embraced but does not override Shari'ah and Fiqh in the *Nash Qur'an* as the only clue.

## **Urf**

Is something that develops in society? The cooperation relationship between countries in an OIC umbrella institution always pays attention to the customs of the international community.

## **Dzatiyah Islam**

The Universal Islamic law is an open Islamic law, not to shut away from the thoughts of experts, philosophers to state. This is not in the sense of their deeds and OIC is flexible with any country or does not pay attention to the qualifications of the country to be connected, but the attitude of elasticity is most appropriate for international relations that are free but according to the Islamic faith.

The foundation gives light that the law of Islam is a widely applicable Islamic norm and is not on the basis of the only designated but also for all mankind on the earth as Caliphs. So, both in a historical and practical way, Islamic law is essentially directly proportional to the principles of international law born of customs and norms that develop in society, especially in human rights issues. There is a parallel relationship between Islamic teachings and human rights values elaborated as a reality that universal values will not contradict other universal values. There is a rallying point between Shari'ah and international law and any humanitarian concept that calls for universal virtues. As Abula'la Maududi said in his writings *Human Rights, the West and Islam* about Islam and the universal value of human rights that

*“When we speak of human rights in Islam we really mean that these rights have been granted by God; they have not been granted by any king or by any legislative assembly”*

This is interpreted as free that when we speak of human rights in Islam then such rights/truths have been inherited for the sake of Allah SWT, not inherited by any king or by the establishment of any legislatur (Zein, 2012). The principle of Islamic law is widely adopted so that the international Customs are:

## **Amar Ma'ruf Nahi Munkar principles**

The Islamic law is organized into a norm that can control humans in achieving good and true goals according to Allah's orders. This good goal is actualized with all good deeds, being humane and staying away from the prohibitions of Allah SWT, intended as worship and hoping for the blessing of Allah SWT. That is why the role of the OIC is not only closed to the Islamic countries, but also to the Muslim minority, as it did to the Rohingya in Myanmar that OIC

became a facilitator by sending a delegation to conduct diplomacy on human rights in 1993 until now strengthening cooperation related to China and Civilization in 2011 (Sefriani, 2011).

### **Al-Mizan Principles (Balance/Justice)**

This principle is still part of the provision of Allah SWT isn't it in essence context but rather measures the level of obedience to religion and his lord which then becomes the way to expand attitudes and ways that can bring good to anyone that entity. As in 2010 China and the OIC issued a joint press release, stating that both parties should explore many good ways for China and the OIC to strengthen consultations and cooperation in the areas of politics, economics, trade, and culture, emphasizing common problems, giving one another support, hating all forms of separatism and extremism, promoting friendship and increasing exchanges and cooperation between the two parties.

### **Al-Hurriyah Principles (Freedom)**

Including freedom of the individual and freedom in the sense of society or country, such as freedom of religion, association, and Assembly, speaking or opinion, and freedom of politics, are the fundamental rights of international law on human rights. In Islam the principle of freedom or independence is not only shown textually in the Qur'an and Sunnah but has been implemented in practice since the time of the prophet, the caliphs since the first caliph until the Abbasids of the Qur'an confirms the assurance of freedom to embrace religion.

### **Al-Shahifah Principles (Equality)**

The principle of Al-Shahifah or equality rights is also a fundamental principle in international law today. Differences in the basis of race, color, gender, or religion are seen as violations of international law and human rights. Likewise, a country distinction, whether on the basis of population, area, economic strength, political affairs, etc. is deemed contrary to international law, as stated in the Charter of the United Nations adopted by the OIC Charter (TheOIC, 2020)?

This equation principle has a very strong foundation in Islamic law. The Constitution of the medina known as *al-Sahifah* for example is the most obvious example in the implementation of the equality principle in Islam. Even the acceptance of nations in the world against Islam, among others, caused this egalite principle. Islam is strongly opposed to slavery and the human aspiration of humans (Wiradipraja, 2013).

