



DA'WA CONTENT ON YOUTUBE OF *PESULAP MERAH* (RED MAGICIAN) PRODUCTION

Muchammad Fadlan
UIN Saizu Purwokerto
mfadlan.map@gmail.com

Received: 23 rd January 2023	Reviewed: 24 th January-23 th August 2023	Published: 31 st August 2023
---	---	---

ABSTRACT

In the digital era, when the Internet is getting cheaper and easier to access, people's interaction with the digital world is increasing. One of them is access to YouTube content, with various purposes, one of which is entertainment content with magic as the material. Pesulap Merah Production is one of these YouTube channels. More interestingly, the channel combines entertainment and Da'wa. This research emphasizes how Pesulap Merah carries out the Da'wa content by analyzing the YouTube content of Pesulap Merah Production. In the research results, Da'wa inserts in the content of Pesulap Merah are considered more appealing and acceptable to viewers amid various sensitive issues related to faith issues and social problems in society. With 3.2 million subscribers and an average of 200 thousand viewers, social changes that occur in society are one indicator of the success of this Da'wa.

Keywords: Pesulap Merah, YouTube content, Da'wa

ABSTRAK

Di era digital, saat internet semakin murah dan mudah di akses, interaksi masyarakat dengan dunia digital semakin meningkat. Salah satunya adalah akses konten Youtube, dengan berbagai tujuan, salah satunya adalah konten hiburan dengan sulap sebagai materinya. Pesulap Merah Production adalah salah satu kanal Youtube tersebut. Lebih menarik lagi kanal tersebut menggabungkan antara hiburan dan dakwah. Penelitian ini menekankan kepada bagaimana konten dakwah yang dilakukan Pesulap Merah melalui analisis konten Youtube Pesulap Merah Production. Dalam hasil penelitian sisipan dakwah dalam konten Pesulap Merah dianggap lebih mengena dan dapat diterima oleh pemirsa. Di tengah berbagai isu sensitive terkait permasalahan keimanan dan permasalahan sosial di masyarakat. Dengan 3,2 juta subscribe dan rata-rata 200 ribu pemirsa, perubahan sosial yang terjadi dimasyarakat, menjadi salah satu indikator dari keberhasilan dakwah tersebut.

Kata Kunci: Pesulap Merah, Konten Youtube, Dakwah



INTRODUCTION

Some time ago, Indonesian television and social media were shocked by the news of the feud between Marcel Radhival, pesulap merah (the Red Magician), and Gus Syamsudin (Anwar, 2022). This stems from mutual insinuations on their respective YouTube channels, followed by the arrival of Magician Merah and his entourage to Gus Syamsudin's Padepokan Nur Dzat Sejati in Blitar, East Java. In Pesulap Merah's YouTube channel, he conveyed the intrigue of spiritual treatment carried out so far by Gus Syamsudin. For this upload, Gus Syamsudin replied to his patients who would be treated and stated that the treatment process had no settings purely because of the power of Allah SWT (Rahayu, 2022).

After insinuating each other on their respective YouTube channels, Pesulap Merah, as he said when delivered in the Deddy Corbuzier Podcast, explained that the purpose of unmasking the spiritual treatment carried out by Gus Syamsudin was that he did not want lies in the name of religion. After unmasking, Pesulap Merah was summoned by Gus Syamsudin to be able to come to his place and talk nicely about the mistakes that Pesulap Merah had presumed to him. The end of the "drama" of this commotion was the arrival of Pesulap Merah to Gus Syamsudin's hermitage. Still, when there, he was greeted by Gus Syamsudin's lawyer and ended up in a commotion. The effect of the commotion and the viral incident, the Nur Dzat Sejati hermitage, was demonstrated by local residents; they demanded that the hermitage be closed, and the residents felt uneasy about the existence of the hermitage (Fernando & Azeharie, 2023).

The dispute between Pesulap Merah and Gus Syamsudin has been presented for a long

time by social media and mainstream media; this has attracted attention from various parties. At first glance, Pesulap Merah is a figure who "has nothing to do" pestering other people's work. But what is more interesting is Pesulap Merah's goal, which is to expose the lies of the practice of spirit medicine in the name of religion (Ibad & Raharjo, 2022).

At first glance, if you look at the YouTube content of Pesulap Merah named Pesulap Merah Productions, it can be concluded that the majority of the content is about magic tricks and exposing the falsity/intrigue of various kinds of treatment or shamanism in Indonesia. Examples of content titles can be taken, such as *finding pesugihan locations, visiting shamans from Sumatra, leaving for money, bandung people's magic tests, and so on* (Haryudi, 2022). Pesulap Merah has 3.13 million subscribers, which is proof that many YouTube social media lovers like his content.

The interesting thing about the various kinds of content presented is the insertion of Da'wa messages about the purity of faith, idolizing Allah, and the practice of polytheism that should not be followed. Based on a search through the Google search engine, inserting Da'wa in YouTube content in the magic genre, as done by Pesulap Merah, is a rare category. These contents have opened the awareness of many people related to fraud committed by various parties using the guise of religion or the like, as well as the practices of polytheism that Muslims should avoid (Yulianto, 2022).

