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## Islamic Cooperation Organization from the Perspective of International Law: Attitudes and Contributions in the Last Two Decades

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### Abstract

*The Organization of Islamic Cooperation (OIC) was founded in 1969 through the Islamic Summit in Rabat as a response to the burning of the Al-Aqsa Mosque in Jerusalem and consists of 57 member countries. The aim of this research is to provide additional information about the OIC as a subject of international law, the main tasks and functions of the OIC, as well as the outlook and contributions of the OIC in the last two decades. This study employs a normative-juridical method with literature studies and a historical approach. The results of this study analyze three things: first, the historical background of the birth and development of the OIC. Second, the OIC as a subject of international law has personality rights and obligations according to international law. Third, outlook and contributions of the OIC have been shaped by holding two major meetings, namely the Extraordinary Summit and the Islamic Summit for the past two decades and producing legal instruments, namely resolutions and declarations which are sources of international law and become tools in solving a problem.*

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## INTRODUCTION

International organizations, in carrying out their tasks and responsibilities, have been able to create and shape rules of international law, both specific to the members of the international organization itself and those that can develop into principles and rules of international law that apply universally. Principles and rules of international law that originate from international organizations and are embodied in decisions are considered to have the same degree of binding force as other principles and rules of international law (Parthiana, 1990).

One example of an international organization that has the second-largest number of members after the United Nations is the Organization of Islamic Cooperation (OIC), formerly known as the Organization of the Islamic Conference. The OIC is an international organization consisting of 57 member countries spread across the world. It was founded based on a historic decision made at a High-Level Conference held in Rabat, the Kingdom of Morocco, on 12 Rajab 1389 Hijri (25 September 1969) after the criminal burning of the Al-Aqsa Mosque in Jerusalem, which was under occupation (Organisation of Islamic Cooperation, 2023).

In this writing, the previous study used as a reference by the author is the one by Mohd. Burhan Tsani, titled "The Role of the Organization of Islamic Conference in the Development of International Law." According to Mohd. Burhan Tsani, the formation of the

OIC is reflected in its activities in the political field. However, in its development, it has expanded to include the areas of economics, social, and cultural fields. The OIC is not explicitly obligated to codify international law, particularly Islamic international law. However, as an international organization, the OIC is required to provide legal rules that must be obeyed by its member states. The OIC, as an international organization, does not yet have the authority to make binding decisions on its member states because it is different from supranational organizations. The OIC's role in developing Islamic international law is not yet fully optimized. However, there are still many issues that the organization needs to address in the legal field (Tsani, 1997).

In this writing, one of the references used by the author is an article by Mohd. Burhan Tsani titled "The Role of the Organisation of Islamic Cooperation in the Development of International Law". According to Mohd. Burhan Tsani, the establishment of the OIC is reflected in its activities in the political field. However, over time, it has also encompassed the areas of economics, social, and culture. The OIC is not explicitly obligated to codify international law, especially Islamic international law. Nevertheless, as an international organization, the OIC is expected to be able to provide legal rules that must be obeyed by member states. The OIC, as an international organization, does not yet fully have the authority of its decisions that are binding on its member states because its nature is different from supranational organizations. The OIC's role in developing Islamic international law has not been fully optimized yet. However, many issues still need to be resolved by the organization in the field of law.

The second article by Muhammad Azhar titled "Getting to Know Up Close: The Organisation of Islamic Cooperation (OIC)" explains that the OIC is the only organization owned by the Islamic community in the world, which is not owned by other religious followers in the same way. The establishment of the OIC is a significant development for modern Islam because after the end of the caliphate institution in 1923, there was no longer a political institution that was obeyed by all Muslims. In addition, there are a number of institutions and organizations established within the framework of the OIC. These institutions and organizations are set up to work independently within the General Secretariat in support of its objectives. Over time, there have been increases in the number of members, the scope of attention and the limitation of issues, and the expansion of the organization. However, it cannot be denied that the OIC has been perceived as being more "Arabic and Middle East Oriented," meaning that it serves the interests of the Arab and Middle Eastern regions. (Azhar, 2002).