### **At-Ta'awun Principles**

The principle of cooperation (cooperation/ta'awun) means to cooperate with mutual community members (including the international community) in an effort to achieve profit and the common good. By enforcing this principle also means having implemented the principle of friendship (friendship). The principle of ta'awun for Muslims is to each other in kindness and steadiness. It is described in Qs. Al-Maidah 2:

*“...Help you one another in Al Birr and at Taqwa (virtue, righteousness and piety); but do not help one another in sin and transgression. And fear Allah. Verily, Allah SWT is Severe in punishment.”*

It is based on that OIC and China have built good diplomatic relations regardless of the issue of human rights violations in the Uighurs or before the Uighur conflict heated up (ma Lirong and Hou Yuxiang discussed in his article

*"Analysis on the Potential of Strategic Cooperation between China and OIC under the Silk Road Strategy Framework"*

on silk trade paths across OIC member states to develop economic corridors of OIC member states, this framework has also been promised with Indonesia through belt and road initiative cooperation (Lirong and Yuxiang, 2015).

### **The Principle of Peaceful Tolerance or Coexistence**

Islam is very tolerant and can coexist peacefully against differences of view embraced by a person, something nation or country, both in the field of socio-cultural, political, economic, even religious. The tolerance is certainly so long as they do not hostile, fight, or expel the Muslims.

If these things happen then the Muslims are entitled to fight and fight them as martial arts. The same provision is also contained in humanitarian/war international law, even in the article 51 Charter of the United Nations, it is stated that each member of the UN has the right to perform countermeasures with self-defense against the initiating party (Aggressor). This principle is adopted also by the OIC as in article 2 paragraph 1 of the OIC Charter has emphasized

*“All member states commit themselves to the purposes and principles of the United Nations charter”.*

Islam recognizes the difference is an undisputed reality. In the OIC institutional relations, it is reflected on the will of 5 (five) countries observer or non-OIC Members States which recognizes the OIC as an international organization of Islam whereas with a non-Muslim majority. With this recognition formed mutual respect of diversity that awakens in the OIC institutional and advocated that the diversity becomes a cooperative instrument among humans. The difference is Sunatullah, because by which man or the country, in this case, can complement each other (take and give) with each other according to the principles of his position as human.

In addition, it is an opportunity for OIC to optimize the implementation of Resolution on safeguarding the Rights of Muslim Communities and Minorities in non-OIC member States in China. The two have not only been part of the United Nations, they have also built healthy and supportive diplomatic relations regardless of religious aspects. In terms of belief, Buddhism as the majority religion in China adheres to the teachings of high ethical values, just as Islam teaches the norm of manners in daily life (sharia).

## The OIC'S Role Addressing the Uighur Conflict in China: Challenges and Opportunities

### The OIC Relations with China

China is connecting with the OIC? In fact, there are not many articles discussing the international relations between the OIC and the non-OIC members, especially with the country's majority, excluding Muslim minority problems in the country. Especially if the problem of Muslims in the country is going to the international world, new many articles and many of the intellect that will also examine the problem. But what about China? China is not an OIC Member State with its country population is mostly Buddhist and Christian. China then gained more attention from the international world both from countries to international organizations, particularly the Organization of Islamic Cooperation. This is due to a human rights issue that has been raised from the country dubbed the Bamboo curtain Country, which occurs in one of its autonomic areas in Xinjiang. The issue of human rights violations experienced by one of the Chinese ethnic in Xinjiang is the Uyghur ethnic which the majority of the ethnic community is Muslim. Later from the issue, countries questioned the roles and responsibilities of the Chinese government. As of 2019, China's policy on incorporating the Uyghur population into a concentration camp, worldwide. Based on this not only the UN, the OIC as an organization that oversees the Islamic countries questioned its role. But regardless of the issue of human rights violations in Uighur or before the Uighur conflict heats up, the OIC and China have built a good diplomacy relationship (once discussed MA Lirong and Hou Yuxiang in his article "*Analysis on the Potential of Strategic Cooperation between China and OIC under the Silk Road Strategy Framework*") (Lirong & Yuxiang, 2015). Here's the description (Table 1):