Looking at this phenomenon, researchers are interested in examining more deeply how the Da'wa of Pesulap Merah is inserted in content on the YouTube channel of Pesulap Merah Productions.

RESEARCH METHODS

The method that will be used in this research is content analysis. This content analysis is used to research or analyze communication content objectively and quantitatively. According to McQuail in Kriyantono, the purpose of content analysis is threefold: describing the characteristics of the message, making inferences about the causes of a message (encoding process), and drawing conclusions about the effects of communication (decoding process) (Zaman & Muqaddam, 2021). This method aims to find out how the Da'wa inserts are in the YouTube content of Pesulap Merah Production. In conducting content analysis, researchers analyzed several YouTube contents of Pesulap Merah Production; then, the data was analyzed, categorized, and classified into content with Da'wa inserts. The results of this content analysis or content analysis are used to determine how the YouTube content of Pesulap Merah Production, in which there are Da'wa inserts, influences its viewers' thoughts, attitudes, and behavior.

RESULT AND DISCUSSION

Pesulap Merah's Biography

After Pesulap Merah's feud with Gus Syamsudin has captured the public's attention. Many people are curious about who the figure is and what the biography of Pesulap Merah is. Pesulap Merah, or Marcel Radhival, is the stage name of Haris Setiyanto. The figure of this young man, born in Tangerang on August 26, 1995, is known to be Muslim. He has started learning magic since entering the 2nd grade of vocational school. Learning magic is done independently, and with the cost of magic equipment you purchase. It is said that Pesulap Merah has made his own money by selling fried sausages. In addition, Pesulap

Merah has also participated in the talent search event the master, which was aired by one of private television. His association inspires the clothes that characterize all red with the cosplay community in Jakarta (Haryudi, 2022).

Engaging in magic activities has made him aware of how magic has been misused as a shamanic activity. This is known after how many of his fellow magicians changed direction to open shamanic practices. Seeing this, Pesulap Merah learned a lot about witchcraft, pellets, and things related to shamanic activities. After knowing many things related to shamanic activities, Pesulap Merah can finally find out that many shamanic activities in Indonesia only use magic tricks (Rahayu, 2022).

On that basis, finally, Pesulap Merah created various content uploaded to YouTube social media with Pesulap Merah Productions channel. In that channel, Pesulap Merah revealed many shamanic secrets, such as invulnerability to sharp weapons, dissecting *tyyul* (one form of ghost in Indonesia whose job is to steal) tricks in bottles, doubling money, etc. The content presented is controversial. Because it reveals things that are "taboo" for the magician world. In Arie Untung's podcast, Pesulap Merah gave reasons for the content presented on his YouTube channel. Some of the reasons expressed are that the YouTube content wants to educate the public regarding the practice of shamans who deceive the public. According to him, many people believe more in shamans than Allah SWT. At first glance, the shamans have been able to hypnotize some people with the magic tricks that the shamans have. Of course, it becomes very concerning because the phenomenon in society prioritizes material and instant nature;

of course, belief in Allah SWT is approaching polytheism (Anwar, 2022).

Pesulap Merah revealed that the ability bestowed by Allah SWT to him, regarding magic, if not used for the benefit of religion, does not tell the truth to the public; he is worried about his accountability to Allah on the day of retribution. Moreover, with this knowledge, Pesulap Merah revealed that he had obtained a lot of sustenance from this field. In addition, with what he does in various content presented on his YouTube channel, there is a sense of concern about excessive public praise (Ibad & Raharjo, 2022).

Regarding content that is “controversial” with various parties, which has caused some commotion and the police have reported some, Pesulap Merah said that what is presented is all in the context of providing/sharing knowledge with the community and has the belief that fear should only be to Allah alone. There is life after death, so he does not want to be tortured because he does not want to convey the truth to others (Ibad & Raharjo, 2022).

The content presented in Pesulap Merah channel is very thick with Islamic values. This is closely related to his life history, which is very intense with Islamic values. Since childhood, his brother, a preacher, has often invited him to attend Islamic studies. And the brother became a good discussion partner regarding religious issues. The intensity of learning good religion enabled him to have religious knowledge so that since junior high school, Pesulap Merah has been called an ustadz by his peers.

Based on the life history of Pesulap Merah, who is very thick with the life of religious values, it is not surprising that the content presented, besides the nuances of

magic entertainment, also presents religious values.

Youtube: an Epistemological Look

Youtube is a website that provides online video-sharing services. It is the world's largest platform for watching and uploading videos, with over 2 billion monthly active users (Zaman & Muqaddam, 2021). YouTube users can upload any video, from entertainment, music, and tutorials to documentaries and news videos. Videos uploaded to YouTube can be watched by people worldwide for free (Cahyono & Hassani, 2019). In addition, YouTube also provides a feature that allows users to subscribe to channels or channels that upload videos regularly so that users can watch the latest videos from the channel every time they log into their YouTube account (Hamdan & Mahmuddin, 2021).

Apart from being a platform for watching videos, YouTube is also a source of income for content creators who upload videos to the site. YouTube provides a monetization program that allows content creators to earn income from advertisements posted on their videos. In addition, YouTube also provides a subscription feature that allows users to subscribe to their favorite channels for an additional fee (Iqbal, 2018).

