

## CRITICAL ANALYSIS OF SEBLANG TRADITION OF BANYUWANGI OSING TRIBE COMMUNITY IN ISLAMIC PERSPECTIVE

<sup>1</sup> Dinda Ayu Prastiwi Berlianti, <sup>2</sup> Sofi Alawiyah Amini

<sup>12</sup> UIN Sunan Kalijaga Yogyakarta

<sup>1</sup> [dindaberlianti4@gmail.com](mailto:dindaberlianti4@gmail.com), <sup>2</sup> [sofi.alawiyahamini@gmail.com](mailto:sofi.alawiyahamini@gmail.com)

Received:  
26<sup>th</sup> December 2021

Reviewed:  
January-July 2022

Published:  
22<sup>th</sup> August 2022

### ABSTRACT

This article discusses a tradition that is sacred by the Osing Banyuwangi tribal community, namely the Seblang tradition. This research is a field-research that focuses on looking at the Seblang tradition developed in the Osing tribal community using an Islamic perspective. The results of the research reveal that: first, the Seblang tradition developed in the Osing tribal community is a form of cultural preservation which has an element of ritual. Some people consider that the Seblang tradition is a form of shirk in Islam because its rituals are considered to worship Satan and are not in accordance with Islamic values. This can be seen from the procession in the Seblang ritual, the Seblang dance must be led by a shaman to recite a spell and summon spirits which will later possess the Seblang dancers. These spirits are believed by the community to be the spirits of Buyut Kethut, Buyut Ratio, and Buyut Jalil, these spirits are considered the guardians of the village and can bless the Seblang tradition. Second, although the Seblang tradition is considered shirk and worships the devil, but this tradition has an acculturation between local culture and Islamic teachings which can be seen from the prayers read in the tahlilan event before the Seblang tradition begins. Besides, after studied more deeply, the Seblang tradition can also strengthen social solidarity in the communities, reinforce human relationship, as a social unity tool, and increase the sense of nationalism in the cultural preservation.

**Keywords:** Seblang Tradition, Islamic Values, Acculturation, Solidarity

### ABSTRAK

Artikel ini membahas mengenai sebuah tradisi yang disakralkan oleh masyarakat suku Osing Banyuwangi yaitu tradisi Seblang. Penelitian ini merupakan penelitian lapangan yang berfokus untuk melihat tradisi Seblang yang berkembang di masyarakat suku Osing menggunakan perspektif Islam. Hasil penelitian dalam artikel ini menyatakan bahwa: pertama, tradisi Seblang yang berkembang di masyarakat suku Osing merupakan bentuk pelestarian budaya yang didalamnya terdapat unsur ritual. Beberapa masyarakat menganggap bahwa tradisi Seblang merupakan bentuk syirik dalam Islam dikarenakan ritualnya yang dianggap memuja setan dan tidak sesuai dengan nilai-nilai Islam. Hal tersebut terlihat dari prosesi dalam ritual Seblang, dimana dalam tarian Seblang harus dipimpin oleh dukun untuk membaca mantra dan memanggil roh halus yang nantinya akan merasuki penari Seblang. Roh halus ini diyakini masyarakat sebagai roh Buyut Kethut, Buyut Rasio, dan Buyut Jalil, roh-roh inilah yang dianggap sebagai penjaga Desa dan dapat memberkahi jalannya tradisi Seblang. Kedua, meskipun tradisi Seblang dianggap syirik dan memuja setan, tetapi dalam tradisi tersebut terjadi akulturasi antara kebudayaan lokal dan ajaran Islam berupa adanya doa-doa yang dipanjatkan dalam acara tahlilan sebelum tradisi Seblang dimulai. Selain itu, setelah ditelaah lebih dalam tradisi Seblang ini juga dapat mempererat solidaritas sosial antar masyarakat, menjalin silaturahmi, sebagai perekat sosial, dan juga memperkuat rasa nasionalisme berbentuk pelestarian budaya.

**Kata Kunci:** Tradisi Seblang, Nilai-nilai Islam, Akulturasi, Solidaritas Sosial

## INTRODUCTION

Banyuwangi is one rich area culture and traditions that are still preserved until the moment this. One the tradition that arrived moment this still conducted that is tradition Seblang. Tradition Seblang is a tribal ritual Purposeful osing for clean Village, refuse reinforcements and as a form of gratitude Public local. A tradition this has meaning to the description of humans facing something crisis in life every day (Sari, 2017).