<b>Table 1 THE OIC RELATIONS WITH CHINA</b>	
<b>Years</b>	<b>Outline of Relations/Cooperation</b>
1974-1991	The period of establishing a relationship, beginning with the Chinese initiative by Prime Minister Zhou Enlai congratulated the OIC General Assembly at the Islamic Summit Conference 1974.
1993-1997	The OIC sought China's support of the Palestinian and Bosnia-Herzegovina conflict, by visiting China and explaining the Islamic State's position on both Palestine and Bosnia Herzegovina.
2001-2007	China expressed a willingness to strengthen cooperation with the majority of the Islamic State of the OIC members and contributed to achieving peace and stability in the Palestinian territories. China declared anti-terrorism. This Chinese stance is based on several OIC representatives' visits to China and discusses urgent matters in Islamic countries, particularly in the areas of terrorism and human rights.
2008	The OIC gave a violent pace in western Sudan, causing employees of Chinese oil companies to be killed.
2009	China has invited the OIC for introducing ethnic Muslims in China, one of Uighur ethnic, as well as explaining the ethnic position in policies adopted by China.

<b>Table 1</b> <b>THE OIC RELATIONS WITH CHINA</b>	
2010	China and the OIC issued a joint press release, stating that both parties should explore many good ways for China and the OIC to strengthen consultations and cooperation in the areas of politics, economics, trade, and culture, emphasizing common problems, giving one another support, hating all forms of separatism and extremism, promoting friendship and increasing exchanges and cooperation between the two parties.
2011-2012	There have been several times of China's Prime minister and Secretary-General Ekmeleddin Ihsanoglu at an international seminar, discussing ethnic and religious policies in China, discussing issues relating to WANA (West Asia and North Africa), then in the international seminar that China has held about "China and Islamic civilization ".
2013	The UN Security Council stated to maintain international peace and security and urged to strengthen cooperation with international organizations, one of the OIC.
2014	The OIC condemned the terrorist attack that took place in Kun Ming, China.
2015-2016	China gives support again to Palestine and continues to conduct diplomatic relations with the OIC.

Source [www.sa.china-embassy.org](http://www.sa.china-embassy.org)

In the Islamic law of Chinese attitudes that always support activities until the resolution of issues handling in the Islamic countries is the principle of tolerance and ta'awun, that China has always supported the OIC in socio-cultural activities, the economy to the handling of human rights issues in the Member State as well as the state of the OIC Observer. Ta'awun China's attitude in the form of always establishing communication with the general of the OIC, coordinating the two parties to strengthen the relationship that is friendly and cooperative. China has always promoted the existence of the OIC as a strategic organization for its member countries, instead, China also welcomes friendly reply support from OIC to promote the welfare of Asian countries.

China had even invited the OIC in 2009 and the initiative introduced the basic situation of ethnic minority Muslims in China. When the OIC highlighted the Uyghur ethnicity, China referred to the policy adopted in Xinjiang's autonomous region in terms of social development and education until the OIC representatives visited Xinjiang and met the Uyghur community and condemned the separatist events in Uighur and expressed friendship and mutual trust through the visit. With that attitude indirectly the OIC asserted to the Uyghur people in Xinjiang as Muslims to uphold the value of Islamic values in the way of living together and alive for the purpose of good and true is Amar Ma'ruf Nahi Munkar.

### **The OIC Attempts to Deal about Uighur Conflict**

In the Charter of Organization of Islamic Cooperation, the OIC has one of its mandates to protect the rights of minority Muslims in non-member States countries. The Charter mandated



the Secretariat-General to safeguard minority groups and Muslim communities in non-member countries and intervene on behalf of the human rights protection that centralized the religion as a binding important element. Muslims together. Therefore, the OIC mandate has the responsibility to safeguard the Islamic minority groups in the world.

The mandate of protecting a minority group was felt when the OIC was revitalizing and reforming its organization, characterized by the "*10 Years Program of Actions*" in 2005. It is emphasized that the OIC 10-year action program includes not only political and intellectual issues, development issues, social, economic and science that can answer the welfare gap of the people but also able to handle various issues that can build moderation and tolerance values such as by eradicating extremism, violence, terrorism, opposing Islamophobia as well as conducting conflict prevention or the handling of the rights of Islamic minority groups in his country as Uighur-Xinjiang experienced in China.