From the above review, the development of Youtube media as a medium for uploading videos in various stages of the establishment of Youtube and is utilized as a medium for Islamic preaching in various circles of users in society. YouTube is easy to use and can be followed by all groups. From small children to adults, they can easily learn and access YouTube (Nurrohman & Mujahidin, 2022).

Youtube social media is the same as mass communication; mass communication

etymologically comes from the Latin “communication.” This term comes from “communis,” which means the same. The same in question means the same meaning and meaning. So, communication occurs when there is a common meaning regarding a message conveyed by the communicator and received by the communicator (Wibawa, 2019). The definition of mass communication put forward by Bitner as quoted in his book Ardianto, namely mass communication is a message communicated through the mass media to a large number of people, while more detailed mass communication is put forward by another communication expert, namely by Gebner as quoted in his book Ardianto, saying that mass communication is the production and distribution based on technology and institutions of continuous and most widespread message flows owned by people in industrialized societies. So, YouTube is the same as mass communication because both convey information to a large audience using various means/tools (Putri, 2022). One of the content creator’s accounts on YouTube that has many subscribers is Magician Merah Productions, which has 3.16 million, has a collection of 355 videos, and has been viewed 515,320,913 times (Zaman & Muqaddam, 2021).

Da'wa and Media

Da'wa etymologically comes from the Arabic *دعوة*, which means an appeal, invitation, or call. Meanwhile, the person who makes the call or invitation is called da'i, the same as the person who calls. But considering that the process of calling or calling is a process of delivering certain messages, the terms *tabligh* are also known, namely delivery and *mubaligh*, namely people who function as communicators to convey messages (messages) to the communication party

(Burhanudin et al., 2019). Some terms that are closely related to Da'wa include the following: *first*, *Tabligh* can be delivered orally or in writing. However, the term *mubaligh* now tends to be narrowly defined by the general public as someone who conveys Islam's teachings through the tongue, such as religious preachers, *preachers*, and so on (Wibawa, 2019).

Second, *Khutbah* comes from the word *خطب*, which means to say or make a speech. *Khutbah* is a Da'wa or *tabligh* spoken orally at religious ceremonies such as the Jum'ah sermon, Hari Raya, and the marriage *sermon*, which has certain styles, conditions, and pillars (Habibi, 2018). *Third*, *Advice*, namely conveying good words to someone or several people to improve their attitudes and behavior. According to Muhammad bin 'Allan ash-Shiddiqi, advice means to cleanse something from everything that defiles it or repair something that is damaged or less than perfect. So, advice is to convey something to another person to correct the shortcomings and mistakes of his behavior. Thus, Muhammad bin 'Allan as-Siddiqi said. *Fourth*, *Fatwa* which is giving a religious description or explanation of a problem. The person who gives a *fatwa* is called a *mufti*.

It is no longer the time; Da'wa is done just like that, without careful planning, whether it concerns the material, the implementation personnel, or the methods used. It is true; it has become another *sunnatullah* that Allah loves and approves of the truth that is fought in a neat and orderly line. The meaning of Da'wa according to the term can be seen from several opinions, which have a common point. Among these opinions is the opinion of Ali Mahfudz in the book *Al-Hidayah Al-Mursyidin*, who says that “Da'wa is to encourage (motivate) mankind to do good and follow instructions and order

them to do ma'ruf and prevent them from doing munkar so that they can get happiness in the world and the hereafter. The emergence of evil in society requires a joint Da'wa movement. Not only forbidding evil but also participating in providing prosperity. The occurrence of evil acts committed by mankind is caused by the closing of good potential called fitrah by bad conditions that come from the environment. Because humans are weak, the environment surrounding them makes influencing them very easy (Husna, 2021).

Based on the above review, Da'wa is an effort or activity to invite people to do good. Carry out *amar ma'ruf* away from *munkar* so that human life is better, peaceful, prosperous, and happy in the afterlife, and get the pleasure of Allah SWT (Umar et al., 2016). Thus, the Da'wa strategy effectively invites people to (teach Allah so that his will is realized on earth. Or a plan containing a series of Da'wa activities designed to achieve certain goals. This goal is a change in the attitudes and behavior of Da'wa partners (humans) by the teachings of Islam. This Islamic teaching invites doing ma'ruf and prevents them from doing munkar so that they gain happiness in the world and the hereafter (Nurfritria & Arzam, 2022).

Da'wa messages refer to the means preachers use to convey religious messages to the public. Several aspects are often considered important in the theory of Da'wa messages, namely: *First, Taubid*: This refers to the basic belief in Islam that there is only one God to worship, Allah. Dawah's messages often emphasize the importance of understanding and believing in this tawhid. *Second, Akidab*. *Akidab* refers to the basic beliefs and principles of religion. Da'wa messages often focus on understanding and living the creed to become a true Muslim.

Third, Muamalah. *Muamalah* refers to social relations between individuals and groups in society. Da'wa messages often focus on practicing basic principles in muamalah, such as honesty, justice, and caring for others. *Fourth, Akhlak*. *Akhlak* refers to how people behave and conduct themselves daily. Da'wa messages often emphasize the importance of practicing good moral principles in daily life, such as kindness, humility, and generosity (Rahmah & Anshori, 2021).