In Banyuwangi alone usually, traditional Seblang this done in the village olehsari and the village Bakungan. Tradition Seblang usually identical with dance mystical things done by women who are still children or parents with state no wake-up self. Dance Seblang is done in the Village Olehsari usually played by children and Seblang in the village Bakungan is played by women old. In tradition Seblang, people believe if dance performed dancer Seblang with no wake-up self communicate with *dhanyang* or gentle. Criteria dancer Seblang usually dancer women who are considered still innocent, innocent and inclined trusted silence by accordance with Request *dhanyang* or gentle. Dance Seblang This is also trusted by the community Olehsari if not conducted so can bring reinforcements and havoc on the Village.

That thing in line with research that has been done by Niar Mita Sari entitled "*Fungsi Kesenian Tari Seblang bagi Masyarakat Desa Olehsari dan Kelurahan Bakungan di Banyuwangi Jawa Timur*," in the research he explains that the Seblang dance performed by dancers in the state no conscious, usually in dance

Seblang carried out by children who have not to experience menstruation and women approx. Old his age already turning 50 and already no experience menstruation (monopous) suitable with Request gentle. Near also explained in the research that Public Osing specifically Village Olehsari believes if tradition Seblang not conducted so can occur havoc on the Village (Sari, 2017).

Islam is considered the dominant religion adopted by the Indonesian people, Islam has a close relationship with diversity tradition society, because Islam came in the middle of situations and conditions that are not empty will tradition. Like case, if we see history, Islam was revealed in the middle Arabs who have diverse traditions and cultures variety (Buhori, 2017). The same thing with Islam that thrives on the island of Java is very thick with existing tradition. Because in the beginning various types of tradition on the island of Java were influenced by Hinduism and Buddhism. However, after Islam came traditions that started acculturated into the Islamic teachings. Including one tradition Seblang done ethnic group Osing in Banyuwangi.

This was also explained by Marzuki in his research entitled "*Tradisi dan Budaya Masyarakat Jawa dalam Perspektif Islam*" that culture Java actually accepts impact and absorbs Hindu-Buddhist elements. This is the process of not only acculturation only, will but what happened is the resurrection culture Java use utilizes elements of trust as well as Indian culture. Existence Hindu Buddhist impact fertilize the Animist religion as well as Dynamism (all round)

magical) that has been rooted for a longtime story about holy people half gods and services of mantras (in the form of formula terms of words) reviewed magically (Marzuki, 2006).

Along with the development of time, and tradition Seblang no can miss the pros and cons of society. Traditionalist society considers tradition a strong belief and must be implemented. However, part public thinks that tradition the including category shirk. So based on the background behind the above, this article means to analyze the traditional Seblang from an Islamic perspective.

## RESEARCH METHOD

Study this use method descriptive qualitative with type study field and approach phenomenological for seeing various type phenomena in the field without manipulating the data in it related with tradition Seblang. Study this take subject amount three people consisting of from inhabitant Village bakungan, Citizen Village olehsari, and Citizens original ethnic group Osing. In a study, this technique collects the data with method interviews, and observations. In the interview here researcher Use for dig information about the tradition Seblang in Banyuwangi through the actors' tradition seblang citizen village. Then technique observation is used to see phenomenon direct about tradition Seblang in the village olehsari nor village Bakun To use find in depth data, which is then analyzed to find Islamic perspective in respond existence tradition as long as.

## RESULT AND DISCUSSION

### Seblang Tradition

Seblang is a traditional annual activity carried out by the community ethnic group Osing (tribe original Banyuwangi). Seblang Tradition only could be found in the area Banyuwangi, more precisely in the District Glagah that is Village Baungan and Village olehsari. Society makes tradition Seblang as a ritual aimed at for to do purification Village (clean village) and rejects reinforcements reject catastrophe, besides that Seblang is also addressed as an expression of gratitude Public on a blessing from the lord cover health, sustenance, and also avoidance from reinforcements or danger (Yashi, 2018).

Origin existence tradition Seblang no free from eye livelihood population Village Olehsari and the Village The majority of them is a farmer. Agriculture Becomes support main income that is in both villages that, with results agriculture is very abundant. As a result of abundant agriculture, the society Village believes that Thing that is sustenance and blessings from God, besides that people also believe that blessing the no escape from existence mix hand creature smooth as well as guard village. Seblang tradition basically is dance typical ethnic group Osing, where the public believes that Seblang is combined from the words *Sebele* and *Ilang*, which means bad luck will lose (Yashi, 2018).

