

Buying and Selling Mystical Oil According to Central Kalimantan Scholars

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ABSTRACT

The trade in mystical oil is a phenomenon that exists in society, one example being in Central Kalimantan, particularly in the city of Kuala Kapuas. This practice has raised doubts among the community regarding its legitimacy. Therefore, this study aims to explore the opinions of religious scholars in Kuala Kapuas and the arguments they use. This is an empirical legal study involving interviews with five religious scholars from the Indonesian Ulema Council (MUI) and the Majelis Ta'lim. The results of the study indicate that the religious scholars are divided into two groups: the first group permits the buying and selling of mystical oil provided it meets the legal requirements of Islam, while the second group prohibits it, as it is considered to involve elements of fraud and the potential for idol worship.

Keywords : *Scholars' opinions, Buying and Selling, Mystical Oil.*

A. INTRODUCTION

Buying and selling is a common phenomenon practiced in all societies. However, what makes it interesting for research is when the object of the transaction is mystical oil, oil believed to have supernatural properties and claimed to offer certain benefits such as attracting fortune, opening spiritual aura, love charms, and others. This oil is often marketed through social media with attractive descriptions, and the transaction is carried out online, with the seller performing a special ritual before packaging the oil. However, this kind of transaction raises legal questions, as it involves supernatural elements which may lead to excessive beliefs and even associating partners with Allah. Therefore, it is important to examine it from the perspective of religious scholars in Central Kalimantan, as many of these trade practices originate from this region.

Studies on trading items with supernatural characteristics have been widely conducted. For instance, the trade of sacred objects (amulets), according to Gusnanto,

cannot be categorized as a sale because it involves the concept of mahar, and thus the transaction is valid if performed as a gift (hibah). Veven Nur Hakim argues that selling mystical stones for invincibility contains elements of shirk (idolatry), and thus should not be traded. Romadoni Adi Saputra states that trading talismans is permissible if done for collection purposes; however, if believed to bring luck, it becomes forbidden due to its negative impact on one's faith. Since the opinions of scholars on the trade of items with mystical properties are not well mapped, this research becomes essential.

It aims to explore the views of religious scholars in Kuala Kapuas, Central Kalimantan, both those who permit and those who prohibit the trade of mystical oil, along with the supporting arguments.

This study argues that the trade in mystical oil still raises questions about its legitimacy among the public, and therefore, this research provides clarity on its legal status from the perspective of religious scholars in Central Kalimantan Scholars.

B. METHOD

This research is an empirical legal study examining the opinions of Islamic scholars. Data were obtained through direct interviews with Islamic scholars in Kuala Kapuas City. A qualitative approach was used, analyzing the opinions of Islamic scholars regarding the sale and purchase of mystical oils.

The data collected in this study were the opinions of Islamic scholars in Kuala Kapuas City and the arguments they used. The data sources for this study came from five Islamic scholars who are members of the Indonesian Ulema Council (MUI) and Islamic scholars who have their own Islamic study groups (Majelis Ta'lim) in Kuala Kapuas City.

Data analysis was conducted through four simultaneous stages: data collection through interviews with five Islamic scholars in Kuala Kapuas City, data reduction by sorting relevant data, presentation of the data from interviews with Islamic scholars in Kuala Kapuas City, and data verification/conclusions explaining the differences in Islamic scholars' opinions regarding the sale and purchase of mystical oils, particularly in the Kuala Kapuas area.

C. ANALYSIS/DISCUSSION

In the development of buying and selling practices in society, many objects are targeted for sale. One of these is mystical objects claimed to possess certain properties. The sale of mystical oils is related to the community's belief in the existence of oils purportedly possessing certain properties or powers, such as enlightenment, aura-opening, compassion, and multi-purpose oils that have a particular appeal among the community.

Islam stipulates that in buying and selling, there are certain pillars and conditions that must be met for a valid sale. According to the majority of scholars, there are three main pillars of buying and selling: *aqid* (the seller and buyer), *sighat* (the consent and acceptance indicating agreement), and *ma'qud alaih* (the object of the sale).

