
THE USE OF CLAIM-EVIDENCE-REASONING (CER) TO IMPROVE STUDENTS' ARGUMENTATIVE ESSAY WRITING BASED ON THE LOCAL CULTURAL PERSPECTIVE: A CLASSROOM ACTION RESEARCH

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Abstract- *Argumentative text is one of the texts that contains arguments or statements about a certain thing or phenomenon. This text serves to convince the reader, express the author's view, and prove the truth. This research is a Classroom Action Research; the aim is to see the writing process of STBA Pontianak Semester IV students in Essay Writing class by using CER (Claim-Evidence-Reasoning) framework. This argumentative text also discusses students' perspectives about their cultural background; the three major sub-tribes in West Kalimantan namely; Dayaknese, Malay and Chinese/Tionghoa. The results are 1) The Dayak Ethnic Group stated that the tradition of "Nyocok" or drinking Tuak as a symbol of kinship or solidarity during the certain traditional events. 2) The Malay Ethnic Group, especially Sambas stated that the tradition of "Kemponan" has been abandoned and it is only a habitual mechanism and 3) The Chinese Ethnic Group stated that the "Tatung" attraction serves as a communal healing ritual, which strengthens collective identity and the continuity of beliefs in the Chinese community.*

Keywords: *CER (Claim-Evidence Reasoning); Cultural Perspective; Argumentative Text*

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INTRODUCTION

Communication is delivered in both oral and written form. There are various platforms that can be used to convey information in oral and written form. Speaking and writing, as productive skills, are also considered to play a major role in language development (Larouz, 2021). Let's take a look at TED on YouTube as one way to convey or persuade a particular issue in oral form. The presenter delivers the information in a detail way and sometimes it turns to be more provocative. For example, how the little girl

told the audience about the importance of the game "peek a boo" to inform parents to spend time with babies to help build their social and emotional development. As stated earlier, the way of transferring information can also be done in written form. Various platforms or media are also available to convey information for writers such as blogs, Facebook, Instagram, and many others. Writers write essays, journals, diaries, novels, poems, etc. Various topics are also presented in their writings. Communication in written form has been an important subject for decades. It is one of the ways to improve critical thinking skills. In addition, the results of writing can be used as a "trade mark" or a person's achievement so that a person's track record can be clearly seen.

An essay is a piece of writing on a particular topic or issue that partly aims to provide information, persuade or convince, solve a problem, and many more. One type of writing is an argumentative essay. Argumentative writing is the collection and presentation of evidence, which allows the reader to make an informed decision on the topic (Alex, 2019). Ideas must be organized well in order to lead the readers to make a decision to reject or agree with the idea especially by presenting strong or valid evidence. The ability to identify, evaluate, and construct arguments has been considered an important academic skill and the development of argumentative texts has become one of the main goals of education (Mallahi, 2024). Students often have difficulty writing argumentative essays especially how to organize ideas or present evidence. In writing an argumentative essay, writers must include their perspective on the topic. A writer or author gets the perspectives based on their experiences.

Writing is an activity to pour ideas, ideas, opinions, feelings in written form. Writing is a way to produce a language and express ideas, opinions and feelings (Harmer, 2004). The same thing is also expressed by Abbas (2006) who emphasizes that writing is an activity, one of which is to express ideas or perspectives to others in written form. In writing, a writer should focus on the steps of writing namely brainstorming, drafting, editing, revising and final product (Harmer, 2004:4-6). In fact, writing an essay is not an easy task. Most students have problems to write essays. They often confused on how to organize the ideas. One type of essay is an argumentative essay. This essay emphasizes the activation of HOT (High Order Thinking Skill) or critical thinking skills. Oktahoma (2014) says that the purpose of this text or essay is not only to explain the claim but also to prove its truth. Argumentative is one of the difficult texts because it must be supported

by strong arguments (Ferretti et al, 2007 as cited in Hasani, 2016). It is also said that students are unable to make strong arguments due to limitations in knowledge to support the topic raised (Hasani, 2016). Therefore, perseverance in learning is needed to increase knowledge, for example by reading in order to provide logical and in-depth arguments. According to Fulwiler (2002), there are five stages in writing argumentative texts. (1) Exploring: At this stage the writer determines the topic and gathers ideas. This stage is also called prewriting activity which is more or less the same as the initial stages in writing an essay. (2) Drafting: At this stage, the writer creates an outline and selects ideas or discards those that are too broad (or unrelated). (3) Researching: At this stage, the writer conducts research to support the argument. (4) Revising: In the revision process, the writer checks the essay as a whole, especially the coherence between paragraphs and the correctness of the argument.