Seblang Tradition which is in the Village Bakungan has a different origin from the Seblang Tradition which is in the Village olehsari. In the Village Bakungan alone,

traditional Seblang starts from a child named Semi who has sick hard and not can cure with various types of treatment. According to an article written by Almira Puspita Yashi, a mother from this Spring whose name is Mbok Mila made nadzar for her son that is if her son healed so her son will make dancer Seblang. Short story, this spring finally healed then Becomes dancer Cross and lower knowledge to children and siblings (Yashi, 2018).

Based on the writings of Reinaldo Fahmy Zakaria et al, it is stated that traditional Seblang was written by an official and recognized community in 1930 in the District Glagah. Where in the year they occur disaster attacking nature slope Ijen and arrived to Village olehsari. Disasters cause much damage and destroy results harvested from public villages local. From the incident a number of inhabitants village initiatives for to do a clean ritual village and reject reinforcements, but over time the ritual changed Becomes a tradition in today's society this called Seblang Tradition (Zackaria et al, 2019). Seblang is one trusted Public Village The -shaped Bakungan and Olehsari religious ceremonies and rituals. As a religious ritual, in the ritual of Seblang there are rules and procedures alone, even before the Seblang ritual started usually Public will to do a consultation with the committe, officer's village, elder village, as well as circle spirit fine or ancestors through a mediator, namely elder considered village capable communicate with creature smooth. That thing addressed for smoothness the Seblang ritual will take place done by the

community (Personal communication with DH, 2021).

Implementation of the Seblang ritual has a different time between the Seblang rituals in the Village Bakungan and Village olehsari. In the Village Bakungan traditional Seblang is usually conducted one week after Eid Adha and in the Village olehsari is done 3-4 days after Eid Fitri Personal communication with AS, 2021). Seblang ritual ceremony started with pilgrimages made by many of number of device village nor elder village to grave ancestor's village. In procession pilgrimage, this pilgrim brings a number of equipment like water taken on the beach Watu Ulo Jember. The water trusted has strength mystical and is considered holy by society local. Holy water the then sprinkled on whole people who follow the Seblang ritual. In the implementation of the Seblang ritual, there are the conditions that must be fulfilled that is existence *sabrang*, sticky rice wingko, tumpeng, kinangan, and flowers 500 seeds, as well as doll nini trusted thowok as symbol of rice and fertility (Yashi, 2018).

After ritual pilgrimage continued with traditional salvation, traditional this followed by all inhabitant village. In traditional safety, all inhabitants must be in front of their respective homes to serve tumpeng and food typical of the usual Banyuwangi called *Pecel pithik*. Before the cone is enjoyed together, shaman or elder Village usually read prayer more first, where prayers the usually read out in the language Osing. According to a narration of one resident, prayers mean adoration and request to the whole ruler universe Raya to

give well-being in the form of sustenance and health so that the inhabitant village becomes prosperous. Then the shaman spreads frankincense which adds a ritual atmosphere that becomes very mystical, and traditional safety this ended with a sign of the club that was hit many times by the leading shaman during the Seblang ritual. For the Muslim community, the ritual procession of salvation this closed with reading a paragraph holy Qur'an before finally enjoying tumpeng dish together. According to a description of one resident, ritual salvation this addressed for give thanks for blessings and grace from Lord on blessings given (Personal communication with DH, 2021).

After the ritual of salvation is done, the next ritual is held after Maghrib and followed by young men, and citizens man with bring torch to go around a village or normally called with *ider bumi*. In the event *ider bumi* this, all electricity is extinguished so that only leaving light from a torch carried by participants *ider bumi*. In the ritual *ider bumi* Muslim citizens will say prayers with bounce paragraph holy Qur'an with method stops at the corners village then read paragraph holy Qur'an. This ritual mean that the spirits wicked no can interrupt and stop at Village Bakungan or Village olehsari.

The next ritual is dance Seblang, dance Seblang is done in the Village Bakungan and Village olehsari have differences. The difference in the that is criteria for dancer Seblang, was in the village Bakungan dance Seblang hosted by women 50 years old above already experience monopause, while dance Seblang in the Village olehsari

brought by children who come from descendant's dancer Seblang.

