

Analysis of the Needs for the Development of a Model Framework Based on the Principles of Language Politeness for Indigenous Children

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ABSTRACT

Teaching and learning using new media such as model frameworks and modules in various forms is increasingly gaining acceptance among the community. Efforts to develop a framework model play an important role in improving skills such as language politeness elements for the entire community, including indigenous children. Language politeness is an important element that needs to be mastered by every level, especially the Malaysian community which is rich in customs and culture. This study aims to analyze the need to develop a strategy framework based on language politeness and develop a 13-model strategy framework as a guide to be used in teaching and learning for indigenous children to improve this aspect. The 13-model Strategy Framework, which was developed through the ADDIE approach based on Brown and Levinson's Politeness Theory (1987), emphasizes 13 strategic effects. This quantitative study also utilized 55 respondents among teachers who were randomly selected to answer the questionnaire. The study findings indicate the need to develop a strategy framework to be utilized by teachers in indigenous schools in improving language politeness among indigenous children. The 13s Framework Strategy Model was developed based on the ADDIE approach and is supported by the measurement of 13 politeness metrics in Brown and Levinson's Politeness Theory (1987) to serve as an implementation guide in forming aspects of language politeness that are systematic, consistent and contextual. The impact is that the cultivation of language politeness practices can be mastered by every individual regardless of background who not only has knowledge, but also attitudes, practices and appreciation related to elements of language politeness.

Keywords: teaching and learning, need analysis, ADDIE, model framework, principles of politeness & indigenouness

INTRODUCTION

Asia is a locality or settlement where indigenous groups exist. Although in different countries, the lifestyle and background are not much different. In Malaysia, indigenous people are said to be part of the original population of Malaysia. The indigenous group consists of the Orang Asli in peninsular Malaysia while, in Sarawak, it is known as other races besides Sarawak Malays such as Melanau, Iban, Kenyah, Kayan and so on (Naquiah et al. 2018). The same is true for the people in Sabah who consist of various indigenous communities such as Kadazan, Dusun, Bajau, Murut and so on. The background of indigenous communities consisting of various languages, cultures and customs makes their lives unique. In fact, their lifestyle has become a universal identity as a symbol of the nuanced image of Malaysia (Nordiana & Mohd Syaubari 2025). However, there are significant differences in the elements of communication between indigenous people and other groups of

people to the point of being misunderstood, although it is part of the uniqueness of their way of life. According to (Ahmad et al. 2020a), politeness of language is the basis of communication which is a prerequisite for communication to describe the social order of a society.

Therefore, the aspect of politeness of language is among the matters often discussed by academics in the development of communication elements of indigenous communities. The increasingly modern world with technological sophistication is bridging the gap between the global community and the local or indigenous community. Various information or viral issues can be accessed at any time by all levels of society, bringing positive or negative influences. Although most indigenous communities live far away in rural areas or inland areas (Nordiana & Mohd Syaubari 2025), the potential of the borderless environment can affect their lifestyle as Muhammad and Intan (2023) state that it is part of the threat in various situations, whether social, criminal or defamatory, if not handled as well as possible.

Cultural and language differences are among the main issues in this study because indigenous people have slightly different norms of life from other communities. According to Beng (1977), indigenous people are like other people who have similarities, but he explained that they have different cultures, accents, dialects and customs. Therefore, cultural and language differences cause them to be unable to express language politeness that is relevant to the dominant society in Malaysia. Therefore, identifying patterns of language politeness among indigenous students can help researchers to analyze patterns or strategies of politeness that they often use. Meanwhile, language politeness is the core of forming good relationships between two parties. Communication requires a person's verbal knowledge competence to express appropriate forms of interaction so that it becomes symbolic of the oral tradition that symbolizes the identity of a community group. Therefore, the identity and value of communication expressed need to be explored by identifying and analyzing the language politeness strategies used when interacting to help researchers determine the form of identity that can be marked for indigenous students, including adjusting the content of the politeness model framework that will be produced through this study.

Perumal et al. (2024) also emphasized that a crisis in communication occurs because of the diversity of a person's background so that the style of speech, word choice and response when speaking is received either positively or negatively. This situation usually occurs when the acceptance of people around and normalize negative elements by assuming that the diversity of the speaker's background causes a person's politeness to vary. Therefore, the necessity of cultivating polite language in lifestyle must be developed from an early age, whether starting from home or in teaching at school or at home. There are various politeness strategies that can be mastered and practiced, including the sincere strategy, the humble strategy, the apology strategy, the solution strategy, the opportunity strategy, the appreciation and praise strategy, the gratitude strategy, the metaphorical strategy, the gentle or gentle strategy, the greeting or introduction strategy, the witty strategy, the greeting or reprimand strategy and the Rabbani expression strategy.

