Diah Febri Utami

Department of Philosophy, University of Vienna

Universitätsstraße 7

A-1010 Vienna

Utamid90@univie.ac.at

**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*

**Reference**

Alruwaih, M.H. (2014). Islamic Agents, Structure, and International Relations: Ontology as Faith.

Clarke, Randolph (2005). Agent causation and the problem of luck. *Pacific Philosophical Quarterly* 86 (3):408-421.

Fealy, G. (2004). Islamic Radicalism in Indonesia: The Faltering Revival? *Southeast Asian Affairs*, 104–121. http://www.jstor.org/stable/27913255

Frankfurt, Harry G. (1969). Alternate Possibilities and Moral Responsibility. *Journal of Philosophy* 66 (23):829.

Gallagher, Shaun (2020). *Action and Interaction*. Oxford University Press.

Ginet, Carl (2008). In Defense of a Non-Causal Account of Reasons Explanations. *The Journal of Ethics* 12 (3-4):229 - 237.

Meincke, Anne Sophie (2018). Persons as Biological Processes: A Bio-Processual Way Out of the Personal Identity Dilemma. In Daniel J. Nicholson & John Dupre (eds.), *Everything Flows. Towards a Processual Philosophy of Biology*. Oxford, UK: pp. 357-378.

Meincke, Anne Sophie (2019). The Disappearance of Change: Towards a Process Account of Persistence. *International Journal of Philosophical Studies* 27 (1):12-30.