Descendants could be seen from their mother or his father who has blood descendant dancer Seblang the election must be chosen directly by elders Village leader of the Seblang ritual. Dancer Seblang usually will make up with fashion dance typical Seblang with use hair couple from mori cloth and given omprek or crown made of skin with flower colorful as the decoration. Besides the dancers also bring a copy or wink shaped round made from webbing bamboo. Before the shaman starts the dance ritual Seblang, the eyes of the dancer Seblang will close use second hand, after shaman will start reciting the mantra in language Targeted ossing for call spirit from ancestor village. spirits the believed named great-grandmother Kethut, Buyut Ratio, and Great grandfather Jalil. Spirit from third great-grandmother this trusted Public as spirit protector village that can bless and launch the way Seblang Tradition. If *nyiru* brought by dancers fall so that is a sign that dancer is already possessed by spirits ancestors so that dance could start with accompaniment dancer approved song Seblang. Sign that dancer agrees with the song in question that is with method stand up then dance opposite direction with clockwork, however, if dancer no agree with the song is playing, then dancer no will stand up and give the cue for rotate next Song (Yashi, 2018). Dance Seblang is usually conducted overnight late with bringing two mercy *gending* Java accompanied by voice percussion. dance moves Seblang very

simple, but Public believe that movement the is symbol life later day.

In the middle dance Seblang, usually, dancer will rest for a moment, but in between, will raised show fight chicken. Society considers the show fight a symbol or description of resistance public Blambangan to invaders. As the last event, Seblang Tradition will close with scramble event offerings that contain is results earth cover results agriculture shaped paddy or results plantation like fruits.

### **Seblang Tradition in Islamic Perspective**

Tradition born man in form custom later customs develop Becomes a supernatural habit include: values culture, norms, or law rules that apply in society. Tradition in society usually passed down from generation to the next generation ancestor (Darwis, 2017). People and culture are one unit that does not could separated, as well as between people, culture and religion. Terminology tradition in the Big Indonesian Dictionary (KBBI) is defined as: as something habit of nature hereditary from grandmother ancestors (previous people), who still done until the moment this. Tradition in language English is called with tradition and in Arabic is called *a'dab* those two words show behavior activity certain activities carried out by the community in something respective (Al-Qurthubi, 2019).

Islam is a belief in nature universal. Global view originating from equality, justice, takaful, freedom as well as dignity that has draft humanistic theocentrism as

score essence origin all Islamic teachings. On the aspect of culture that exists in society, Islam allows knowledge local and product culture local productive as well as no pollute faith, even put traditional Islam be one aspect for set law. As already mentioned in one jurisprudence that "*al'adah al-muhakkam*" which means rule norm could used as benchmark. So, Islam is a tolerant and rich religion moral (Khoirunnisa et al., 2020).

The Qur'an admits if people consist of various type of community that has orientation each other's life, thing thereby revealed in QS Al-Baqarah: 2,

وَلِكُلِّ وِجْهَةٌ هُوَ مُوَلِّيُّهَا فَاسْتَبِقُوا الْخَيْرَاتِ  
أَيْنَ مَا تَكُونُوا يَأْتِ بِكُمُ اللَّهُ جَمِيعًا إِنَّ اللَّهَ  
عَلَى كُلِّ شَيْءٍ قَدِيرٌ

Meaning: And every people have the mecca that he facing him So compete you in goodness. Anywhere you be there, surely Allah will gather you everything. Truly God is great power in all something (Al-Baqarah: 148).

Because of that, a human must be capable accept the existing reality of diverse cultures and religions so that can give tolerance to each community that runs his worship (Sumpena, 2012). Islam is also very concerned with tradition as well as deal people for made source for jurisprudence Islamic law with use improvement as well as limitations certain. The principle so, goes on carried out by the Prophet Muhammad

SAW, policies the related with the law or the rules contained in the sunnah and its laws reflect wisdom Rasulullah on the traditions best friend. There is Hadith narrated by Ahmad from Abdullah Ibn Mas'ud which means "*From Abdillab bin Mas'ud He say, what do you see good by believers so He in the sight of Allah is also good, and what only seen bad by the believers, then he's bad with Allah*". From hadith, those are the people ushuliyah made base that tradition carried out people who don't contrary with Islamic law can consider in set something law (*fiqh*) (Buhori, 2017).