Understanding this Da'wa message is important because it helps preachers deliver religious messages to the public effectively and by religious principles (Syarifuddin & Muhid, 2021). Media Da'wa is an additional element in Da'wa activities, meaning that Da'wa activities take place even without media. Media comes from the Latin *medius*, which means intermediary, middle, or introduction. In English, media is the plural form of medium, which means middle, between, and average. From this understanding, communication experts interpret the media as a tool that connects communication messages delivered by communicators to communicators (message recipients). In Arabic, the media is the same as *wasilah* or, in the plural, *wasail*, which means tool or intermediary. Dawah media is an intermediary used to communicate, interact, or convey Da'wa messages from the subject of da'wa (*da'i*) to the object of Da'wa (*mad'u*) (Rahman, 2020).

Media Da'wa is a tool used for intermediary Da'wa. So, various kinds of media can be used in preaching. One of them is electronic media. By utilizing electronic media, Da'wa can reach a wider audience at a lower cost. The Internet is one of the most widely used electronic media today. With advances in information technology, the Internet can be accessed cheaply and has

connected all smartphone users. Da'wa using the internet media is the right choice in an era where every human being is connected to one another. One social media that can be accessed through the Internet is YouTube, a popular and most favored social media (Sumadi, 2016).

Da'wa in the YouTube content of Pesulap Merah

The YouTube channel of Pesulap Merah Production, which began to be active on January 14, 2013, based on researcher searches, as of October 20, 2022, has produced 462 video content and has 516,800,564 x views and 3.16 million subscribers. From the amount of content owned by the channel, researchers took a sample of 7 pieces of video content, considering that the content combines magic entertainment and Da'wa. The video content is as follows: *First*, Menciduk Lokasi Pesugihan! (Scooping up the Bewitchment Location!). In this content entitled *Menciduk Lokasi Pesugihan!*, first aired on October 23, 2020, in this context, it is told that Pesulap Merah visits a place that many people allegedly believe is used as a place for *pesugihan*. In this place, he also informs viewers about what is done by people who want to get rid of *pesugihan* in that place. One of the things they do is make offerings in a sacred place. There are scenes of people in a trance and asking for something. The end of the content underlined by Pesulap Merah is that instead of giving food to the tree, it is better to give it to orphans, people experiencing poverty, parents, or families in need. The wealth that is donated will make the person who receives it happy. And the treasure will not be lost; it will be multiplied by Allah SWT. *Pesugihan* is just nonsense because the people around the place of *pesugihan* or the people who know the place

first have become rich. But this is not the case (Pesulap Merah, 2020a).

In addition, the YouTube channel of Pesulap Merah Production also inserts a Da'wa message about the importance of seeking wealth in a halal and blessed way, such as by working hard and trying sincerely. Thus, the channel's Da'wa inserts can help people avoid non-halal ways of seeking wealth and provide motivation to continue trying the right way. This content, uploaded two years ago, has 101,362 views as of October 20, 2022.

Second, Datangi Dukun Asal Sumatra, Praktek Pembersihan Rumah (Visit a Shaman from Sumatra to Practice House Cleaning). The content *Datangi Dukun Asal Sumatera; Praktek Pembersihan Rumah* was uploaded on January 29, 2021, and as of October 20, 2022, it has been 5,250,409 x watched by viewers. In this context, Pesulap Merah visited a shaman directly in Cirebon City. It is said that the shaman has the power of Qulhu Geni and other powers. Qulhu Geni is an incantation used to burn ethereal beings such as jinn and others. Qulhu Geni has a special mantra whose readings are taken from several verses of the Qur'an. In the show, Pesulap Merah came to the shaman and asked the shaman to show his knowledge. With this request, the shaman granted it by practicing how water could disappear, and the paper on which the mantra was read could then catch fire. At the end of the content, Pesulap Merah emphasized that people should not easily believe in shamans, especially those who sell amulets, where the amulet is able to provide security through the ghoib fence, attract wealth, and so on. In addition, it is also important to trust in Allah and not be associated with practices that are not by Islamic teachings. Thus, the channel's Da'wa inserts can help people avoid contact with

practices that are not Islamic teachings and motivate them to continue to trust Allah and expect His help (Pesulap Merah, 2021a).

Third, Bongkar Rahasia Orang Tidak Bisa Ditonjok atau Nonjok Jarak Jauh (Uncover the secret of people who can't be punched or jabbed remotely). Content uploaded on November 20, 2020, has been viewed 4,428,945 times. In this context, Pesulap Merah wants to prove that someone who is not hit or vice versa hits from a distance is only limited to human belief (*belief system*); namely, the incident only applies to his students; other than that, it is not (Pesulap Merah, 2020b).

In this content, Pesulap Merah practices how the belief system works, starting with suggesting the two people and then inviting two volunteers to try to hit him. The scene of how the two people have difficulty hitting Pesulap Merah is presented, and how Pesulap Merah hits the two people with his bare hands. At the end of the content, Pesulap Merah underlines that the condition of how someone cannot be hit or hit with bare hands is because of the belief system, namely, the person to be hit has magic and children or students hold the belief in a college, not because of an amulet or because of internal energy. Meanwhile, something is interesting in the description of the uploaded video, namely miracles / *karomah*, *laduni*, and other supernatural things that cannot be possessed, trained, or transferred; all are direct help from Allah SWT to His servants who are close to Him. Pesulap Merah also said to be careful with fraud under the guise of religion, to deceive others under the pretext of religion, such as the ownership of *karomah*, and so on. In the comment column, there is also an interesting thing about Pesulap Merah's challenge to anyone who feels he has the

ability/knowledge not to hit, to come to Jakarta, and prove with him.