Based on the pre-observations, students in essay writing class have difficulties in brainstorming, revising, editing, and publishing. In writing argumentative essay, they also have problems in writing the claims, counter-arguments, and also the good opening sentences that can attract readers' interest. Argumentation essays emphasize on strong or valid supporting evidence therefore the right strategy is needed. One of the strategies used is CER (Claim-Evidence-Reasoning). CER is a framework consists of claim (the author's statement on a particular issue), Evidence (Evidence is used to support the statement) and Reasoning (how and why the evidence supports the claim). It requires more scientific thinking, especially the use of reliable sources such as references and scientific journals. According to Norquist (2020) there are three main points about a claim, namely making a claim in an argument means presenting an arguable idea that you want the audience to accept, claims in arguments can be facts, values, causes, and policies that require evidence and reasoning. In measuring the effective result of CER. The answer must be reflected including the clarity of claim (Is the claim specific and focused?), sufficiency of Evidence (Is the evidence sufficient, relevant and credible? And the strength of reasoning (Is the relationship between the evidence and the claim logically explained?)

Juhana (2023) in the article entitle EFL students' deadlock in argumentative writing: Voices in gender perspective discussed the writing difficulties of EFL male and female writers perceived in developing an argumentative essay. The findings illustrated that EFL male and female writers experienced similar major difficulties, including

argumentative text genre, language use, difficulty in source/reference, problems in the cognitive process, and other technical difficulties. This article uses cultural perspectives on which exists in West Kalimantan. Gorys Keraf (2007) states that argumentation text is a form of rhetoric that is able to have an impact on the attitudes and opinions of readers in responding to phenomena in the surrounding environment related to the topic. It is common that a person's values or norms can influence their perspectives. Argumentation writing can be a bridge for all differences and try to accept and understand certain cultures. In West Kalimantan, there are three major tribes, namely Dayak, Malay and Chinese. These three major tribes have different perceptions toward something. This article shows the diversity of perspectives both in pro and con way. The main purpose is to improve students' ability to write argumentative essays, especially how the CER works out and what are the perspectives.

METHODS

This research uses the CAR (Classroom Action Research) method or classroom action research. Classroom action research helps to solve learning problems more comprehensively (Priharton and Hidayati (2019: 51). Classroom action research consists of several interrelated cycles. This is very important considering the process in learning that requires treatment so that the results can be maximized. Stephen Kemmis and Mc.Taggart's CAR model has four stages, namely the first stage of planning (plan), the second stage of action (action), the third stage of observation (observation) and the fourth stage of reflection (reflection).

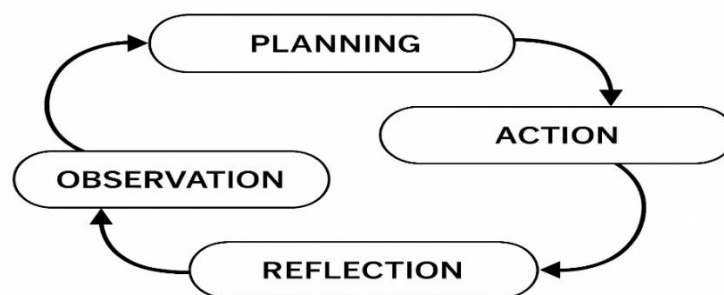


Figure 3. Classroom Action Research Model

The implementation of CAR begins with the first cycle which consists of four steps of activities, namely planning, implementation, observation and reflection. When the

success or obstacles in the actions implemented in the first cycle are known, the researcher then identifies new problems to determine the design of the next cycle. Activities in the second cycle can be the same activities as before if they are intended to repeat the success, to convince, or to strengthen the results. But in general, the activities carried out in the second cycle have various additional improvements from previous actions that are shown to overcome various obstacles / difficulties found in the previous cycle. By planning for the second cycle, the researcher can continue with the same activities as in the first cycle. If the second cycle is completed and the researcher is not satisfied, the third cycle can be continued, with the same stages as the previous cycle. There is no stipulation on how many cycles should be conducted. The number of cycles depends on the satisfaction of the researcher, but there are suggestions that it should not be less than two cycles. (Warso, 2021). The details of the activities are as follows;