In *fiqh* custom is usually called with *urf* or habits that have been conducted since first. In the book "Al- Mabsudh" Imam As-Sarkhasi says that: "What is determined" based on *Urf* status as set based on nash ". Meaning from As-Sarkhasi's words that something set as *Urf* same case with what is determined by the argument syara'. Seblang belongs to Typical *Urf* which means as bad habits everyone does and only done by group certain. Seblang is also included *Urf* Muhtadil by nature can change in line with a change in time and space. In tradition, Seblang is also classified as *Urf* Valid which is *Urf* who doesn't contrary to sharia. Because in tradition as long as inside it still contained Islamic teachings though in implementation the ritual still follows Hindu- Buddhist procedures during the grandmother's time ancestors earlier (Jufri and Zulham, 2017).

Is already is known that Islam is not the first religion to develop in Indonesia. Before Islam, Hinduism and Buddhism have more developed and trusted by the community. Even before Hinduism and Buddhism

appeared in Indonesia, people has more before adhere to understand primitive he believed as beliefs and religions. That thing makes customs and traditions that develop in society very diverse, even some trust over time experience acculturation or mix two or more culture Becomes one and each other influence so that give birth to culture new (Al-Amri & Haramain, 2017). That thing happened to Indonesian society after Islamic teachings enter and develop society. The culture between Islam, Hinduism, Buddhism, and beliefs primitive join fuse and acculturate shape one culture new.

Nurhuda Widianana in the article mentions that Islam in Indonesia can say different from Islam in various corners of the world. That thing because Islam experienced acculturation between religion and belief primitive community that has more before dominated thinking society. So that smelting Among both of them permanent life coloring Islam in teachings and ritual activities carried out in society (Widianana, 2017). Likewise with activity Public specifically Java, where practice religion until the moment this still influenced by the growing Hindu-Buddhist religion more first in society. Even Islam in Indonesia is still affected by cultures local in the form of worship of grandmother ancestors or the spirits smooth which is trusted primitive in Indonesia.

However, no one could deny that Islam is growing no free from the reality where he growing. Islam in Indonesia is not could miss from existence culture local and trusting society. Where both of them acculturate and dialogue by peace without

displacing culture locally. So that Islam can be permanently accepted without disturbing harmonization tradition in society. Dialogue between culture local and Islam has the goal of both could interacting to produce a cultural Islam that has dialectic with reality where Islam flourished. The existence of religion and culture local no could be separated because of religion and culture each local has symbols and values it self, whereas Islam is a symbol that symbolizes obedience to God and culture local containing score that man can live inside it with characteristic typical culture local (Widiana, 2017).

Acculturation between Islam and culture local in Thing this seen from the Seblang ritual performed by the community Village Bakung and olehsari. As already explained before, in the ritual of Seblang not only prayer by custom Chanted Osing in the course of the ritual, but people also sing verses Holy Quran as a form of prayer to Allah who created the world and everything in it. According to the narration of one resident, prayers in the language Osing are permanently conducted until the moment this is not because the public no operates Islamic teachings, but because prayers the is habits that have been conducted hereditary from grandmother ancestor. So, though the majority of people who perform the Seblang ritual Muslim, prayers use tradition Osing permanent run for value ancestors and grandmother ancestor (Personal communication with DH, 2021).

All rituals performed in Seblang Tradition is inheritance grandmother current ancestor this already experience

acculturation with Islam. However thereby Among culture and religion, they need distinguished. Where religion is something universal and not known to change whereas cultural nature is relative and temporary. So that could say that religion without culture permanent could develop in private, but one needs to remember that religion without culture no will once get a place in the middle more society before life with culture before religious (Widiana, 2017).

With there are religions and cultures that experience acculturation and shaping a traditional reality precisely impact good for ongoing interactions that occur Among ritual performer. Besides, it will also impact on solidarity perceived by the community, a sense of solidarity is what's next bringing up feeling each other love and love homeland that is getting strong. This thing clear will be very helpful in the middle crisis identity social Public with various cultures that will strengthen bond rope brotherhood through cultural rituals.

## CONCLUSION

Based on the description so could display that: *First*, Seblang Tradition is a form of preservation culture carried out by the community ethnic group Osing Banyuwangi specifically in the village Olehsari and Bakungan. Seblang Tradition was conducted as a ritual for purification village, refuse reinforcements, and as an expression of gratitude to God. In traditional rituals, Seblang is identical to the dance. Dance Seblang done in the Village Olehsari is usually played by children who have not experienced menstruation and



dance Seblang done in the village Bakungan is played by women old already not experienced menstruation (monopous). Before starting the dance Seblang usually, the eye from the dancer is closed by a second hand after that shaman will cast a spell with use language Purposeful osing for call spirit from ancestor's village. Though in traditional Seblang some people think of shirk because there is a ritual for calling spirit before starting it Seblang series of events.