Therefore, based on the discussion regarding the importance of language politeness elements to be strengthened among indigenous children through a strategy framework developed specifically for this purpose, it is known that this study was conducted based on two main objectives, namely to (i) identify and analyze the need to develop a language politeness model framework and (ii) develop a 13s Model Strategy Framework in shaping indigenous children's language politeness practices. Both objectives will be discussed in detail in the following description to demonstrate the need to develop a strategy framework that is appropriate to the background of this research.

LITERATURE REVIEW

Studies related to development based on the ADDIE approach have been conducted by many previous researchers who were used as references in this study. In addition, studies related to language politeness are also discussed by referring to studies that analyze several elements such as politeness practices in the classroom, social media comment sections, politeness in community groups including impoliteness practices. Therefore, past studies related to the ADDIE approach and language politeness are referred to and analyzed to identify the needs and then analyze the elements of language politeness in everyday communication in society by examining the gaps to improve the strategic framework of the model produced.

A study by Suhaizal et al. (2023) on the development of Android applications in helping preschool children learn to read as a foundation in the field of TVET found that the functionality of Android applications developed through the ADDIE approach benefits preschool children because of the existence of various interactive elements that can improve the skills and interest of six-year-old children in reading skills. They added that the developed application also received positive feedback from experts who believed that the application could be a self-learning medium for children. Therefore, with the 13s Model Strategy Framework developed through the ADDIE approach, it can be an interactive medium for implementers such as teachers in schools in increasing the value of language politeness among indigenous children.

Meanwhile, a study by Ummu, Muhammad Izuan and Nazipah (2015) related to the ADDIE Model in the teaching module design process: Special Purpose Arabic at Universiti Sains Islam Malaysia as an example has examined the teaching module design process based on the ADDIE model. The modules produced through five systematic phases have a positive impact on the teaching modules produced. They added that the modules produced are not only creative and innovative but also have a high impact on efforts to improve the understanding of users of the developed teaching modules. Therefore, it can be said that the development based on the ADDIE approach provides an opportunity for this study to increase the value of understandability, readability and functionality of the 13s Model Strategy Framework developed through this study.

A study by Yusmaniza, Junaini and Nor Hashimah (2023) on the needs analysis of target users of the Malay Language Learning Kit (KPBK) for foreign speakers argues that Malay language learning is no longer limited to conventional methods but is evolving with technology-based learning, especially for foreign speakers. They added that the model designed by utilizing the ADDIE approach can meet the needs of users who need new teaching and learning strategies for the continuity of learning Malay language-related knowledge. Therefore, it is clear that there is a need to develop a teaching model to ensure that learning becomes more meaningful and interesting without rejecting the value of conventional methods as part of the foundation of teaching and learning strategies.

A study by Mazida, Abdul Rahim and Kama (2023), regarding a survey of the needs analysis of reading skills teaching modules among special remedial teachers, found that the module based on the ADDIE approach that was developed was beneficial to remedial teachers in increasing the level of mastery of reading skills of students with special needs. They added that the module was also developed by ensuring that the five phases in the ADDIE approach were fully utilized to ensure that skills in reading activities could be measured clearly and systematically. Therefore, it can be said that the ADDIE approach had an impact on the study because it could help researchers determine the appropriate design to be used in teaching and learning sessions.

In addition, politeness of language is a major tool in ensuring that elements of harmony exist in society through communication. Studies on politeness of language have often been discussed for a long time. Among the Western scholars who actively discuss issues related to politeness are Ervin (1972), Grice (1975), Leech (1983) and Fraser (1990). Various concepts, rules and principles as well as strategies have been put forward by Western scholars to ensure that the politeness of language model can be strengthened in the community. According to Sara (2019), politeness of language is a catalyst for the formation of a person's personality in addition to being linked to an attitude of professionalism. The aspect of politeness is often underestimated by some parties in communication, while each individual is required to be prudent in communication so as not to lose face of any party and thus avoid conflict when communicating. This aspect of language politeness is no less important for indigenous children so that they can be trained through the implementation of a politeness model that has been developed so that they are able to communicate with the 13 politeness principle strategies emphasized in the Brown and Levinson Theory (1987).

A study by Ahmad et al. (2020) also studied the language behavior of requests among Malay students at the Language Studies Academy UiTM Shah Alam and found that Malay students used a clear sequence of requests in conveying language behavior of requests through the use of verbs that support the main illocution in appeasing the listener so that they do not feel that the utterance is a request in fulfilling the context of the request. A study aimed at Malay students who are synonymous with politeness culture is a study that has been widely discussed. Therefore, studies related to indigenous communities also need to be strengthened because

the language politeness practices practiced by the relevant community groups may differ from the politeness practices of the Malay community.