In this article, Cantika Niscala and Gonda Yumitro discuss the role of the Organisation of Islamic Cooperation (OIC) in strengthening Islamic diplomacy. The OIC has a commitment to developing Islamic diplomacy, which is reflected in various efforts and initiatives to promote it. The authors highlight two important roles that the OIC plays in this regard: a role oriented towards cooperation and peace, and a diplomatic role oriented towards conflict prevention and resolution.

The OIC's role in cooperation and peace involves holding internal meetings or conferences to address conflicts involving member states. In its diplomatic role, the OIC focuses on the prevention and resolution of conflicts, as well as addressing Islamophobia. Overall, the OIC is committed to promoting Islamic diplomacy and using it as a tool to address conflicts and promote peace among member states (Puri & Yumitro, 2022).

Based on previous studies, this research aims to provide additional information that was not previously available. Some of these additional information include an explanation of OIC as a subject of international law, the main tasks and functions of OKI, as well as the attitude and contribution of OIC in the past two decades.

## **METHODOLOGY**

Methodology is a key element in addressing a problem, where research methodology is a systematic and consistent way to reveal the truth and solve a problem in order to obtain the final results (Iqbal, 2021). The approach method used in this research is the normative juridical approach method. The normative juridical method is a legal research method that places the law as the principles, norms, rules of legislation, court decisions, agreements, and doctrines (teachings) (Fajar & Achmad, 2013).

In addition, the juridical normative research method is a literature-based legal research method that is carried out by examining library materials or secondary data only (Soekanto & Mamudji, 2003). In this research, secondary data is used which is obtained from opinions, theoretical views, and discussions related to the problem being raised. Secondary data is data that has been collected for purposes other than solving the problem at hand and this data can be found quickly. In this study, the sources of secondary data are literature, articles, journals, and websites related to the research being conducted (Sugiyono, 2009).

The approach used in this research is a historical approach. The historical approach is a method that is used to investigate an issue by examining the background and development of regulations related to the issue that occurred in society (Marzuki, 2011). Eventually, the author used a historical approach to express, explain, and understand the researched object based on the data obtained through literature regarding discussions that focus on the history and contributions of the OIC.

## **RESULTS AND DISCUSSION**

### **1. Description of the Organization of Islamic Cooperation**

Historically, long before the establishment of the Organization of Islamic Cooperation (OIC), several Muslim-majority countries had held international meetings (conferences) to discuss various issues affecting the Islamic world (Azhar, 2002). Since 1924, Muslim countries have attempted to bring the Islamic world into one organization. Several important events laid the foundations for the final constitution, including: a) the Third Islamic Conference (Yerusalem, 1931), which mostly gathered Muslim intellectuals; b) the first conference of political leaders in August 1954, where a bill was approved; and c) the Islamic

Summit Conference held in Rabat in 1969, which aimed to discuss the problems and interests of the Muslim world (Castillo, 2014).

The OKI is the only intergovernmental organization that represents the Muslim world. (KemenPPPA RI, 2016). The establishment of the OIC was based on various issues that spread across different parts of the world, especially in the East, with various religious issues. (KH, 2016). As time went on, OIC began to develop in accordance with the characteristics of the organization. Within the organization, there is an Islamic culture that has developed around a set of rules based on the holy book of the Quran and other supporting sources such as Sunnah.

The concept of Islamic organizational culture is very important and should be realized by a good organization with good leadership, which must be accompanied and instilled with values believed by every element of the organization, both superiors and subordinates. Certainly, the values are Islamic values (Azronibs, 2018). The principles of Islam are closely related to the OIC because the Quran is the source and the fundamental value to achieve a common goal

In addition to being based on the Quran, Islamic values can also be seen in the charter of the OIC. The organization is guided by the noble values of Islamic unity and brotherhood, and emphasizes the importance of promoting and consolidating unity and solidarity among member countries in securing their common interests on the international stage. Furthermore, the OIC aims to preserve and promote the noble Islamic values of peace, compassion, tolerance, equality, justice, and human dignity.