- 1) Planning: Students were divided into three groups based on ethnicity: Chinese, Dayak and Malay. Each group discussed to determine the topic to be raised in an argumentative essay.
- 2) Implementation: Creating an argumentative essay with a set pattern that contains three paragraphs. Opening, body and closing. The pattern used is a combination, especially in the content part which will include CER strategies.
- 3) Observation: Observation of the writing process and analysis of student writing
- 4) Reflection: The final results achieved by adjusting the indicators and kkm along with the follow-up.

This research was conducted in Essay Writing class of STBA Pontianak consists of 15 students. Data collection was done by through observation, documentation and written test. The written test was in the form of students' argumentation essay especially in the body of the paragraph. The indicator of success of classical learning outcomes obtained is at least 85% of the number of students reaching KKM = 85.

FINDINGS AND DISCUSSION

Findings

The activity of writing argumentative essays is done collaboratively where students are divided into three groups based on their ethnicity or cultural background. There are three major ethnicities in West Kalimantan, namely Dayak, Chinese and Malay. Each group consists of five to six students. The titles of the argumentative writing are as follows: Chinese Ethnic Group entitled "The Role of Tatung in Cap Go Meh Festival", Dayak Ethnic Group entitled "The Tradition of *Nyocok*: Is it only a ritual or a habit?" and the Malay ethnic group with the title "Does *Kemponan* still exist in Malay Society?". The finding will be described below:

CYCLE 1

In this cycle, most of the activities were planning, explaining, and assisting. At the stage of **planning**, the lesson was designed based on the lesson plan with some indicators; one of them is the students are able to write an argumentative essay in both coherence and cohesive way. The division of the group based on their ethnics were also conducted. There are three groups. In addition, the fieldnote was also prepared to support the process. At the stage of **implementation**, the process was carried out based on the lesson plan. The material about argumentative essay was explained from the definition, paragraph organizational structure and examples. Then students discussed to determine the topic to be written. Based on **observation**, students have difficulties. The first difficulty is in choosing an appropriate topic. They also got confuse in finding and writing the strong evidence. The second is the difficulties in how to organize paragraphs. They wrote some of the details in a random way or sometimes the idea is overlapping. The last stage is **reflection**, at this stage, the assistance was carried out to continue to explore information, especially cultural issues. The review on students' essay was given especially regarding with the claim, evidence and reasoning are also analyzed. Moreover, the diction and grammar were also be checked. By giving the result of cycle 1, the students are able to improve their writing performance. The following are the results of student writing in cycle one.

Data 1: Title: "The Tradition of *Nyocok*: Is it only a ritual or a habit?"

Claim	Some say that traditional drinks such as "Tuak" have bad effects because they can cause health problems and cause bad habits for the environment. bad habits for the environment. But in reality, if people drink in the right way, such as at cultural events or ceremonies, it doesn't really damage their health.
Evidence	It is true that drinking too much alcohol can be harmful, but not in all circumstances. In Dayak tradition, tuak is usually drunk in small amounts and only on special occasions, so it is controlled by local customs.
Reasoning	In Dayak tradition, tuak is usually drunk in small amounts and only on special occasions, thus controlled by local customs. Research shows that tuak is often used in important traditions to bring people together and to show respect to ancestors. This suggests that tuak has a deep cultural meaning not just for fun.

From the content or body of the paragraph above, there are claims, evidence and reasoning. The claims given are not specific and focus. The claim given is not measurable with the word "some say". Furthermore, the evidence provided is insufficient and not credible. This can be seen from the sentence "in the Dayak tradition" without mentioning the right source. Reasoning is lack of information. The source of the quote is not given clearly. Furthermore, the evidence and reasoning are overlapping. So, the result of this writing is 78.

Data 2: Title: "Does *Kemponan* still exist in Malay Society?"