This statement is reinforced by the findings of a study by Nasiha (2018) which explains that every individual needs to be skilled in producing language acts to express something to avoid misunderstandings that cause gaps. He added that pragmatic knowledge and language proficiency are interdependent to determine the correct language action strategy when communicating. Therefore, this study needs to be conducted because the background of the indigenous community does not receive a perfect education and extensive experience to determine the appropriate language politeness strategy when they make requests, apologies, and so on. Pragmatic knowledge that is not specifically exposed to indigenous children needs to be emphasized and studied as in this study. The findings of this study can also answer questions related to the politeness patterns practiced by indigenous children when communicating. Finally, it will lead to quality data to help researchers develop a language politeness model framework that is suitable for indigenous children.

In addition, foreign studies, Brown (2015) found that there are two different types of politeness that can exist when communication occurs. Among them is negative politeness that exists at any time and may be uninvited, which encourages expressions of respect, restraint and avoidance. Meanwhile, positive politeness arises from long-term relationships with important people in taking their feelings into account, encouraging expressions of social, caring and accepting approaches. Examples of responses involving feelings include courtesy, wisdom, resistance, attitude, sensitivity, calmness, understanding, relationship, attitude, urbanity, different behavior, rudeness, seriousness and its effects can cause shame and humiliation. This situation clearly proves that the 13s principles emphasized in the 13s Model Strategy Framework that was developed can produce a generation of indigenous children who are able to create positive politeness when communicating and maintain the occurrence of expressions that encourage negative politeness, causing the existence of unwanted communication in a society.

Meanwhile, a study by Blum-Kulka, House and Kasper (1989) on language acts in Western societies explains that pragmatics is comprehensive and cross-cultural and linguistic. In fact, Blum-Kulka et al. (1989) have introduced a framework that is the main guide for analyzing language acts of requests and apologies. Three components are (i) triggers (alerters); request acts (head acts); and (iii) supportive acts (supportive moves). Among others is the study by Austin, J. L. (1962) who first introduced the concept of language acts as a basic unit of communication activities between individuals that will focus on how to connect an act while speaking with the meaning to be conveyed. Searle (1976) also improved Austin's (1962) study and ideas by categorizing five types of acts, namely (i) representative, (ii) declarative, (iii) directive, (iv) commissive and (vi) expressive. He added that an utterance does not only function as speech but also acts as an intention to do something. This finding proves that the aspect of politeness does not only exist in the culture of the Malay community but it is also capable of crossing cultures and languages as stated by Blum-Kulka, House and Kasper (1989). Therefore, this study needs to be conducted to identify and analyze patterns or themes of politeness in the language of indigenous communities to prove that it is cross-cultural and cross-linguistic in a society.

In addition, the very high politeness values in Malaysian society, especially the Malay community, expect the same values in other social groups to create harmony in communication, which encourages language researchers to study the phenomenon of politeness among children because the formation of these values can be formed from the very beginning. A study by Sharon (1979) found that children tend to respect people older than them when interacting compared to people of the same age or younger. In fact, children show high politeness in speaking when they ask the listener to do something for them, while the phenomenon among indigenous children is the opposite. The difference between children from other communities and indigenous children can also be measured through pragmatics. Although indigenous groups live in their own groups, their politeness can also be expressed through the culture and language that is relevant to them. Therefore, this study will later help researchers to obtain valid data on language politeness among indigenous children.

A study by Zulkifley and Naidatul (2013) also found that the use of correct personal pronouns according to ethnicity is influenced by social distance and status factors, which also influence their use by children. Therefore, pronouns such as saya-awak which are categorized as more polite are used when interacting with people who are newly acquainted, as Leech (1983) believes that increasingly polite speech is used when

interacting with people who are socially distant. The same is true of the findings of Ogiermann's (2015) study, which found that six-year-old children can already use the auxiliary word *boleh* in making requests to others in the context of certain situations. The differences in language used by indigenous children need to be analyzed through the pronouns used when they interact with other communities. The purpose is to determine the form or pattern of politeness when they call someone or polite lexical used in an interaction. Then, through the Model 13s Strategy Framework that was developed, it can be used as a basis in forming the appropriate use of polite language in indigenous groups.