Fourth, Brutaallll! Begini Rahasia Keluar Paku Dari Mulut (Brutal! Here's the secret to getting nails out of your mouth!). A video uploaded on July 23, 2021, which has been watched 4,432,587 times, presents how Pesulap Merah discusses a video about a treatment that is said to be able to take objects in the body without any injuries. Pesulap Merah states that this is a fraud. Furthermore, Pesulap Merah exposes the trick of how the shaman takes out the nails in his patient's body. He practiced the trick and showed how the nails were "sucked" into a doll and removed through the mouth (Pesulap Merah, 2021c).

At the end of the video, Pesulap Merah tells the secret of the nails coming out of the mouth, namely the nails, with a technique: the nails were previously placed in the mouth, then pretended to be removed with a certain medium. So, it is not because of the effect of the treatment but because of the magic trick of removing the nails. After that, Pesulap Merah again emphasized being careful with such practices; even though the person/shaman looks good or is robed in religion, stay alert because they can also deceive and harm others. Be aware of this kind of treatment mode.

Fifth, Akhirnya Terbongkar!! Rahasia Tuyul Dalam Botol (Finally Revealed!! The Secret of the Bottle Monkey). Premiered on June 24, 2022, the content entitled Akhirnya Terbongkar !! Rahasia Tuyul Dalam Botol has been watched 311,140 times. In the video, Pesulap Merah raises various news in the online media related to the arrest of a figure considered to be the incarnation of *Tuyul*. The arrest of the *tuyul* in the bottle has galvanized some people, as evidenced by the uproar in

the news. The public widely reads the news (Pesulap Merah, 2022b).

In the news, Mbah Woh, a resident of Pungkuran Village, Kaliwungu District, Kendal Regency, Central Java, found a bottle containing a figure like a human baby and believed that the figure was a *tuyul*. The news of the discovery of *tuyul* by Mbah Wong suddenly aroused the curiosity of residents who wanted to see the figure said to be *tuyul*.

The next news revealed by Pesulap Merah in his content was an incident in Banjarbaru City, South Kalimantan Province. Recently, a *tuyul* was found in a bottle in the Banjarbaru city square. The discovery of a bottle in which there was allegedly a *tuyul* horrified the people there and was reported through online media. And many people believe in the truth of the *tuyul* in the bottle. It was reported that the Banjarbaru Police Department intervened to check the truth of the video recording of a clear bottle containing a small doll without eyes and mouth. Banjarbaru Police Chief AKBP Doni Hadi, through his Head of Public Relations, AKP Tajuddin Nur, confirmed that the *tuyul* in the bottle was untrue; the *tuyul* in the video was just a toy.

In the video, Pesulap Merah shows how the “figure” is considered a *tuyul* in a bottle and is very similar to the “figure” reported in the online media that was read and shown earlier. In the next scene in the video, Pesulap Merah fries some “*tuyul*.” At the end of the show, as in other videos, Pesulap Merah provides an understanding that in Islam, jinn who can steal money does exist, but their name is not *Tuyul*. *Tuyul* itself is a character made in Indonesia. In his character, *tuyul* is characterized as a bald little boy who keeps stealing money. In addition, there is also hope that in the future, no more children’s toys are

said to be supernatural, reported, and create an uproar in the community.

Sixth, Kesaktian Receh! Rahasia Cincin Khodam Berputar Sendiri (Weird magic! The Secret of the Self-Revolving Khodam Ring) *Kesaktian Receh! Rahasia Cincin Khodam Berputar Sendiri*, content uploaded for the first time on March 18, 2022, has been watched 423,200 times, discussing how it is said that there is an optimistic and magic ring. Pesulap Merah plays a video from a YouTube account with the video title “(real) self-moving ring, after being burned?”. From the video comment section video’s comment section, there are pros and cons to the content. Those who do not believe in the video consider that the video is the result of engineering and editing. As for those who believe in the video, they think that, as humans, we must believe in the supernatural, such as jinn or *khodam* (Pesulap Merah, 2022a).

In the content, there are moral inserts delivered by Pesulap Merah regarding believing in the supernatural as a must for Muslims. However, the supernatural is not the magic of a ring or the greatness of an object, but jinn, angels, heaven, hell, and so on. At the end of the content, Pesulap Merah suggests the trick in the video of the ring spinning after being burned, which is the result of mere video editing, not a real event.

Seventh, Fix Penipuan! Begini Rahasia Kelapa isi Paku, Silet, dll (Fraud Fix!! Here’s the Secret of Coconut filled with Paku, razor blades, etc). Uploaded on April 23, 2021, this content has been viewed 3,302,993 times. The content material in this video is about uncovering the secret behind the transfer of disease to degan or the transfer of disease to coconut. Pesulap Merah said that this mode’s perpetrators are often shamans in the guise of religion, dressed in Muslim clothing, titled “gus” or under the guise of an ustadz. With

these various guises, many people believe in the mode of these people (Pesulap Merah, 2021b).