Regarding legal sources, Article 27 of The International Islamic Court Statute states that Islamic Sharia is the fundamental law to be applied in court and can only comply with general sources of international law (treaties, customary law, general principles of law, and international jurisprudence) as a second option. This means that, for the first time in international law, courts will adopt Sharia law to settle international disputes. (Castillo, 2014). Therefore, in practice, within the OIC, if there are various problems faced, it is decided to solve the issues related to the matter, the judges will base their decisions on the sources of Islamic law, namely the Quran and Sunnah. The establishment of the OIC represents a modern development in the Islamic civilization. The objectives of the OIC, as stated by (Azhar, 2002), are as follows:

1. To develop Islamic cooperation (solidarity) among member countries.
2. To establish cooperation among member countries in the areas of economics, social affairs, culture, science, and other important activities, as well as to consult among member countries in international organizations.
3. To endeavour to eliminate racial discrimination and colonialism in all its forms.
4. To take important steps to support international peace and security based on justice.
5. To unite efforts to safeguard holy places and support the struggle of the Palestinian people and help they regain their rights and freedom in their homeland.
6. To strengthen the struggle of Muslims to protect their dignity, independence, and national rights.

7. To create an appropriate climate to enhance cooperation and understanding among member states and other countries.

The OIC charter also established principles that guide all OIC activities, including (Al-Ahsan, 1988):

1. Full equality among member countries.
2. Respect for the right of self-determination and non-interference in the internal affairs of member countries.
3. Respect for the sovereignty, independence, and territorial integrity of each member country.
4. Any disputes should be resolved peacefully through negotiation, mediation, reconciliation, or arbitration.
5. No violence should be used against the territorial integrity, national unity, and political independence of any member country.

Therefore, the purpose of the establishment of the OIC can be seen in accordance with Article 1 of the OIC Charter, which is to gather the world's Islamic resources in promoting their interests and consolidating all efforts of the country to speak in the same language to advance peace and security in the Islamic world. Historically, Islamic countries felt responsible for the process of forming the OIC and responded to issues that were based on Islamic values or teachings from the Quran and Sunnah.

## **2. The Organization of Islamic Cooperation (OIC) as an International Legal Subject**

The development of time has had a significant impact on the emergence of various organizations, one of which is the OIC. As an international organization that initially focused more on political issues, particularly the issue of Palestine, the OIC has evolved into an organization that serves as a platform for cooperation in various fields, including politics, economics, social issues, culture, and science among Muslim countries around the world (Kementerian Luar Negeri Republik Indonesia, 2022).

As a subject of international law, OI plays an important role in its relations with other legal subjects. Legal subjects (in general) are the parties whose activities, actions, or behaviors are regulated, and can result in legal consequences, thus having the authority to exercise rights or obligations to perform an act based on positive legal provisions (Kusumaatmadja & Sidharta, 2000). The book "Bowett's Law of International Institution" (Sands et al., 2009) states that an IO must meet the following characteristics:

- a. It must be created by a formal agreement between two or more states or other international organizations.
- b. It must have a permanent secretariat or administrative structure.
- c. It must possess a distinct legal personality, separate from its member states or other organizations.
- d. It must have the capacity to enter into legal agreements and to sue and be sued in its own name.

- e. It must have a specific purpose or mandate, such as promoting economic cooperation, advancing human rights, or coordinating international security efforts.
- f. It must have some degree of autonomy in its decision-making processes and operations, although it may still be subject to oversight or direction by its member states or other supervisory bodies.

These characteristics are important for an IO to be recognized as a legitimate and effective international actor, with the ability to engage in meaningful cooperation and coordination with other actors in the international system.