Badariah et al. (2013) also suggested that the school system should be given special attention to indigenous children such as the Bajau Laut because it is the foundation for this community group to change and live a better life through perfect education and positive interaction with other communities. It aims to educate them to assimilate and evolve with the environment so that their presence among other communities is well accepted and not taken lightly. Therefore, the actions of several non-governmental organizations (NGOs) in Semporna, Sabah to fight for special schools for these children should be welcomed, including planning an education system that is relevant to their needs such as the use of a language politeness model that will be developed later. The same is true of a study by Liu et al. (2015) which found that education issues for indigenous children such as the Bajau Laut community are still not being addressed properly, while the role of education in fostering social cohesion is capable of improving their quality of life and a more effective and accepted interaction system in society. With the 13s Model Strategy Framework developed through this study, it can be implemented in the teaching and learning of indigenous children such as the Bajau Laut community in Sabah, the Iban in Sarawak and the Orang Asli in Peninsular Malaysia.

Among others, a study by Awang (2007) explains politeness as being polite, polite, civilized, showing a noble personality and showing respect to the party with whom one communicates or chats. In fact, Ahmad et al. (2016) said that politeness also includes a system of greetings, nicknames to describe civilized and polite actions. Meanwhile, Kalthum and Nur Faedah (2017) found that the aspect of politeness also involves various forms of communication mediums such as verbal, written and non-verbal. This is said to be so because politeness indirectly reflects the individual's personality whether a person behaves politely or not. Therefore, the previous study discussed focuses heavily on the aspect of politeness of language when communicating in a society to ensure that our presence is not only liked but can also have a positive impact when communicating. Therefore, studies related to the development of the 13s Model Strategy Framework should be developed in order to produce a generation that practices politeness among indigenous people.

So it is clear, the findings of previous studies prove the existence of polite language values among society, especially society through studies that focus on requests, social actions, refusals, and the use of personal pronouns. This statement is further strengthened by the opinion of Shen et al. (2023) who also found that the element of politeness is fundamental in a person's life because it begins to be formed from the beginning, however, it begins to erode when there is a transition or change in life. In other words, the element of politeness has been acquired from the beginning but needs to be polished in various ways including through teaching and learning through a model framework such as this study.

Therefore, based on the discussion of previous studies, it can be concluded that the development of a model based on the ADDIE approach provides guidance to researchers to develop a quality model or module by taking into account various factors, especially the user's background in addition to the usability of the implementer. In addition, the empowerment of the principle of politeness of language among indigenous children also needs to be done by providing alternative variations to the perspective of politeness of indigenous children since they are the easiest group to be formed through direct experience, early exposure and consistent practice through the 13s Model Strategy Framework developed through this study.

METHODOLOGY

Research methodology plays an important role in a study to ensure that researchers can analyze data well and discuss scientifically and have a great impact on the issue being studied. The research method used is a quantitative method using a questionnaire instrument. The respondents involved consisted of 55 teachers from indigenous schools in Peninsular Malaysia, Sarawak and Sabah who were randomly selected. The

questionnaire was divided into four parts, namely part A - Demographics, part B - Knowledge, part C - Needs and part D - Suggestions. The questionnaire findings were manually analyzed to identify the need to develop a model strategy framework that can be used in teaching and learning to improve language politeness practices among indigenous children. To ensure the reliability of the questionnaire used in this study, the instrument was also evaluated by two experts in the field related to the development of the model framework to ensure that the content of the instrument was appropriate and consistent with the study conducted. The two evaluators involved individuals from two different universities in the country with backgrounds in the field of education.

In addition, the ADDIE design layout model is also used as a basis for researchers to develop a model framework. The ADDIE model is a systematic approach because it contains five main disciplines in designing something. According to Juppri and Zainah (2016), the ADDIE model is balanced to be used as a reference in designing teaching and learning materials because it contains elements that complement the material to be more quality and reliable. This opinion is supported by a study by Ummu, Muhammad and Nazipah (2015) who believe that each model designed must be designed based on theories or approaches that are common with learning theories such as behaviorism, cognitivism and constructivism. They added that the ADDIE model is more relevant to apply since the model includes five elements that serve as the backbone to further strengthen the designed module.

Therefore, although there are various theories or approaches put forward by researchers in design, for the purposes of this study, the ADDIE Model is used as a basis to design a model framework that will be used in improving the principles of language politeness among indigenous children in the future, whether it is improving their behaviorism, cognitivism and constructivism based on elements of language politeness.