Claim	Kemponan is a belief exists in Malay tribes, both proto-Malay and deutro-Malay. This belief has been a tradition passed down from generation to generation in the community, especially the Malay tribe in West Kalimantan if someone wants something or has made a wish but the wish
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	has not been fulfilled then it can bring bad luck or misfortune to the person.
Evidence	Although there are some people who still believe in it, there are also some people who have abandoned this tradition because they think that kemponan is just a myth and not relevant to today's modern era. The development of technology and lifestyle in society has a big influence on the kemponan tradition.
Reasoning	Kemponan in Malay culture is not just a myth or superstition, but a social mechanism that forms a habit that must be done due to the influence of previous generations. Kemponan has become a tradition. Kemponan is a unique belief tradition spread in the community because it actually contains philosophical meanings and social values in it.

The claim emphasizes more on the introduction of the topic. The author does not put forward a specific point of view on "Kemponan". Regarding to the evidence; there is no clear and sufficient evidence to support the topic. The evidence is a personal opinion, so far it is logically explained but there is not enough scientific evidence. The score achieved by this group is 75.

Data 3: Title: "The Role of Tatung in Cap Go Meh Festival",

Claim	The word Cap Go Meh is taken from the Tio Ciu and Hokkien dialects which means the 15th night. In Hakka dialect, it is called Cang Nyiat Pan, which means the middle of the first month.
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Evidence	Farmers put up lanterns called ChauTian Can around their fields to ward off pests and drive away crop-destroying animals, and also to create a beautiful scene on the 15th day of the first month. In addition to scaring away or driving away crop-destroying animals, they also play music, perform lion dances and dragon dances to make the atmosphere more lively and beneficial for the farmers. Cultural beliefs and traditions are passed down from generation to generation, both in China and around the world.
Reasoning	The culmination of the Chinese New Year or Cap Go Meh event is also intended to ward off future disturbances or disasters. The expulsion of evil spirits and the abandonment of calamity at Cap Go Meh is symbolized in the performance of the "Tatung" performance.

In this argumentation text, there is no coherence or connection between each indicator and its explanation. In terms of claims, it is not focus and specific. The claim only explains the meaning of Cap Go Meh or a general explanation of the annual event. On evidence; the evidence provided is also irrelevant. The description was mostly about the history of Cap Go Meh. Next, the reasoning is also irrelevant. The written reasoning does not match the claims and evidence. Even at the end of the sentence there is the word "Tatung" which should be the subject of discussion but it is not explained in detail. The score at this stage is 68.

In the first cycle, the results of the writing were not optimal. The average score was 73.67. Several factors are detected such as the lack of student knowledge in terms of topics, lack of mastery of English vocabulary, lack of understanding of the structure of argumentation text, and lack of time. Therefore, further treatment needs to be given in the second cycle.

CYCLE 2

In the second cycle, reinforcement and explanation of claims, evidence and reasoning were explained in more detail way. In **planning** stage, the students were asked to revise their essay by looking at the details of the claim, evidence and reasoning. They

must some information to support the claim. In the **implementation** stage, the lecturer guided each group by discussing and providing an understanding of the arguments presented. The students re-write to make sure that the evidence made is suitable with the claim given. They also monitor the grammar and diction during the process. Based on the **observation**, there were still some of them were hesitant to write their claims. They are suggested to find and read reliable sources or journals, especially to support existing claims. After discussing and getting valid information from journals, they were asked to revise it again. However, overall, their writing improved which means that they knew how to write the claim along with strong evidence. At the **reflection** stage, they reviewed again the content of their essay especially the details in the claim, evidence and reasoning. They got the score. At the cycle, they have made good arrangement of the essay with the satisfying result. The results of the revision in the second cycle are as follows:

Data 1: Title: "The Tradition of *Nyocok*: Is it only a ritual or a habit?"