The OIC seriousness in the handling of minority Muslims in the non-member States very clearly in the countries agreement to the Resolution of OIC/CFM-46/2019/MM/RES/FINAL on Muslim communities and Minorities in non-OIC member States, which contains the handling of conflicts against Muslims that are discriminated in nonmember countries including the Uyghur.

Resolution on safeguarding the Rights of Muslim Communities and minorities in the non-OIC Member States 2019 is one of the acts of amar ma'ruf nahi mungkar of the OIC Member States by:

1. Calling for anti-discrimination against minority Muslims;
2. Give an assistance to minority Muslims in non-OIC member countries including Uyghur in China;
3. Collaborating with Governments of non-OIC members who oversees minority Muslims;
4. Coordinate between the OIC member countries to find ways to help them and solve their problems;
5. Preserving Islamic identity in non-OIC countries especially responsible to the governments of these countries and remains consistent with the principles of International law;
6. Supporting the efforts provided by the Secretary-General in addressing minority Muslim communities in non-member countries;
7. Urged the Secretary-General to continue efforts in the framework principles in accordance with international law and the OIC Treaty;
8. Ask the Secretary-General to continue contact with the governments of the countries where the minority Muslim community exists;
9. Ask the Secretary to cooperate with the Member States to attract the attention of the UN and other organizations;
10. Urges member countries and Muslim institutions in general as well as OIC departments and related institutions in particular;
11. To coordinate with OIC general to get more support and assistance for minority Muslims as well as to assert in member countries to provide education assistance, including the provision of instructors for children of Muslim Society, the allocation of scholarships for them.

The implementation of this resolution is part of the OIC responsibility itself. The efforts of being born from the sense of responsibility of Member States to the minority Muslim community are equally concerned about the attention of individual sesame in one of his people. However, what you want to strive for in this resolution requires a high level of diplomacy. Member countries are expected to be able to negotiate up to cooperation with non-OIC countries that oversees minority Muslims on the issue of Uighur.

The OIC's participation in the Uighur issue is not as confirmed as the OIC's role on the Rohingya problem in Myanmar as it was by forming a fact-finding team called the OIC Contact

Group on Myanmar in 2012 to build 4000 homes for the Rohingya. In contrast to the Uighur context, OIC is more of a soft approach through diplomacy it does with China, such as:

<b>Table 2</b> <b>THE MAIN CONTENT OF THE DIPLOMATION OF UYGHUR PROBLEMS</b>	
<b>Years</b>	<b>The Main Content of the Diplomation of Uyghur Problems</b>
2006	The OIC's member states in the Baku Resolution of 2006 applied to pay special attention to the Muslim condition in East Turkistan (Xinjiang) and reviewed the possibility of drawing up a formula of cooperation with the Chinese government to develop appropriate solutions for civil and religious freedom in Xinjiang. However, knowing this China first objected to the mention of East Turkistan in the resolution document so as to conduct a review of the mention and continue diplomatic efforts with China. (Chinoy, 2019)
2007	Member states that met at the OIC meeting in Islamabad in 2007 made an anodyne request to the secretary-general to consolidate with China on the issue of Muslims in Xinjiang. (IDSA, 2019)
July 2009	It was reported from the official OIC website (TheOIC, 2009) that in July 2009 representatives of OIC member states met in Jeddah for a briefing on the Secretary-General's efforts regarding incidents occurring in the Xinjiang autonomous region. These efforts include historically reviewing Uighur existence and contributions, deploying non-member state OIC to ensure the consolidation of relations with China, and coordinating with the UN human rights council. These efforts aim to get China to consider its actions against Uighurs and focus on its security context alone. In the meeting, the OIC also asserted a consistent stance in dealing with Uighur Muslims should be based on the principle (1) of not encouraging separatist claims or aspirations, (2) conducting communion and making known views to the Chinese government, and (3) respecting the political sovereignty and territorial integrity of the Chinese state.
August 2009 (day 1)	In August 2009 an OIC delegation led by Ambassador Syed Kacim Al Masri who was then an OIC advisor for Muslim minority affairs visited China making observations in the field and communicating with the Chinese government to ensure the legitimate rights of Uighur Muslims in Xinjiang.
August 2009 (day 2)	On the second day of the visit by the delegation and ambassador Syed Kacim Al Masri held a meeting with the President Chinese Islamic Association, Director General of the Department of West Asia and North Africa at the Ministry of Foreign Affairs of China, Deputy director-general of the state commission on ethnic affairs, and deputy director-general of the state commission on religious affairs. At the meeting, the OIC obtained information about the scope of the authority of the Uighur autonomous government and in particular, stressed restrictions on rights in Uighurs should see society as a mainstream part of the integration process rather than a form of assimilation.
2010	Secretary-general Ekmeleddin made an official visit to China. On that occasion, the two sides highlighted the historical dimension of China's