In addition, according to Leroy Bennet, OI has the following characteristics: (Bennet, 1979):

- a. OI is created by an agreement or treaty among states, or by an international convention.
- b. OI has a permanent secretariat or administrative structure.
- c. OI has its own rules and procedures, including decision-making processes and mechanisms for resolving disputes.
- d. OI has the power to make decisions that are binding on its member states.
- e. OI has the ability to establish relationships with other organizations and actors in the international system.
- f. OI has a distinct legal personality, which means that it can own property, enter into contracts, and sue or be sued in its own name.

The characteristics of OI can be seen in the Organization of Islamic Cooperation, as a whole, the OIC functions as a forum for member states to express their aspirations, interests, and influence. Additionally, the OIC consists of sovereign states, established based on the Islamic Summit Conference and produces international agreements, has legal personality, and all member states are able to adopt norms that are enforced for their members.

Similarly to other IOs, OKI has characteristics of being a permanent institution that still exists until today, having organs that assist in all its activities, and having a secretariat to carry out its agenda. The main bodies of OKI consist of the High-Level Conference held every three years and composed of the kings and heads of state or government of member countries (Articles 6, 7, 8, and 9 of the OIC Charter). Secondly, there are the Ministerial Conferences (MCs) composed of the foreign ministers of member states to review and examine the progress of the implementation of decisions and resolutions adopted at previous MCs or High-Level Conferences (Article 10 of the OIC Charter). Finally, there is the General Secretariat, which is the executive organ of the organization entrusted with the implementation of decisions from the two previous bodies (HLC and MCs) (Article 16 of the OIC Charter).

was a significant event in the development of international law. The League of Nations served as a forum for nations to resolve disputes peacefully and promote international cooperation. Its establishment was followed by the creation of other international organizations, such as the United Nations, which aimed to promote international peace, security, and development. The existence of the Organization of Islamic Cooperation (OIC) as a subject of international law is a product of this history and the recognition of the



importance of international cooperation among Muslim nations (Klabbers, 2010). Following the failure of the League of Nations, the establishment of the United Nations as a general IO resulted in the creation of the UN Charter (Mandalangi, 1986).

In international law, particularly in the realm of international organizations, OI is the appropriate answer because it involves many principles and legal norms formulated by the established international organizations. Essentially, OI law consists of international legal norms that are consolidated in a primary instrument governing all aspects relevant to the OI, such as the principles and objectives of the organization, requirements for membership acceptance, rights and obligations of its members, decision-making procedures, legal personality, and other legal aspects related to the OI (Cornelesz, 2018).

On its journey, besides being established in response to the collective voice of the Muslim world, the Organization of Islamic Cooperation (OIC) was formed based on international law, where the OIC Charter contains the commitment of its member states to the principles of the United Nations Charter and International Law (Opening of the OIC Charter). An undeniable fact is that the OIC today not only crosses the boundaries of a country but also carries out activities in various countries, both as a political institution and a legal institution in the international community, conducting its activities in the national territories of its member states and directly dealing with the national laws of those countries.

The Organization of Islamic Cooperation (OIC) provides a clear example of an international legal subject, which means that they have rights and obligations under specific international laws as established in international conventions, constitutions, charters, or articles of agreement that gave birth to it (Cornelesz, 2018). As a platform for cooperation between member states, the Organization of Islamic Cooperation (OIC) has a legal status, function, and authority, meaning that the organization has legal personality in international law, which essentially creates various rights and obligations, such as the ability to create an international agreement.

With the increasing emergence of many international, regional, and supranational organizations, it can be assumed that the OIC has become influential in the development and implementation of international law, particularly with the Islamic Sharia law based on Islamic values sourced from the Quran and Sunnah serving as a guide for its member states.