Claim	<i>Nyocok</i> is more than just a drink, it's a way to show identity, high moral values and unity. Some people say that traditional drinks like Tuak have adverse effects because they can cause health problems. But actually, if people drink Tuak in the right way, such as during traditional events or ceremonies does not harm their health. It is true that drinking too much alcohol can be harmful, but not in all circumstances. In Dayak tradition, Tuak is usually drunk in small amounts and only on special occasions, so it is regulated by local custom.
Evidence	According to Prof. Dr. Neilson, Ilan Mersat also mention that as with anything else in life, Tuak consumption should be done wisely. Prof. Neilson explains that although Tuak contains alcohol, if it is drunk in the right amount and in moderation, it has a positive value in the context of Dayak culture and customs.
Reasoning	While some people consider Tuak important for maintaining traditions and bringing families together for cultural events, others believe that drinking too much can lead to domestic violence, where women and

	children can become victims of shouting, neglect, or even physical violence due to drunken behavior.
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The claim is more focused but not specific. There are statements such as "some people say that traditional drinks like Tuak have bad effects because they can cause health problems". This is also not measurable and seems very subjective. The claim contains a lot of important information but structurally unfocused because there are too many ideas in one claim. The claim mixes several points together: The cultural function of "Nyocok" (as an expression of identity, morals, and unity), Defense of Tuak in terms of health, Explanation that alcohol consumption is not always harmful. Next, the **evidence** provided is relevant enough by using the statements of (Prof. Dr. Neilson and Ilan Mersat), but it is not strong enough or detailed enough to fully support the main claim with the absence of primary source of the quote (e.g., from what book, which journal, which year). This makes it difficult for readers to verify or trust the validity of the data. Normative, not factual: The statement "Tuak should be consumed wisely" is more of an opinion or advice, rather than testable factual data (such as consumption statistics, medical research results, or ethnographic studies). Lack of diversity: There is only one supporting source. To strengthen the argument, it is better to include quotes from the Dayak indigenous people themselves. **Reasoning.** The statement "Some people..." is logical but needs to be considered because it raises the potential for over-generalization. From the analysis, the score achieved is 83.

Data 2: Title: "Does *Kemponan* still exist in Malay Society?".

Claim	Although there are still some who believe in it, there are also those who abandon this tradition because they consider <i>Kemponan</i> as a myth and irrelevant to today's modern era. The development of technology and lifestyle greatly influence the <i>Kemponan</i> tradition.
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Evidence	Although it has not been scientifically proven, Kemponan remains part of the cultural values and daily habits of the community. This habit formation can be explained through the Habit Formation theory, which states that habits are formed and maintained through the interaction between triggers and routines. Through repeated associations between social situations (as triggers) and actions such as food tasting (as routines). The belief in Kemponan becomes an ingrained automatic behavior in daily lives.
Reasoning	Kemponan is a traditional belief that is deeply rooted in Malay culture, especially among people in West Kalimantan. It believes that unfulfilled wishes or wishes that are spoken but not granted that can invite bad luck or misfortune. This belief has been passed down for generations and remains an important part of their cultural practices. an important part of their cultural practices.

The claim is quite specific to one particular form of tradition but terms like "*modern era*" or "*people's lifestyle*" are abstract and broad. Without definitions or contextual limitations, this makes the claim less sharp. The initial sentence is incomplete without using a subject but immediately uses the conjunction "although". The claim is purposeful but it is not specific. The **evidence** provided is insufficient as it is only theoretical not data or direct observation. However, there is relevance on which discuss about habit formation theory which is very suitable for explaining how cultural beliefs become automatic habits, including practices such as *Kemponan*. The evidence also lacks credibility ignoring the name of the expert of the field. In terms of **reasoning**, in general, the relationship between evidence and claim is logically explained but the relationship between claim and evidence is implicit, not elaborated in detail or with strong logical connectors (such as: *therefore, so, this shows that*, etc). The score obtained is 80.

Data 3: Title: "The Role of Tatung in Cap Go Meh Festival",

Claim	According to Nurul Hayat, 2023, Some argue that Tatung rituals are too mystical or irrational for modern society, but such criticism ignores the deep cultural and spiritual significance of the practice.
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Evidence	This view fails to recognize the Tatung tradition as a powerful symbol of spiritual resilience and ancestor reverence. Rather than a spectacle, the Tatung parade functions as a communal healing ritual, which reinforces collective identity and continuity of belief within the Chinese community in Indonesia, particularly in Singkawang. Community.
Reasoning	In fact, Cap Go Meh and Tatung rituals now attract thousands of visitors every year, contributing to local tourism and bridging intercultural dialog. Preserving the Tatung tradition is not only about safeguarding cultural practices, but also about upholding a vibrant form of community connection and spiritual expression. Rendra Oxtora, 2025.


