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**Reharmonization Islam's Value with Science Concerning Action:**

**How Could it Combat Stereotyping?**

ABSTRACT

*Innamal a'malu binniyat*. If one intends to buy *jengkol* in *Alfamart*, but his feet turn to the underwear shelf and buy it instead of *jengkol*; his primary intention is being questioned. In the sight of the philosophy of action, three kinds of intention might be broken in that case, i.e., distal, proximate, and motor intention. Methodological individualism is crucial to scrutinizing what is inside an actor's head during an action, rather than linking it directly to social context. Belief, desire, or other mental states are often obscured by the mere bodily movement and the appearance of the motion. Western governments, for example, frequently apply a double standard when they deal with Muslims after various riots and hatred in the name of Islam. If one correlates expressions as a cognitive mechanism and associates them with groups' social roles, the line between moral responsibility and causal individual is vague. This paper tries to minimalize stereotypes regarding Islam and 'what appears as Islam' thru reharmonizing Islam's values and science concerning action. The method is a library research approach by analyzing in-depth primary and secondary references regarding the concept of action on both sides. Since action has several components, the discussion would focus on three essential ones: intentionality, the sense of agency, and meaning. For clarity's sake, research questions are about 1)What is action in Islam; is it constituted or situated? 2)How does Islam view motor intention (one kind of intention) and automaticity or others' pre-reflective (self-) awareness? 3)What is the role of this reharmonizing of Islam's value in science toward stereotypes about Muslims as extremist religions?

**Keywords:** *action, intention, meaning, stereotype, agency*

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