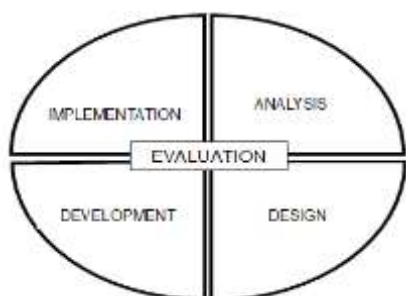


Figure 1 Five Disciplines of the ADDIE Model

Based on Figure 1, the five disciplines in the ADDIE model include the analysis phase, the design phase, the development phase, the implementation phase, and the evaluation phase. The five disciplines are interrelated and not homogeneous because each phase is interconnected in a design system where the output of each stage will be the input to the next stage (Steven J. McGriff, 2000). Figure 2 explains the process of the relationship between the five disciplines which does not necessarily follow a sequential pattern. In other words, the evaluation phase will include each phase to ensure that each phase is continuous and consistent so as to give a positive impact to the resulting framework.

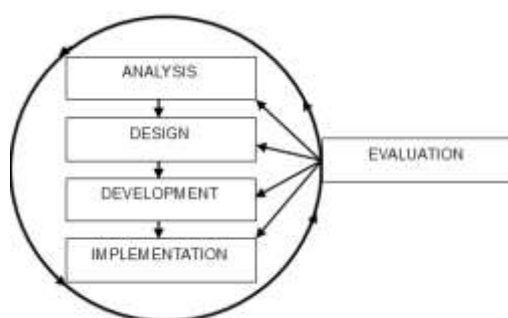


Figure 2 13s Model Strategy Framework Development Process

Figure 2 shows the process of developing a strategy framework by first analyzing the needs. Based on the questionnaire, the elements of needs include aspects of the target group, environment and encouragement. Then, the process of designing the strategy framework is based on the Politeness Theory of Brown and Levinson (1987). The theory is used as a basis in determining the form of model design that is developed. The strategy framework is developed based on the Politeness Theory of Brown and Levinson (1987) with metric measurements of 13 polite strategies such as sincere strategy, humble strategy, apology strategy, solution strategy, opportunity strategy, appreciation and praise strategy, gratitude strategy, metaphor strategy, gentle or gentle strategy, greeting or self-introduction strategy, politeness strategy, greeting or reprimand strategy and Rabbani expression strategy.

Next, the development phase is a process of forming a strategy framework by ensuring that each element in the analysis and design phases is implemented. Meanwhile, the implementation phase is the process of implementing the strategy framework that has been successfully designed. The evaluation phase in the ADDIE approach does not only evaluate the effectiveness of the overall evaluation phase, but also, in each phase, namely the analysis, design and development phases, through the evaluation phase to ensure that each phase in the ADDIE approach is expressed in an orderly manner. Therefore, based on this study, the questionnaire instrument obtained from 55 study respondents was used as a yardstick to develop a strategy framework called the 13s Model Strategy Framework which is based on Brown and Levinson's Politeness Theory (1987) based on the ADDIE approach.

FINDINGS AND DISCUSSION

This study was conducted based on two main objectives, namely (i) identifying and analyzing the need to develop a language politeness model framework and (ii) developing a 13s Model Strategy Framework in shaping indigenous children's language politeness practices. The following discussion details the needs analysis based on the respondent responses through the questionnaire instrument that was distributed.

(i) Requirements Analysis

Based on the questionnaire instrument that was distributed online to 55 respondents, the needs analysis will be discussed in detail based on three subtopics that were analyzed based on the data findings. The 55 randomly selected respondents in this study were teachers who teach in indigenous schools such as Orang Asli schools in Peninsular Malaysia, rural schools in Sarawak and Sabah who have teaching experience of seven years or more. The ages of the teachers involved are also between 35 and 47 years. The selection of teachers in terms of these characteristics is by taking into account their teaching experience and dealing with various student issues, especially involving language politeness issues.

Therefore, the selection of these teachers as respondents is relevant because their experience, education and responsibilities as teachers are very helpful in identifying the need to develop a strategic framework that can be used as a teaching guide for future teachers. The following discussion details the three elements contained in the questionnaire. Among them are the following:

Analysis of Indigenous Children's Knowledge

Based on the findings of the analysis, teachers believe that indigenous children are not far behind children of other races because technological developments are no longer limited to the interior. In other words, the rapid pace of technology is now enjoyed by every corner of society regardless of their locality. Teachers also believe that students' knowledge of current developments is improving and they are beginning to normalize the use of impolite or rude language as a result of the exploitation of language obtained through various social media platforms. This situation is very worrying if not controlled because it can affect the elements of politeness among children, especially indigenous children who are said to be easily influenced by their surroundings. Table 1 shows an analysis of the needs related to knowledge of indigenous children.