<b>Table 2</b> <b>THE MAIN CONTENT OF THE DIPLOMATION OF UYGHUR PROBLEMS</b>	
	relationship with the Muslim world referring to centuries of friendship and cooperation. This spotlight is to allude to the incidents that occurred in Uighurs while emphasizing that OIC respects China's sovereignty and territorial integrity in the Uighur issue and invites China to develop equality, unity, and mutual support among all Chinese peoples.
2016	OIC Secretary-General Iyad Ameen Madani had a meeting with ambassador Li Huaxin (Ambassador of the People's Republic of China to Saudi Arabia). The two exchanged views on issues of peace and security, against radical extremism and terrorism. The secretary-general then asked about the situation of Uyghur Muslims at the time with regard to the level of religious observance that the Chinese government allowed during the month of Ramadhan. Ambassador Li Huaxin assured secretary-general, Iyad Ameen, that the national law (Constitution of the People's Republic of China 1982) of their country fully supports religious freedom and does not discriminate against religious activities of Muslims in Xinjiang.
2018	The OIC organized the 14th Independent Permanent Human Rights Commission (IPHCR) in Jeddah, Saudi Arabia. At the meeting, the OIC projected an understanding of politics and Islam and acknowledged reports accusing China of forcing Uighur Muslims to follow and adopt cultural values and practices contrary to their beliefs (CEIAS, 2019). In a session conclusion report of the meeting, the OIC Islamophobia observatory informed the IPHCR that the 2018 radicalization regulations (the Xinjiang Uyghur Autonomous Region Deradicalization Regulations of 2018) are exaggerated or excessive as almost all activities of the Uighur community are restricted as a precautionary measure of radicalization, as well as a re-education program. Therefore, the OIC enhances its bilateral relations with China and through IPHCR continues to promote the protection of human rights and the guarantee of a fair legal process (OIC-IPHCR, 2018).
2019	The OIC also voiced these concerns through the UN's recommendation of China's Universal Periodic Review (UPR).

Indeed, from the above measures, the OIC's stance on responding to the Uighur problem in China seems very cautious. Islamic countries, especially Indonesia, which is the most Muslim country, expressed concern and affirmed the principle of non-intervention as evidence of a stance aimed at the Uighur problem. Looking at traditional relations and the long-established OIC also puts OIC member states in a strong diplomatic bargaining position vis-à-vis with China on the issue (Table 2).

Regardless of unilateral role, both have their own interests, whether China aims to build cooperation with Islamic countries in both economic and development fields or OIC that seeks to embrace China not only for the benefit of Uighurs but also because China is a central country in Asia and the Middle East so strategic in addressing the issues of Asian countries that are OIC members. In terms of OIC, this aspect has been lived by OIC with the approach of Qillatu taklif (gathering and embracing), Tadarruj (following developments), and dzatiyah (open-minded). The

approach is described in OIC efforts ranging from holding conferences, communicating, coordinating with China to providing support by engaging China in OIC activities.

The efforts that OIC can make if it uses an approach to Islamic law will not be as firm in its approach to international law. The form of the relationship between OIC and China is a complementary relationship. His approach is a soft approach through mutually beneficial diplomacy so that if economic and political diplomacy is well established, emotionally OIC can influence the Chinese government in the field of humanity that touches the Muslim minority in his country.