### **3. Sikap dan Kontribusi Organisasi Kerjasama Islam dalam Dua Dekade Terakhir**

As the representative of Muslim countries in the international arena, the Organization of Islamic Cooperation (OIC) plays a strategic role and acts as a forum that encourages cooperation in preventing conflicts among its members. Additionally, the OIC serves as a negotiation tool those results in mutually beneficial decisions. In the last two decades, the OIC has taken a stance and made contributions to its member states and even the international community by holding large meetings such as the Extraordinary/Emergency Islamic Summits and Islamic Summits. The contributions made by the OIC through the Extraordinary Summits in the last two decades include:

a. 3<sup>rd</sup> Extraordinary Islamic Summit Conference

The shift in focus for the OIC began with the establishment of the OIC 10th Year Program of Actions based on blueprints during the third Extraordinary Islamic Summit held in Mecca on December 8-9. (Organisation of Islamic Cooperation, 2023a). The program marked the starting point for the OIC to focus its policies on protecting human rights and striving for the elimination of all forms of discrimination and manifestations against Muslims. The presence of the OIC is also considered a significant achievement for the Islamic world (Puri & Yumitro, 2022).

During the Extraordinary Islamic Summit, as a step towards implementing the OIC resolution on "Muslim Women and their Role in the Development of Islamic Society," it was decided to hold a meeting of Women Ministers to provide more opportunities for women in various aspects of social life and to develop a plan of action to enhance women's roles in the development of Muslim communities (KemenPPPA RI, 2016).

b. 4<sup>th</sup> Extraordinary Islamic Summit Conference

The conference was held on August 14-15, 2012 in Makkah, Saudi Arabia (Organisation of Islamic Cooperation, 2023). The meeting resulted in five conflict resolutions, namely Resolution No. 1/4-Ex(Is) On The Cause Of Palestine, Resolution No. 2/4-Ex(Is) On The Situation In Syria, Resolution No. 3/4-Ex(Is) On The Rohingya Muslim Community In Myanmar, Resolution No. 4/4-Ex(Is) On The Situation In Mali And The Sahel, and Resolution 5/4-Ex (Is) On Enhancing Islamic Solidarity.

During the summit, the President of Turkey, who is also the Permanent Chairman of the Committee for Economic and Trade Cooperation (COMCEC), approved the COMCEC Strategy, which consists of two main instruments. First, the establishment of Working Groups to facilitate cooperation on six priority areas, namely trade, transportation and communication, tourism, agriculture, poverty alleviation, and finance. Second, the promotion of project activities (Project Cycle Management/PCM) that are expected to support the success of COMCEC cooperation in the six Working Groups (Direktorat Jenderal Perundingan Perdagangan Internasional, 2018).

c. 5<sup>th</sup> Extraordinary Islamic Summit Conference

The fifth Extraordinary OIC Summit was held on March 6, 2016 in Jakarta, Indonesia (Organisation of Islamic Cooperation, 2023). The results of the meeting produced the Jakarta Declaration and Resolution On Palestine And Al-Quds Al-Sharif Submitted To The Fifth Extraordinary Oic Summit On Palestine And Al-Quds Al-Sharif "United For A Just Solution". Reviewing the distance to Palestinian independence, this summit undoubtedly drew international attention to the Palestinian issue, resulting in the Jakarta Declaration containing concrete steps by Islamic world leaders to support Palestine and Al-Quds Al-Sharif. There are also plans for action to resolve the Palestinian and Al-Quds Al-Sharif issues, with six key issues: border issues, Palestinian refugees, Jerusalem disputes, illegal settlements, security, and access to clean water (KH, 2016).



The Resolution On Palestine And Al-Quds Al-Sharif reaffirms the principled position of OIC member states on the Palestinian and Al-Quds Al-Sharif issue. Al-Quds Al-Sharif is one of the issues that receive special attention from the OIC. The OIC Al-Quds Committee, established in 1975, is mandated to implement all resolutions related to the Arab-Israeli conflict, particularly regarding Al-Quds (Abdurofiq, 2016).

d. 6<sup>th</sup> Extraordinary Islamic Summit Conference on Al-Quds Ash-Sharif

The sixth Extraordinary OIC Summit was held in Istanbul, Turkey on December 13, 2017 (Organisation of Islamic Cooperation, 2023). Like the fifth Extraordinary Summit, this meeting resulted in a declaration and resolution. The Istanbul Declaration On "Freedom For Al Quds" is a declaration that addresses the issue of Palestine and Al-Quds, such as rejecting the United States government's statement regarding the status of Al-Quds, urging the international community to remain committed to the status of Al-Quds and all relevant UN resolutions, protecting the Palestinian struggle, garnering support for the Palestinian state, inviting the world to recognize East Jerusalem as the capital of the occupied State of Palestine, and achieving Palestinian reconciliation based on mutual respect.