The show also conveys how usually a shaman convicts his patient of having an illness because a shipment of “*santel*” enters the patient’s stomach. And for his recovery, the shipment must be removed. Furthermore, how does the shaman procession remove the shipment from the patient’s stomach? In the beginning, the shaman is in the guise of religion, as if reciting verses of the Qur’an or shalawat, and preparing coconuts that have been opened and filled with certain items and animal blood. After the treatment ritual, the shaman ends by opening the coconut, which contains blood and other “deliveries.”

In this video, Pesulap Merah reminds his viewers to be careful with people who use the guise of religion in such a model treatment. Because in the absence of vigilance in the community or because it is so trusting with a certain person, it will be easier for the community to be “lied to” with the practice of “dirty” treatment.

Pesulap Merah (Pesulap Merah’s) Da’wa

Magician Merah can be said to have carried out the practice of Da’wa through social media by combining entertainment (magic) and Da’wa. Of course, this is a new thing in the method of preaching. One of the Da’wa methods conveyed is combating the practice of shamanism and deceptive treatment under the guise of religion. This is done by exposing the secrets of the shamans who have been considered to have fooled the public. On the one hand, he often gets praise from many parties, but on the other hand, he also often receives various “attacks.” It is undeniable that the preaching that Pesulap Merah has practiced has threatened the

existence of some parties, especially shamanic activists. As a result, Pesulap Merah is now included in the list of people reported to the police institution (Ibad & Raharjo, 2022).

As a preacher who fights the activists of supernatural trickery, the figure of Pesulap Merah is very aware of the risks he faces. As a result of his actions, he has dragged himself into a quite controversial situation. But that does not necessarily make him worried and anxious because the path taken for Pesulap Merah is an effort to uphold *amar ma’ruf nahi mungkar*. It cannot be denied that the action of Pesulap Merah is action that deserves thumbs up because not many of the preachers dare to do such things. Even if some preachers dare to do so, it is only limited to oral lectures, while the figure of Pesulap Merah opposes it through real action; the existence of a Pesulap Merah in eradicating shamanic fraud is certainly not without purpose, where he seeks to free the community from all forms of beliefs that are misleading. In addition, Pesulap Merah also wants the community to only believe in Allah SWT alone because believing in Allah SWT is called an act of shirk (Fernando & Azeharie, 2023).

On the other hand, Pesulap Merah also seeks to save the community and all the fraudulent actions of the shamans who want to take advantage of their incomprehension of how Pesulap Merah considers that so far, many people have been fooled because they see the shaman. As if having magic makes people willing to spend a certain amount of money to get solutions to the various problems they experience, even though for Pesulap Merah, the shamans mostly only use magic tricks and mere hypnosis. In action, Pesulap Merah only sometimes runs smoothly; he faces many challenges. Pesulap Merah has the principle that conveying the

truth amid evil is not an easy matter, so it must be accompanied by patience and prayers that are always prayed considering the situation being faced by Pesulap Merah at this time is certainly no joke; having to deal with the law he has also received terror from unknown people and even Pesulap Merah admits that he has been threatened to be eliminated from the surface. Not only that, but Pesulap Merah also often gets threats of witchcraft, such as a video recording showing a shaman performing a witchcraft ritual on him because the shaman thinks that Pesulap Merah has degraded and harassed the shaman's profession (Anwar, 2022).

Even so, Pesulap Merah never felt the slightest fear. It is precisely what Pesulap Merah fears if he does not carry out the mandate of knowledge entrusted to him so that it can bring anger and hatred of Allah SWT; he has the principle that it is better to be hated by humans than hated by Allah SWT. In calling for the truth, Pesulap Merah can be said to be a true preacher, although, on the other hand, he shows different ways and patterns with preachers in general. Pesulap Merah uses unit costumes, eccentric makeup, and an interesting day delivery.

Islam strongly emphasizes that every believer should always call for the truth that can be done anywhere, anytime, and to anyone. As a believer, I strongly believe that Da'wa is a highly recommended religious command because Da'wa is a call for truth to invite humanity to a good path. Not only that, Da'wa is also an effort to prevent someone from wrongdoing and invite them to virtue.

It is undeniable that Da'wa is a demand of Allah against all His servants because humans are creatures who always have the potential to deviate from the right path; even with the existence of Da'wa, humans will return to Allah SWT, even so, calling for truth

through Da'wa is certainly not an easy matter, especially if it is done to people who have already fallen into the wrong path. Even that often ends with insults, blasphemy, and even hostility. That is why it is necessary to appreciate the existence of people still firmly calling for the truth. Because the Prophet Muhammad himself once said (Ghufron & Royani, 2020):

Abu Sa'id al-Khudri (may Allah be pleased with him) reported: I heard the Messenger of Allah (peace and blessings of Allah be upon him) say that whoever of you sees an evil deed should change it with his hand if he cannot change it with his tongue if he cannot deny it with his heart and that is the weakest of faith. Hadith narrated by Muslims.