A sale is invalid if these conditions are not met in a contract. One of the requirements for a permissible transaction object in religion is purity, and the sale of impure objects is invalid. Furthermore, the item must provide benefits, and the contract must not be bound by certain conditions that have not yet occurred, must not be time-bound, must be owned by the owner, and must have a known quantity, weight, and other measurements.

Islam does not fundamentally prohibit trade activities, unless they involve elements of injustice, fraud, exploitation, or the promotion of things prohibited by sharia. Any form of trade involving goods such as alcohol, narcotics, pork, statues, and similar items whose use is prohibited is also prohibited for sale. Any income earned through such practices is haram and filthy. This is based on the hadith of the Prophet Muhammad (peace be upon him), narrated by Ahmad: "Verily, when Allah forbids a thing, He also forbids its sale price."

Based on data analysis obtained from interviews with five Islamic scholars in Kuala Kapuas City, two main differences of opinion were found regarding the legal basis for the sale of mystical oil.

1. Scholars Who Permit the Trade of Mystical Oil

Two out of five informants allow the sale of mystical oil. Informant 1 stated that the basic ruling in Islamic trade is *mubah* (permissible), as long as it fulfills all pillars and conditions, such as competent buyer and seller, clear item and price, and a willing offer and acceptance. In the case of mystical oil, its spiritual benefits are not considered part of the sale contract due to their uncertainty. As long as the object is tangible and its qualities are

clear, the transaction is valid. Spiritual beliefs are regarded as personal and not part of the contract itself.

Informant 4 shared a similar view, stating that although mystical oil is often sold under terms like “*dimaharkan*” or “gifted,” as long as the legal elements of a sale are present (clear item, mutual consent, compensation), it remains valid. Any idolatrous practices associated with the oil fall outside the transaction's scope. He also cited the same hadith from Ibn Majah: *"Indeed, trade is based on mutual consent."*

Both informants emphasized that mystical aspects are not part of the contractual object, only the buyer's personal belief. This aligns with the fiqh principle that certainty cannot be overruled by doubt. Spiritual beliefs do not invalidate the sale.

2. Scholars Who Prohibit the Trade of Mystical Oil

Three out of five informants disallow the sale of mystical oil. They argue that it contains elements of *shirk*, relies on the unseen, and involves *gharar* (uncertainty), particularly when the claimed benefits are unproven.

Informant 2 explained that even if the contractual pillars are present, mystical oil is still an uncertain item with unclear benefits, making it fall under *gharar*, which is prohibited in Islam due to its potential for deceit. He cited a hadith narrated by Abu Dawud: *"The Prophet prohibited the sale of al-hasah and gharar transactions."*

Informant 3 also prohibited such sales, especially when the oil is processed with rituals involving jinn invocation. This includes acts of *shirk*, a major sin in Islam (Qur'an, An-Nisa 4:48). If the seller knows the oil will be used for idolatrous purposes but sells it for profit, the act is clearly forbidden, even if the contract appears valid. He referred to a hadith from Ad-Daruquthni and Ibn Hibban: *"Indeed, if Allah forbids something, He also forbids its earnings."*

Informant 5 argued that the ruling depends on the oil's material and intended use. If it's made from pure, lawful substances, it may be sold. But if used for prohibited purposes like magic or black arts, and the seller is aware or agrees to such use, the transaction becomes impermissible. Islam forbids cooperation in sin and transgression (Qur'an, al-Ma'idah 5:2). Therefore, intention and purpose must also align with Islamic ethics.

D. CONCLUSION

The views of religious scholars in Kuala Kapuas regarding the trade in mystical oil are

divided into two groups. The first group permits it, provided that the contract, ownership, and absence of fraud or *shirk* are fulfilled. They consider the mystical benefit to be subjective and outside the scope of the contract. The second group prohibits it due to fraud, *gharar*, and the potential for idolatry, especially when the benefits are unverifiable or involve forbidden rituals.

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