The challenge of the OIC's stance using the Islamic legal approach is that internally not all Chinese people understand the spiritual values of Islam even though the values of the majority of religions in China namely Buddhism and Islam both uphold high ethical values when it comes to socializing (with other countries). Thus, the approach with Islamic norms can be transformed in the form of diplomatic relations that uphold the principle of international law by OIC.

On the other hand, externally the influence of other UN countries or NGOs that disagree with OIC relations with China, this may hinder OIC consolidation efforts with China even if the approach is not in the name of the Uighur problem, although maintaining diplomacy is not significant but can be a pretext to approach the Uighur issue.

The latter challenge is that China's bilateral relations with most BRI-related OIC member states may be subdued while the attitude of the OIC's state government to touch on the Uyghur issue. Unless human rights violations can be voiced using different means such as ASEAN regional organization or the UN Human Rights Council.

The OIC principle of peace by respecting the human rights of people, respecting the sovereignty of the State as well as non-intervention is an international principle that is generally applicable and binding all countries (Islami, 2014). Especially in the issue of human rights, if the indication of Chinese policy tentative camp indoctrination to Muslims Uighur leads to human rights violations, then the OIC limit is not more as an initiator, facilitator, and mediator, let alone China is a country that does not ratify the Universal Declaration of Human Rights is believed to have a separate way of resolving internal conflicts in the country The OIC only needed to strengthen its relationship with China to maintain peace in Uighurs, Xinjiang's autonomous territories through China.

## CONCLUSION

The OIC has tried its best to fully use the normative framework to follow up on Uyghur problems. This effort is not as concrete as what the OIC has done to Myanmar as the OIC carried out fact-finding actions, providing financial assistance to physical assistance (building a humanitarian office in Myanmar and building 4,000 houses for Rohingya refugees). The OIC on the Uighur issue applies a soft approach, namely a very careful diplomatic approach because in this case, the OIC cannot ignore China's position as a Central Country in economic cooperation with Asia and the Middle East, especially China's latest cooperation with most OIC countries in the field of trade silk routes. or the Belt and Road Initiative. For this kind of attitude, the OIC cannot be said to be soft towards China, but in international law, it is important to apply the principle of mutual recognition of each other's position and the principle of recognition of a sovereign state. In Islamic law, the attitude of the OIC is also the essence of Islam which is

believed by OIC member countries as part of the practice of Islamic law which is embodied in the principle of

1. Qillatu Taklif/Collect, Embrace; China as a country that has historical closeness to the Muslim world;
2. Tadarruj/Developing; in the sense that the OIC continues to develop bilateral and multilateral relations with China so that at least it can indirectly influence the Uighur issue;
3. Urf/ Pay attention to habits; OIC and China maintain good relations and cooperation with each other;
4. Dzatiyah/Open-minded; The OIC is open to China, this is based on the efforts made by the OIC starting from direct observation of the Uyghurs to politely emphasizing China's policy towards Uyghurs which must be integrated not assimilated;
5. Ammar Ma'ruf Nahi Munkar/Aiming for good; as an effort to harmonize universal human rights values, Islamic Law and the Chinese Human Rights Constitution;
6. Al Mizan/Justice; This is related to religious tolerance which the Chinese government hopes the OIC will continue to uphold;
7. Hurriyah/Giving freedom; Most of the life of the Uighur community is limited by the 2018 deradicalization regulations, this is what the OIC seeks to diplomize through an exchange of views by Secretary General Iyad Ameen without elements of intervention);
8. Shahifah/Equality; The OIC does not even distinguish China's status as a non-member state from its statutory members in conducting diplomatic relations, as reflected in China's active involvement in OIC programs for Palestine) and;
9. Ta'awun/Cooperate, please help; there is a complementary attitude between the OIC and China, namely that they need and complement each other to achieve their respective goals.

Basically, the involvement of the relationship between the two OIC and China has limitations in terms of religious, organizational, and national identity, but internationally the religious aspect can be elaborated into general legal principles that bind the two, namely through agreements and diplomacy. And this makes it possible for the OIC in carrying out its function as the largest Islamic organization in the world to establish cooperative relations with non-Islamic countries while at the same time emphasizing the principles of Islamic law as the basis for the OIC to carry out its role.

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