Table 1 Analysis of Indigenous Children's Knowledge

Items	Frequency	Percent
Knowledge related to politeness	29	53
Knowledge related to impoliteness	10	18
Knowledge related to polite strategies	5	9
Knowledge related to behavior	11	20
Total	55	100%

Table 1 shows the findings of the analysis of teachers' opinions related to the level of knowledge of indigenous children on aspects of politeness, impoliteness, polite strategies and behavior. These aspects were asked directly in the questionnaire and the findings of the analysis found that indigenous children have high knowledge in the aspect of politeness, which is with a frequency of 29 equal to 53%. Meanwhile, knowledge related to behavior was with 11 frequencies equal to 20%, knowledge related to impoliteness of language was with 10 frequencies equal to 18% and knowledge related to polite strategies was with 5 frequencies equal to 9%. The low frequency of impoliteness and polite strategies prompted the researchers to develop a strategy framework that can be used to increase their knowledge related to these two aspects.

The low frequency of both aspects is driven by various factors, including the acceptance of some local communities with aspects of impoliteness of language which are considered mere jokes while these conditions can influence the minds and behavior changes of some people, especially indigenous children. The current phenomenon is that some people try to normalize negative situations such as language impoliteness as part of funny events by seeing the reactions of others, especially on social media. As a result, polite strategies that should be practiced are increasingly extinct due to events that normalize foreign cultures in the Malaysian environment. Therefore, the development of a strategy framework based on language politeness elements with a backdrop of polite strategies needs to be strengthened in order to address issues related to language impoliteness.

Analysis of the Needs for Building a Strategic Framework

Teaching methods play an important role in teaching and learning. The variety of methods makes teachers' teaching and learning more relevant to the current situation given the rapid advancement of technology, and indigenous students in rural areas are no exception to enjoying the rapid advancement of technology today. The lack of consistent control in using technology can contribute to changes in student behavior and attitudes if viewing and reading materials are not filtered or controlled. This situation is very worrying, causing teachers to believe that more systematic learning is needed by integrating various learning methods to help control, shape and subsequently ensure that it is consistent among indigenous children. Therefore, based on the analysis findings, Table 2 shows that teachers choose planned and structured learning that needs to be developed so that it can be applied in more interactive learning and can subsequently be used as self-guides by indigenous children in the future.

Table 2 Needs Analysis

Items	Frequency	Percent
Conventional learning	2	4
Planned learning	21	38

Structured learning	20	36
Self-directed learning	12	22
Total	55	100%

Table 2 shows that teachers believe that planned and structured learning needs to be implemented to ensure more systematic teaching and learning. In fact, the teachers also suggested several models or modules that can be used as a guide in teaching and learning. A frequency of 21, equivalent to 38%, shows that teachers agree to choose to implement planned and guided learning such as using interactive modules. While 20 frequencies, equivalent to 36%, each agreed to state the need to carry out structured learning such as using teaching and learning models that can be used as a guide. Meanwhile, self-directed learning received a frequency of 12 with a medium-high percentage of 22%. Clearly, this self-directed learning requires a suitable model or module to ensure that indigenous children, especially, learn in a guided manner to avoid doing unprofitable things or being influenced by negative elements through various platforms.

Proposal Analysis

The following discussion details the need for teachers' suggestions for teaching and learning that is appropriate for indigenous children. Table 3 displays the findings of the data that have been analyzed based on the questionnaire instrument.

Table 3 Analysis of Proposals

Items	Frequency	Percent
Visual learning language	9	16
Audio learning materials	8	15
Assistant learning materials	8	15
Guided learning materials	30	54
Total	55	100%

Table 3 shows that on average teachers think that guided learning materials are very relevant to be implemented in teaching and learning sessions compared to learning materials using teaching aids which are considered to be more inclined towards conventional methods including audio and visual. This situation occurs as a result of the children having received more interesting audio and visual exposure on media platforms compared to those available for teaching and learning. The frequency of suggested guided learning materials of 30 equivalent to 54% proves the need to develop a strategy framework that can be used by teachers as a guide and at the same time make indigenous children learn guided according to the content contained in a developed strategy framework. Meanwhile, the suggested audio, teaching aids and visual learning materials have a frequency of 8, 8 and 9 respectively which is equivalent to 15%, 15% and 16%.

(ii) Development of the 13s Model Strategy Framework

Efforts to develop a model framework are being made to assist stakeholders such as teaching staff at either the school or higher education level, especially for the implementation of language politeness strategies. The development of the Model 13s Strategy Framework utilizes Brown and Levinson's Politeness Theory (1987) as a basis in shaping language politeness practices, thus improving the ability to communicate with a high level of language politeness, especially among indigenous communities.

Therefore, the process of developing the Model 13s Strategy Framework has gone through five phases, namely Phase 1: Needs Analysis, Phase 2: Design of the Model 13s Strategy Framework, Phase 3: Development of the Model 13s Strategy Framework, Phase 4: Implementation of the Model 13s Strategy Framework and Phase 5: Evaluation and Empowerment of the Model 13s Strategy Framework. The five phases can be explained as in table 4.