In the OIC/EX-CFM/2017/PAL/RES blue print, the sixth Extraordinary OIC Summit issued a resolution rejecting the United States' recognition of Jerusalem as the capital of Israel. According to the author, the US recognition of Al-Quds violates international law. When Jerusalem becomes the capital, it can disrupt political stability in the Middle East, especially in Palestine and Israel, and even disrupt the peace process between Arab countries and Israel.

e. 7<sup>th</sup> Extraordinary Islamic Summit Conference

The seventh Extraordinary OIC Summit was held on May 18, 2018 in Istanbul, Turkey (Organisation of Islamic Cooperation, 2023). According to the OIC blueprint, the summit produced an agenda and work program that still focused on Palestine. The agenda discussed the massacre of Palestinian civilian protesters by Israeli forces and the opening of the US Embassy in Jerusalem in violation of international law.

Next, there are two major meetings held by the OIC, namely the Islamic Summit Conference, which include:

a. 10<sup>th</sup> Session of The Islamic Summit Conference

The 10<sup>th</sup> Islamic Summit Conference was held in Putrajaya, Malaysia on October 16-17, 2003 (Organisation of Islamic Cooperation, 2023). The OIC agreed to establish an OIC that is ready to respond to the challenges of the 21st century, especially in terms of streamlining structures, methodologies, increasing financial capacity and human resources (Kemenpppa, 2016). This summit produced the Putrajaya Declaration on Knowledge and Morality for Unity, Dignity and Progress of the Ummah. It also produced three Declarations on Aggression and Conflict, namely the Declaration on Al-Quds Al-Sharif and Palestine,

Declaration Concerning the Israeli Aggression Against the Syrian Arab Republic and the Republic of Lebanon, and the Declaration on Jammu and Kashmir.

b. 11<sup>th</sup> Session of The Islamic Summit Conference (Session of The Muslim Ummah in The 21<sup>st</sup> Century)

The 11th Islamic Summit Conference was held on March 13-14, 2008 in Dakar, Senegal(Organisation of Islamic Cooperation, 2023). The agenda of the 11<sup>th</sup> Islamic Summit Conference focused on four things, namely the implementation of the OIC's ten-year action plan, the adoption of the revised OIC Charter, two brainstorming sessions on economic cooperation among member countries, especially in Africa, and knowledge-sharing among member countries. From these agendas, the OIC blueprint produced the revised OIC Charter and the Dakar Declaration condemning terrorism and calling for dialogue between Muslims and Christians.

c. 12<sup>th</sup> Islamic Summit Conference (The Muslim World: New Challenges & Expanding Opportunities)

The 12<sup>th</sup> Islamic Summit Conference was held in Cairo, Arab Republic of Egypt on February 6-7, 2013 (Organisation of Islamic Cooperation, 2023). Heads of State and Government from 17 member countries attended the summit. The summit aimed to jointly review the international situation in politics, economics and social fields and analyze their impact on Muslims under the overall theme of "The Muslim World: New Challenges & Expanding Opportunities". Delegation Heads from member countries discussed and negotiated on a number of political and socio-economic issues that are important for the Muslim world (Sesric, 2023). The summit produced the Palestine Resolution with the number OIC/SUM-12/2013/PAL-RES/FINAL and the Declaration on the situation in Mali with the number OIC/SUM-12/DEC.-MALI.

d. The 13<sup>th</sup> Islamic Summit Conference (Unity and Solidarity For Justice and Peace)