The **claim** made is quite specific and focused as it clearly mentions the Tatung ritual as the object of discussion and points out a certain criticism: that Tatung is considered "too mystical or irrational" by some people. The **evidence** provided is quite relevant to the topic of Tatung rituals as cultural and spiritual practices but lack of such as testimonies from residents or Tatung practitioners. The **reasoning** is sufficient to support the claim but it is not enough to support the evidence because it is mentioned in the evidence that the Tatung tradition is a communal healing ritual. In this case there is no further explanation about this. The score given is 78

In the second cycle, there was an improvement in argumentation. Students tried to dig up information from lecturers and also accurate sources. But in practice there are still errors in writing evidence. The evidence provided was not accurate and the reasoning for claims and evidence was not given in detail. In general, the results have improved from the first cycle. The activity is continued in cycle 3 with the hope that the results obtained can reach the KKM. The an average score for this cycle is 80.3

CYCLE 3

In cycle 3, the activities is focused to improve the argument on claims, evidence and reasoning. In this cycle, pictures were also provided to support the evidence. Based on the observation, students have been able to be independent in writing arguments. The writing results given are also organized and systematic.


Data 1

Title	"The Tradition of <i>Nyocok</i> : Is it only a ritual or a habit?"
	
Claim	Nyocok, or drinking Tuak, is an important part of Dayak culture and tradition. It is not just drinking alcohol for fun because for the Dayak people, Tuak is a special drink that is shared during important occasions such as weddings, funerals, harvest parties and other ceremonies. Tuak helps to strengthen relationships, strengthens family and community ties, and shows respect to their ancestors and way of life.
Evidence	In Dayak tradition, tuak is usually drunk in small quantities and only on special occasions. It is regulated by local custom. Prof. Dr. Neilson, Ilan Mersat, also stated that as in life, tuak consumption should be done wisely. Dr. Neilson explained that although tuak contains alcohol, in the right amount and has positive value in the context of Dayak culture and traditions.
Reasoning	This tradition has been passed down from generation to generation. In this case, it is necessary to consider the amount of the consumption. This "nyocok" tradition should be used as a symbol of kinship. It should not be habit to avoid a negative impact for the health.

The **claim** is specific and focus. Specific in terms of certain cultural practices, namely the tradition of "nyocok" or drinking tuak for the Dayak people at certain moments. The focus does not widen to other topics, which is only about the context of

use in certain ceremonies. The evidence is relevant because it relates to the topic of Tuak and Dayak customs and is credible because it includes opinions from Neilson & Mersat who have authorities in this field. **Evidence** was also provided by including a picture of one of the Dayak Tamambaloh indigenous communities in the Kapuas Hulu area which has a tradition of drinking Tuak. Tuak is drunk directly from the container or glass in the special event. However, the evidence is not enough and still needs to use the data or opinions from traditional community leaders. **Reasoning** is enough to support the claims and evidence provided. But it should be more detailed. For this cycle, the score is 88.


Data 2

Title	"Does <i>Kemponan</i> still exist in Malay Society?"
	
Claim	Kemponan is a traditional belief that is deeply rooted in Malay culture, especially among the people in West Kalimantan. It believes that unfulfilled wishes or wishes that are spoken but not granted can invite bad luck or misfortune. This belief has been passed down for generations and remains an important part of their cultural practices. Therefore, kemponan is not just a superstition, but rather a reflection of values and wisdom embodied in Malay heritage.

Evidence	Although there is no scientific evidence to support this belief, kemponan remains part of the cultural values and daily habits of the community. This habit formation can be explained through William James and B.F. Skinner's Habit Formation theory, which states that habits are formed and maintained through the interaction between triggers and routines. Through repeated associations between social situations (as triggers) and actions such as food tasting (as routines), belief in kemponan becomes an automatic behavior embedded in people's daily lives.
Reasoning	People from the previous generation still believe in it and this can affect the beliefs of the next generation, for example, parents always remind their children that before leaving (suddenly) outside the house, the child must touch the dish being cooked, because if not the parents will think the child will get a disaster. This habit if repeated continuously will become a habit that is formed in a family and can spread in a community. society. We conclude that Kemponan in Malay culture is not just a myth or superstition, but a social mechanism that forms a habit that must be done because of the influence of previous generations. Kemponan becomes a unique belief tradition spread in the community because it actually contains philosophical meanings and social values in it.