*Second*, though in Seblang Tradition considered shirk and worship devil, in series Seblang Tradition there is acculturation culture local with Islam, proven with existence the prayers that are said before event start. In series, the ritual also has an idea acara earth which is to do prayers with bounce verses of the Koran in the corner's village. Besides that, if reviewed again, the existence of tradition Continuously preserved in the community Becomes proof that Islam is a universal religion, and Islam can accept the existence of radiation in life man make Islam possible to be accepted by society. The existence of traditional Seblang also becomes proof that tradition can increase solidarity Public so that could bring out mutual love and love homeland.

## BIBLIOGRAPHY

Al-Amri, Limyah. Haramain, Muhammad. "Akulturasi Islam dalam Budaya Lokal" *Kuriositas: Mdia Komunikasi Sosial dan Keagamaan* 12 (2) 2017.191–204.

Al-Qurtuby, Sumanto. *Tradisi Dan Kebudayaan Nusantara*. Semarang: Lembaga Studi Sosial dan Agama (eLSA) Press. 2019.

Buhori. "Islam dan Tradisi Lokal di Nusantara: Telaah Kritis terhadap Tradisi Pelet Betteng pada Masyarakat Madura dalam Perspektif Hukum Islam." *Al-Maslahah: Jurnal Ilmu Syariah* 13 (2) 2017). 229–246.

Darwis, Robi. "Tradisi Ngaruwat Bumi dalam Kehidupan Masyarakat (Studi Deskriptif Kampung Cihideung Girang Desa Sukakerti Kecamatan Cisalak Kabupaten Subang)" 1. No. September (2017): 75–83.

Jufri, Muhammad. and Zulham Nur Hali. "Tradisi Ritual Seblang dalam Perspektif Hukum Islam di Desa Olehsari Kecamatan Glagah Banyuwangi." *LISAN AL-HAL: Jurnal Pengembangan Pemikiran dan Kebudayaan* 11. No. 1 (2017): 5–24.

Khoirunnisa, Kania. Salvira Y Pertiwi. Rima, Listia. and Dahliyana, Asep. "Tradisi ' Ngameli ' dalam Perspektif Agama Islam dan Budaya Pada Masyarakat Gedebage Bandung" *Sosio Religi: Jurnal Kajian Pendidikan Umum*. 18. No. 2 (2020): 45–55.

Marzuki. "Tradisi dan Budaya Masyarakat Jawa dalam Perspektif Islam." *Jurusan Ilmu Komunikasi Fakultas Ilmu Sosial Universitas Negeri Yogyakarta*(2006):1–13.  
<https://scholar.google.co.id/scholar?oi=bibs&cluster=9013396128585023864&btnI=1&hl=id>.

Sari, Niar Mita. "Fungsi Kesenian Tari Seblang bagi Masyarakat Desa Olehsari dan Kelurahan Bakungan di Banyuwangi Jawa Timur" (2017): 1–12.

Sumpena, Deden. "Islam dan Budaya Lokal : Kajian terhadap Interelasi Islam dan Budaya Sunda" *Ilmu Dakwah: Academic*

*Journal for Homiletic Studies* Vol. 6. No. 1  
(2012): 101–120.

Widiana, Nurhuda. “Budaya Lokal dalam Tradisi ‘Nyumpet’ di Desa Sekuro Kecamatan Mlonggo Kabupaten Jepara.” *Jurnal Ilmu Dakwah* 35. No. 2 (2017): 286.

Yashi, Almira Puspita. “Ritual Seblang. Masyarakat Using di Kecamatan Glagah Kabupaten Banyuwangi. Jawa Timur.” *Jurnal Haluan Sastra Budaya* 2(1) 2018.

Zackaria. Fahmi, Reinaldo. Eddy, I Wayan Tagel. Ayu, Ida. and Sidemen, Wirasmini. “Seblang: Sebuah Ritual Tari di Desa Olehsari Kecamatan Glagah Kabupaten Banyuwangi Jawa Timur Tahun 1990-2017” (2019): 298–303.