Table 4 Details of the Development of the 13s Model Strategy Framework

Development Phase	Details
Phase 1 Needs Analysis	• Target Group Analysis • Environment Analysis • Driving Factor Analysis
Phase 2 Design of the 13s Model Strategic Framework	• Content Planning • Design Strategy • Design Arrangement • Interface Design • Navigation
Phase 3 Development of the 13s Model Strategy Framework	• Vector Graphic Preparation • Animation Sequence Clips • Vector Graphic Background • Compilation
Phase 4 Implementation of the 13s Model Strategy Framework	• Supply • Testing • Amendments
Phase 4 Evaluation and empowerment of the 13s Model Strategy Framework	• Model Framework Patent • Model Implementation Collaboration through Modules • Collaborate with MOE to Empower Indigenous Student

The 13 strategies contained in Brown and Levinson's Politeness Theory (1987) were used as a basis for developing the 13s Model framework. The theory emphasizes the importance of sincerity strategies, humility strategies, forgiveness strategies, solution strategies, opportunity strategies, appreciation and praise strategies, gratitude strategies, metaphor strategies, gentle or gentle strategies, greeting or self-introduction strategies, tact strategies, greeting or reprimanding strategies and Rabbani expression strategies that need to be highlighted by each individual in a communication.

Based on figure 3, the 13s Model Strategy Framework was developed by gradually implementing each of the 13 language politeness strategies.



Figure 3 13s Model Strategy Framework

In other words, each stage of the strategy framework can be implemented in any situation, whether it is formal teaching and learning in schools and higher education institutions, or can also be used informally, such as in the construction of modules based on language politeness. This strategy framework is also proposed to be used across various fields by applying the elements of the 13 strategies as an effort to provide knowledge, shape attitudes, implement practices and create an appreciation of language politeness among indigenous communities. Ultimately, after the implementation of the four stages is complete, the cultivation of language politeness through the 13 strategies emphasized in this model framework can be mastered naturally, which is not only beneficial to the indigenous community, but also to other communities in Malaysia, including the Asian community.

13s Model Strategy Framework Concept

According to Sara and Indirawati (2015), mapping politeness practices plays a role in determining a person's politeness level in various fields, whether communication or daily practices. Therefore, a 13s Model Strategy Framework is a form of model developed to shape a person's identity and personality with polite values through 13 strategies as presented in the Brown and Levinson Politeness Theory (1987). The 13 strategies in the theory are arranged according to four main stages to facilitate implementation. The four stages are divided based on specific objectives such as forming knowledge at stage 1, forming attitudes at stage 2, forming practices at stage 3 and making it an appreciation, which is practice at stage 4. At each stage, strategies are also emphasized in stages from easy strategies to difficult strategies such as the sincere strategy, the humble strategy and the apologetic strategy at stage 1. These strategies are believed to be easy to master because they are fundamental in life. Meanwhile, the RABBANI expression strategy, greeting strategy and joke strategy at level 4 require users to master the basics first such as at levels 1, 2 and 3 before mastering the strategy at level 4.

In the meantime, the 13s Model Strategy Framework that was developed is not only relevant in indigenous communities but is also suitable for all community groups including various age groups. In fact, this framework can also be used as a foundation for teaching staff, especially teachers, in educating students' personalities and personalities across all subjects in school. In other words, it can be implemented by any teacher in all subjects to help improve the morals, attitudes and practices of students who are now very vulnerable to rude practices. According to Munira (2010) and Norliza et al. (2024), learning activities need to be well designed and of good quality to ensure that students not only benefit but also form understanding through training in a skill. Similarly, Edmund et al. (2025) explains that there are various steps that can be implemented in improving the capabilities of indigenous communities, either through the formation of modules that can be used as a stimulus in improving their skills. Therefore, it coincides with the development of the 13s Model Strategy Framework which has been developed as per Sara's (2020a) view, a developed framework must be designed based on a theory or approach that is capable of expressing and highlighting the elements that are to be emphasized.

The need to develop the 13s Model Strategy Framework based on the idea of language politeness shows the importance of presenting a systematic, contextual and local culture-oriented approach. In the context of current communication that is increasingly open and fast, there is an increase in the use of direct, harsh and threatening

language. This phenomenon requires a model that is not only theoretical, but also practical to be applied in various fields of communication including teaching and learning. Therefore, the development of the 13s Model Strategy Framework is seen as an important effort to detail and structure politeness practices more operationally. In addition, changes in the digital communication landscape also contribute to the need to develop this model. Online interactions, especially social media, which lack control, cause users to tend to use less polite, sarcastic and provocative language. In this situation, the 13s Model Strategy Framework acts as a guideline that can help individuals identify forms of polite strategies such as sincerity, humility, apologizing and so on to be applied in everyday communication practices. The study also found that the absence of structured guidelines causes efforts to educate the public about language politeness to be inconsistent and dependent on individual interpretation.