From the hadith, of course, this shows that the Prophet Muhammad SAW. understands the ability level of each of his people; it cannot be separated from the extent to which a person has mental knowledge of faith and a spirit of sacrifice. So, it cannot be blamed if some people are unable to call out through action, and it cannot be forced if others are unable to call out, even if only by speech. If you look at the preachers today, more choose to preach with the tongue. But that does not mean that no one preaches through action because, in preaching, everyone is free to choose their way. This certainly depends on the situation and conditions that accompany it, especially in today's modern era, where technological advances have made everything develop, so finding the right framework and method is certainly very beneficial for the advancement of Islam.

CONCLUSIONS

Based on the discussion above, the YouTube channel of Pesulap Merah Production is one of the YouTube channels that present Da'wa content using the medium of magicians or illusions. The Da'wa content

presented by this channel is quite varied and educative, but there are also areas for improvement in how the message is delivered, which is not too serious.

Nevertheless, the YouTube channel of Pesulap Merah Production still has many loyal followers who continue to watch the Da'wa content presented by the channel (3.2 million subscribers). This shows that the Da'wa content presented by this channel can still benefit people who need Da'wa messages.

The Da'wa inserts presented by this channel also aim to provide Da'wa messages to the audience without appearing condescending or pushy. These Da'wa inserts can help people avoid unlawful ways of seeking wealth, provide motivation to continue to strive in the right way, and avoid committing shirk and doing actions that can harm others.

BIBLIOGRAPHY

- Anwar, M. S. (2022, August 5). Pesulap Merah dan Pola Pikir Masyarakat. *Ruang Intelektual*.
<https://www.ruangintelektual.com/opini/pesulap-merah-dan-pola-pikir-masyarakat/>
- Burhanudin, A. M., Nurhidayah, Y., & Chaerunisa, U. (2019). DAKWAH MELALUI MEDIA SOSIAL. *ORASI: Jurnal Dakwah dan Komunikasi*, 10(2), Article 2.
<https://doi.org/10.24235/orasi.v10i2.5658>
- Cahyono, G., & Hassani, N. (2019). YOUTUBE SENI KOMUNIKASI DAKWAH DAN MEDIA PEMBELAJARAN. *Jurnal Al-Hikmah: Jurnal Dakwah*, 13(1), Article 1.
<https://doi.org/10.24260/al-hikmah.v13i1.1316>
- Fernando, L., & Azeharie, S. S. (2023). Komunikasi Persuasif Pesulap Merah dalam Membongkar Trik Sulap dan Dukun (Studi Kasus Siniar Denny Sumargo). *Koneksi*, 7(1), Article 1.
<https://doi.org/10.24912/kn.v7i1.21289>
- Ghufron, G., & Royani, A. (2020). NILAI-NILAI KEJUJURAN DALAM PENDIDIKAN PRESFEKTIF AL-QUR'AN: The Values Of Honesty In The Qur'anic Perspective Education. *Fenomena*, 19(2), Article 2.
<https://doi.org/10.35719/fenomena.v19i2.39>
- Habibi, M. (2018). OPTIMALISASI DAKWAH MELALUI MEDIA SOSIAL PADA ERA MILENIAL. *Jurnal Al-Hikmah: Jurnal Dakwah*, 12(1), Article 1.
<https://doi.org/10.24260/al-hikmah.v12i1.1085>
- Hamdan, H., & Mahmuddin, M. (2021). Youtube sebagai Media Dakwah. *Palita: Journal of Social Religion Research*, 6(1), Article 1.
<https://doi.org/10.24256/pal.v6i1.2003>
- Haryudi. (2022). *Profil dan Biodata Marcel Radhival, Pesulap Merah yang Getol Bongkar Trik Perdukunan Berkedok Agama*. SINDOnews Lifestyle.
<https://lifestyle.sindonews.com/read/848725/187/profil-dan-biodata-marcel-radhival-pesulap-merah-yang-getol-bongkar-trik-perdukunan-berkedok-agama-1659834530>
- Husna, Z. Z. (2021). Perkembangan Dakwah Melalui Media Sosial Instagram. *Ath Thariq Jurnal Dakwah Dan Komunikasi*, 5(2), Article 2.
https://doi.org/10.32332/ath_thariq.v5i2.3539
- Ibad, M. N., & Raharjo, N. P. (2022). THE CONCEPT OF COMMUNICATION OF THE PESULAP MERAH IN TACKLING OCCULT ALTERNATIVE MEDICINE ACCORDING TO THE PERSPECTIVE OF THE ISLAMIC RELIGION. *Wasilatuna: Jurnal Komunikasi Dan Penyiaran Islam*, 5(2), Article 2.
<https://doi.org/10.38073/wasilatuna.v5i2.715>