The claim is given specifically by discussing one belief (kemponan) in the context of West Kalimantan Malay culture. All parts of the paragraph support the main claim: kemponan as a reflection of local wisdom. The **evidence** provided is credible and relevant. Credible because there is a scientific concept in psychology from an expert called Habit Formation Theory; a theory that directly supports the formation of kemponan cultural behavior in indigenous Malay communities in West Kalimantan in particular. Evidence is also provided in the form of pictures showing how to perform Kemponan activities. The **reasoning** is not so detailed but it supports the claims and evidence. It also stated about the social mechanism that forms habits as an influence of previous generations. The score for this group is 86.

Data 3

Title	"The Role of Tatung in Cap Go Meh Festival",
	
Claim	Tatung parades function as communal healing rituals, reinforcing collective identity and sustainability although some argue that Tatung rituals, especially during Cap Go Meh, are too extreme, mystical, or even outdated for modern society.
Evidence	People of Chinese descent in Singkawang believe that the Tatung Ritual can treat various diseases. There are many interesting things that characterize the Tatung Ritual as an alternative medical treatment in Singkawang Chinese community. Things like deities, rituals, and even myths associated with the Tatung Ritual because the Tatung Ritual have its own characteristics (Putri, 2021). Many people seek Tatung guidance for matters related to health, luck, and life decisions, which illustrates the deep trust and respect that the community, especially the Chinese, gives to these spiritual figures. certain adaptations such as better safety measures and clearer cultural education may be necessary. However, such adjustments should be viewed as a way to preserve.
Reasoning	According to Media Center, the target audience is around 650,000 people by 2025, but since last year the number of visitors has increased to 1.6 million, contributing to local tourism and bridging intercultural dialogue. Despite the pros and cons of differing views on some of the activities organized during the festival, Cap Go Meh remains a cultural heritage

	worth preserving as part of a tradition that has long been passed down from generation to generation.
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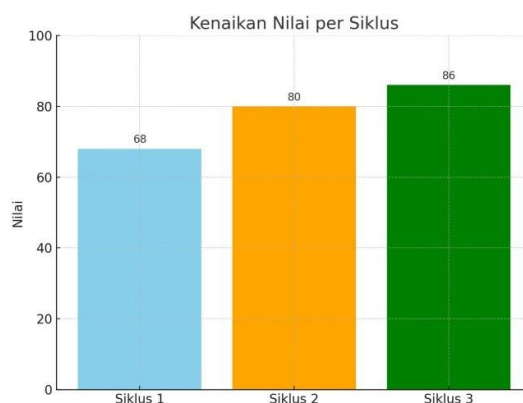
Claims are described in a specific and focus way. Tatung parades as objects have specific functions as communal healing rituals, identity strengthening, *and* collective sustainability. The sentence acknowledges the existence of counter-opinions (that Tatung is considered mystical, extreme, or outdated), but remains focus on the defense of Tatung's cultural value. The evidence provided is credible based on the research about the role of Tatung for the Chinese community in Singkawang, West Kalimantan specifically. The statement is also quite relevant, namely that people seek Tatung's guidance, which is relevant to the theme of Tatung's spiritual and social functions in Chinese society. The reasoning carried out has not sufficiently explained the claim about the subject matter, namely the Tatung parade. But there is evidence of an increase in the number of tourist visits who are enthusiastic to watch Cap Go Meh. The results obtained are 85

In the third cycle there has been an increase in scores that have reach to the the maximum limit of KKM. There is a significant progress. Students were finally able to make the right argument for the three elements in the argumentative text. Therefore, Classroom Action Research using the CER framework is appropriate in writing an argumentative text. The average achieved in this cycle was 86.3.