From an educational perspective, the development of this framework is very relevant to be applied in the curriculum that can be implemented across all subjects in schools. Teachers or implementers such as lecturers need a clear instrument to measure the level of politeness of students and guide them in using language ethically. Therefore, with the existence of the 13s Model Strategy Framework that has been developed systematically, it can be used as a guide and foundation in teaching and learning sessions, especially in emphasizing the aspect of language politeness, including trying to create training modules themed on language politeness through the 13s Model Strategy Framework. Although the concept of politeness is often discussed, the lack of a practical model that lists strategies in detail causes implementation in the classroom to be less comprehensive and unfocused. In addition, sociocultural aspects also strengthen the rationale for the development of this model framework. Malaysian society emphasizes the value of respect, social hierarchy and manners in speech. Therefore, politeness strategies need to take into account factors such as age, status, social relationships and situational context. The locally developed Model 13s Strategy Framework can integrate Malay and indigenous cultural elements such as the use of respectful titles, polite language and the concept of maintaining dignity and face can be applied through the implementation of the model. The implementation of local elements is seen as more suitable for practice compared to Western culture which is quite awkward and not suitable for the Malaysian cultural environment because without cultural adaptation it can lead to inaccuracy of interpretation in the local context.

From a research perspective, with the 13s Model Strategy Framework that has been developed, it is hoped that it can be utilized by other researchers in strengthening the practice of language politeness which is not only suitable for implementation by native students but also across ages, levels of education whether primary, secondary or higher education including various groups of society who need such stimulation in shaping, building and strengthening their identity with politeness values. In addition to utilizing the 13s Model Strategy Framework, researchers can further develop the model framework by adapting various other theories that are felt to be appropriate so that the framework provides greater benefits to individuals in particular and pragmatic values from the aspect of politeness in general.

Overall, the analysis of the need to develop the 13s Model Strategy Framework shows strong justification in terms of theory, practice, education and socio-cultural aspects. This model not only functions as an extension of existing politeness theories, but also serves as a vehicle for the empowerment of ethical communication in society, especially indigenous children. With a clear, systematic and contextual framework, efforts to foster language politeness can be implemented in a more integrated and high-impact manner in various domains of life that can be sustained through teaching and learning in schools, especially indigenous schools such as Orang Asli schools in Peninsular Malaysia, Sarawak and Sabah.

CONCLUSION

In conclusion, the development and implementation of the 13s Model Strategy Framework is a systematic approach that can be an important vehicle in shaping children's attitudes towards a more positive and civilized direction given that children are increasingly exposed to elements of impoliteness, regardless of whether they are indigenous children or otherwise. Therefore, a well-planned politeness strategy framework can be a practical guide for teachers in particular, parents and educational institutions in general to cultivate the values of respect, empathy and consideration for others through a strategic framework that has emphasized the

application of 13 strategy metrics as proposed in the Politeness Theory of Brown and Levinson (1987). Disclosure related to impoliteness aspects should be disclosed from the beginning, namely at a young age because their ability to accept, understand and practice is high. In fact, principles such as understanding the concept of saving face, respecting individual rights and using appropriate language according to context are very relevant to be formed consistently in the classroom and home environment. Ultimately, it can reduce the tendency towards aggressive behavior, mockery, and the use of foul language. On the contrary, children will be more motivated to practice respectful, cooperative and mutually supportive communication in the context of communication.

Therefore, the 13s Model Strategy Framework, which emphasizes the aspect of language politeness, provides a holistic foundation in understanding and shaping communication practices that are appropriate for the context of indigenous children. Through the application of the elements in the 13s Model Strategy Framework, the use of polite, civilized and empathetic language not only functions as a medium for conveying information, but also acts as a vehicle for preserving cultural values, community identity and harmonious social relationships. Language politeness in this context helps ensure that interactions between communities occur in a manner that respects cultural sensitivity, living conditions and local value systems. Therefore, the 13s Model Strategy Framework can be patented as a form of teaching and learning model that can be implemented at either the school level or higher education institutions as one of the efforts to increase the element of politeness among the community in Malaysia, thus becoming the identity of the Malaysian community in particular and Asia in general as a plural country that remains relevant and consistent with the element of politeness.

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