- Iqbal, M. (2018, February 19). *Bagaimana Pengaruh Youtube Sebagai Media Dakwah Yang Bebas? - Spiritualisme / Muslim*. Dictio Community.
<https://www.dictio.id/t/bagaimana-pengaruh-youtube-sebagai-media-dakwah-yang-bebas/15631>
- Nurfitriya, S., & Arzam, A. (2022). Urgensi Media Sosial Sebagai Sarana Dakwah Melalui Media. *An-Nida'*, 46(1), Article 1.
<https://doi.org/10.24014/an-nida.v46i1.19245>
- Nurrohman, A. S., & Mujahidin, A. (2022). STRATEGI DAKWAH DIGITAL DALAM MENINGKATKAN VIEWERS DI CHANNEL YOUTUBE JEDA NULIS. *JUSMA: Jurnal Studi Islam Dan Masyarakat*, 1(1), Article 1.
<https://doi.org/10.21154/jusma.v1i1.513>
- Pesulap Merah (Director). (2020a). *Menciduk Lokasi PESUGIHAN !! ~ #GrebekMistik*.
<https://www.youtube.com/watch?v=MzArhupTSAk>
- Pesulap Merah (Director). (2020b, November 20). *BONGKAR RAHASIA Orang Tidak Bisa Ditonjok atau Nonjok Jarak jauh !! ~ #ILMUMERAH #pesulapmerah*.
https://www.youtube.com/watch?v=GwTpNv5_-fk
- Pesulap Merah (Director). (2021a, January 29). *DATANGI DUKUN ASAL SUMATRA | PRAKTEK PEMBERSIHAN RUMAH ~ #ILMUMERAH #PesulapMerah*.
<https://www.youtube.com/watch?v=Ku2xa73UcPM>
- Pesulap Merah (Director). (2021b, April 23). *FIX PENIPUAN !! Begini Rahasia Kelapa isi PAKU, Silet, dll ~ #ILMUMERAH*.
<https://www.youtube.com/watch?v=YkEilcjExto>
- Pesulap Merah (Director). (2021c, July 23). *BRUTAALLL !! Begini Rahasia Keluar Paku Dari Mulut !! ~ #ILMUMERAH*.
<https://www.youtube.com/watch?v=bOvrRK4xMVw>
- Pesulap Merah (Director). (2022a, March 18). *KESAKTLAN RECEH !! Rahasia Cincin Khodam Berputar Sendiri—ILMU MERAH - Pesulap Merah*.
<https://www.youtube.com/watch?v=vi5py3xoxlU>
- Pesulap Merah (Director). (2022b, June 24). *AKHIRNYA TERBONGKAR !! Rahasia Tnyul Dalam Botol—ILMU MERAH - Pesulap Merah*.
<https://www.youtube.com/watch?v=fsnK7zY18-k>
- Putri, E. W. (2022). ANALISIS KONTEN DAKWAH DALAM CHANNEL YOUTUBE OMAR & HANA ISLAMIC CARTOONS FOR KIDS PADA AWAL RAMADAN 1443 H. *Al Imam: Jurnal Manajemen Dakwah*, 5(1), Article 1.
<https://doi.org/10.15548/jmd.v5i1.4115>
- Rahayu, L. (2022). *Identitas Asli Pesulap Merah Terungkap, Ternyata Pernah Dalami Ilmu Agama hingga Dipanggil Ustadz*. *Tribun-medan.com*.
<https://medan.tribunnews.com/2022/08/11/identitas-asli-pesulap-merah-terungkap-ternyata-pernah-dalami-ilmu-agama-hingga-dipanggil-ustaz>
- Rahmah, N. F., & Anshori, I. (2021). Pentingnya Media Sosial Sebagai Sarana Dakwah Di Masa Pandemi. *Journal of Informatics and Vocational Education*, 4(2), Article 2.
<https://doi.org/10.20961/joive.v4i2.47775>
- Rahman, T. (2020). KOMUNIKASI DAKWAH UNTUK KAUM MILLENIAL MELALUI MEDIA SOSIAL. *At-Tadabbur: Jurnal Penelitian Sosial Keagamaan*, 10(2), Article 2.
- Sumadi, E. (2016). DAKWAH DAN MEDIA SOSIAL: Menebar Kebaikan Tanpa Diskrimasi. *AT-TABSYIR: Jurnal Komunikasi*

Penyiaran Islam, 4(1).
<https://doi.org/10.21043/at-tabsyir.v1i2.2912>

Syaifuddin, S., & Muhid, A. (2021). Efektivitas Pesan Dakwah di Media Sosial Terhadap Religiusitas Masyarakat Muslim: Analisis Literature Review. *Alhadharah: Jurnal Ilmu Dakwah*, 20(1), 17–28.
<https://doi.org/10.18592/alhadharah.v20i1.4835>

Umar, Ahmad. R. M., Darmawan, A. B., Sufa, F. S., & Ndadari, G. L. (2016). Media Sosial dan Revolusi Politik: Memahami Kembali Fenomena “Arab Spring” dalam Perspektif Ruang Publik Transnasional. *Jurnal Ilmu Sosial dan Ilmu Politik*, 18(2), 114.
<https://doi.org/10.22146/jsp.13130>

Wibawa, A. T. (2019). Fenomena Dakwah Di Media Sosial Youtube. *Jurnal RASI*, 1(1), Article 1.
<https://doi.org/10.52496/rasi.v1i1.23>

Yulianto, J. (2022). *Pesulap Merah dan Benturan Budaya*. detiknews.
<https://news.detik.com/kolom/d-6275114/pesulap-merah-dan-benturan-budaya>

Zaman, A. R. B., & Muqaddam, M. (2021). *Habib Husein Jafar Al-Hadar's Da'wa Content Commodification on Youtube (The Piety Expression and New Discourse in. 15(1)*.