Discussion

Argumentative text is a text that functions to provide an argument about an issue or phenomenon. This text provides space for writers to convey ideas or ideas in the form of essays or writing. It also makes individual to think more critically. In this case, the writer is not only gives an opinion but also prove the truth. This is in line with the opinion of Oktahoma (2014) saying that the purpose of an argumentative text or essay is not only to explain the claim but also to prove its truth. In general, the structure of this text is the same as other texts consisting of opening, content and closing but the difference is in providing logical arguments. In addition, there are also stages that must be carried out by the writer to gain an optimal result. One of the important stages is revision and proofreading. In writing argumentative essays, guidance is still carried out by lecturers.

Lecturers always provide feedback in each cycle to check students' understanding. In addition, students in each group were given time to discuss the topic. It is believed that peer feedback provides more perspectives in their work (Yastıbaş & Yastıbaş, 2015). In the observations throughout the process from cycle 1 to cycle 3 their ability to argue was getting better. This was also supported by the reinforcement given by the lecturer to use supporting sources such as available online journals. In each cycle, improvements are shown. The maximum achievement is achieved at the end of the cycle. The requirements on how many cycles is not stated specifically. The number of cycles depends on the satisfaction of the researcher himself, but there is a suggestion, preferably not less than two cycles. (Warso, 2021). The conclusion of the results of each cycle is shown in the following graph;



The figure above clearly shows the increase of student writing results in each cycle. This can also be achieved because of the regular treatment in each cycle. As explained earlier, to help students provide a logical argument then the right technique is needed. CER is used to help to map out each argument. The CER framework can be applied in a variety of subjects such as history, literature, even economics and philosophy. From the analysis, there are strengths and weaknesses in presenting claims, evidence and reasoning in each cycle. The claim in cycle 1, data 3, stated "The word Cap Go Meh is taken from the Tio Ciu and Hokkien dialects means the 15th night. While in Hakka dialect it is called Cang Nyiat Pan which means the middle of the first month" is an example of an irrelevant claim. This claim is an explanation of history. This is revealed by Norquist (2020) who states that claims do not include any explanations, reasons, or evidence. Evidence is also needed to strengthen the claims provided. Evidence is the data used to

support a claim. On average in cycles 2 and 3, evidence has been included in the form of statements or opinions of experts in their fields, for example, a Habit Formation Theory as supporting evidence from the 2nd data and also evidence is also included in the 3rd data which states that Tatung is believed to cure various diseases. The evidence is taken from research conducted by Putri (2021). The last is reasoning. The reasoning carried out must support the existing claims. Reasoning is an explanation of "why and how" the evidence supports Norquist's (2020) claim. It is stated in the statement in data 2, namely that the "nyocok" tradition should be given in small amounts and at certain events only as a symbol of kinship not a habit so that it does not have a negative impact for the health. CER (Claim-Evidence-Reasoning) is very helpful to provide logical arguments to improve critical thinking.

CONCLUSION

Argumentative essay writing is very important for students especially students in higher education. The ability to argue both orally and in writing is very beneficial for the cognitive development of students. In this modern era, every individual must be wise in giving a statement or argument. Not just only stating something without the truth. This text is used as a forum for conveying opinions in order to influence or arouse the thoughts and hearts of readers therefore the structure and technique must be well developed. One of the frameworks for writing an argumentative text is CER. The CER framework is not only a tool in structuring arguments, but also an important foundation for the development of analytical and communicative thinking skills. The consistency application of CER will help learners to become active, critical and reflective learners in dealing with various issues or phenomena inside and outside the classroom. The framework consists of claims, evidence and reasoning. There are many information in online media which is difficult to verify. In general, readers are often put aside theoretical things to test the truth. As a student, they must be able to filter the information to avoid misunderstanding. In this research, the author focuses on argumentative essay which emphasizes on cultural differences between three large sub-tribes in West Kalimantan. The term "Nyocok" is often heard and seems negative because it is related to alcohol. The meaning is very deep as the symbol of solidarity. The term "Kemponan" shows the act of respecting the older rather than the bad luck. And finally the term "Tatung" functions as a communal healing

ritual, strengthening collective identity and sustainability. Suggestions for the future researcher that this research can be continued by emphasizing more on mechanical analysis of the content of argumentative texts.

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