The 13th Islamic Summit Conference was held in Istanbul, Turkey on April 14-15, 2016 (Organisation of Islamic Cooperation, 2023). The theme for this session was "Unity and Solidarity for Justice and Peace," emphasizing the importance of unity and solidarity among member states of OIC in addressing the challenges faced by the Muslim world (SESRIC, 2023). This summit produced a Resolution on the Cause of Palestine and Al-Quds Al-Sharif with the number OIC/SUM-13/2016/PAL-RES/FINAL. The resolution called for international action to end Israel's occupation of Palestinian territories. Additionally, the summit produced the Istanbul Declaration committing to efforts to enhance OIC's effectiveness in achieving justice and peace throughout the world.

e. The 14<sup>th</sup> Islamic Summit Conference

This summit was held on May 31, 2019 in Makkah, Saudi Arabia (Organisation of Islamic Cooperation, 2023). The summit produced two legal instruments, the first being the

Resolution on the Cause of Palestine and Al-Quds Ash-Sharif, numbered OIC/IS-14/2019/PAL/RES, which reaffirmed the commitment of the Muslim world in supporting and advocating for the independence of Palestine. The second instrument was the Makkah Al-Mukarramah Declaration, which emphasized the importance of maintaining regional security and stability, achieving developmental goals in the future, and condemning all forms of terrorism. Additionally, the declaration emphasized Palestine as the central struggle for the Muslim world.

Based on the two major meetings, both the Extraordinary Summit and the Islamic Summit Conference, they have produced results from the activities carried out by the OIC over the past two decades. Many legal instruments have been created and implemented. The implementation of these legal instruments is the key to success in implementing cooperation among member countries, the dispute resolution process, and support for all aspects, including politics, economics, socio-culture, defense, and security.

The legal instruments produced by the implementation of OIC meetings indicate that these instruments, such as resolutions and declarations, become tools in solving a problem. As we know, resolutions and declarations are sources of international law that are references for all parties. In the author's opinion, in international law, a resolution is a form that provides a solution to a decision on a matter taken through consensus or voting according to the rules and procedures established by the relevant international organization or body.

In principle, the OIC always tries to solve a problem peacefully in its member countries. By issuing resolutions or making decisions, the aim is to change the behavior of conflicting parties so that they no longer use violent means to achieve their goals, to change their hostile habits, and to transform the conflict relationship between the parties.

The implementation of OIC Conflict Resolution Resolutions is also supported by the UN with Resolution No. A/RES/67/264, in which the UN decided to observe the OIC as an organization. The UN and OIC will continue to collaborate in finding solutions to global issues, such as international peace and security, disarmament, self-determination, promoting peaceful culture through dialogue and cooperation, decolonization, human rights and fundamental freedoms, terrorism, emergency aid and rehabilitation, social, economic, and technical cooperation (United Nation, 2013).

Finally, the OIC's attitudes and contributions over the past two decades have provided real support for its member countries. Even the issue of Palestine has become an agenda and concern in the implementation of the Extraordinary Summit and Islamic Summit Conference. Therefore, in the author's opinion, the OIC's role must be appreciated with all its strengths and weaknesses.

## CONCLUSION

The Organization of Islamic Cooperation (OIC) was established by the Islamic Summit in Rabat in 1969 to discuss issues and interests of the Islamic world. The birth of OIC represents the succession of modern Islamic civilization. As OIC grew, it became a subject of international law, as it consists of independent states, can make international agreements, is a legal entity, and all participating countries can accept standards on its members. OIC is characterized as a permanent institution with bodies to support all its activities and a secretariat to carry out its agenda. In its development over the past two decades, OIC has conveyed its views and contributions to member states and even to the international community by holding important meetings such as the Extraordinary/Emergency Islamic Summits and Islamic Summits. Many legal instruments have been created and implemented based on these two important meetings, demonstrating that instruments such as resolutions and declarations are useful tools for solving problems that arise, both for OIC member states and other parties.

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