GLOCALIZATION IN CHILDREN LITERATURE

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Abstrak

Studi ini mengkaji proses adaptasi konsep lokal dalam literatur anak trilingual Indonesia, dengan menyoroti istilah 'glokalisasi' yang merujuk pada perpaduan elemen global dan lokal dari bahasa yang digunakan dalam literatur tersebut. Penekanan utama adalah pada dua bahasa, yaitu bahasa Indonesia dan terjemahannya dalam bahasa Inggris. Gagasan tersebut dikaji dalam dua pertanyaan: (1) bagaimana penutur bahasa Inggris non-asli di Indonesia melokalisasikan bahasa Inggris mereka? dan (2) bagaimana konseptualisasi budaya dapat digunakan untuk menjelaskan glokalisasi yang diidentifikasi tersebut? Metode yang digunakan melibatkan penelitian pustaka dan analisis deskriptif kata-kata lokal dalam dua cerita anak dari Antologi Cerita Anak Indonesia. Temuan penelitian menunjukkan bahwa konseptualisasi budaya berkaitan dengan bagaimana budaya lain memandang dan mengartikulasikan diri mereka secara unik, yang memengaruhi penggunaan bahasa dan terjemahan mereka. Studi ini menyimpulkan bahwa penutur bahasa Inggris non-asli di Indonesia secara aktif melakukan proses 'glokalisasi' dalam bentuk perpaduan bahasa Inggris dengan elemen lokal yang menggabungkan aspek-aspek budaya dan bahasa mereka.

Kata Kunci: *Antologi; Bilingual; Budaya; Glokalisasi; Cerita Anak; Terjemahan.*

Abstract

This current study examines the process of adapting local concepts in trilingual Indonesian children's literature, highlighting the term 'glocalization' referring to the blend of global and local elements of the language used in the literature. The primary emphasis is on two languages, namely Indonesian and its corresponding English translations. The research was guided by two questions: (1) how do non-native English speakers in Indonesia glocalize their English? and (2) how can cultural conceptualization be used to explain the glocalization identified? The research method employed involves library research and descriptive analysis of local words in two children's stories from 'An Anthology of Indonesian Children's Stories.' The findings indicate that cultural conceptualization influences how other culture's view and articulate themselves uniquely, which in turn affects their language use and translations. The study concludes that non-native English speakers in Indonesia actively glocalize their English by incorporating aspects of their culture and language.

Keywords: Anthology; Bilingual; Glocalization; Culture; Children's Story; Translation.

INTRODUCTION

This study explores the phenomenon of glocalization in Indonesia, with a focus on children literature. Glocalization is a term that originated from the field of sociology; it refers to the phenomenon whereby global products and concepts are adapted to suit local standards and needs. (Robertson, 1995). This concept was first coined as a resistance to the ever-growing Globalization in many aspects of life, accelerated by rapid digitalization and the internet. In the case of commercial products, profit might drive international businesses to glocalize what they produce and sell depending on the markets in which they operate. Thus, an international corporation such as McDonald's, for example, would sell many of their main products everywhere in the world (global), but they might also add menus that are locally available in certain countries or areas (local). As such, the McDonald's branch operating in Jakarta might sell their cheeseburger that is available everywhere in the world alongside the *rendang* burger (a localized variant of their burger), and porridge (a local dish). The resulting Jakarta menu is a glocalized version of their otherwise global menu, available in almost every part of the world; this localization strategy has allowed McDonald's to flourish as one of the most iconic fast-food chains in the world.

The same concept can be applied to different English varieties spoken in different parts of the world. It is undeniable that English has grown to be a global language, recognized as an official language alongside other languages in some countries, and also prioritized in foreign language teaching in schools even if it is not given official status (Alawiyah, 2015; Rohimajaya & Hamer, 2023). With this unprecedented global status, there is also a large number of English speakers who are non-native speakers, giving rise to many localized versions of English in different parts of the world. Until recently, those varieties, especially those spoken by non-native speakers, have been deemed inferior or as a deviation from the standard native-speaker forms. However, scholars have shown that this is a biased perspective of global English varieties that ignores non-native speakers' identity, innovation, and agency.

Just as international companies such as McDonald's might strategize by localizing their global products to cater to certain markets (glocalization), local vendors themselves are just as likely to utilize localized English to advertise to their local consumers. Jia-Ling (2008), for example, argues that English has become the favorite foreign language for advertising in Taiwan. By using English, the study claims that local businesses hope to appeal to the younger generation, as English is perceived as international, premium, and trendy, even though most locals in Taiwan have low English proficiency. This gap between the perceived prestige of English and the low proficiency of the target audience results in a glocalized English variety whereby English words are used with Mandarin grammar. In another study on the linguistic landscape in Pakistan, Manan et al. (2017) discovered a similar tendency where local shops use English to attract customers as English is perceived to be connected with high-quality goods. Just as businesses in Taiwan innovatively mix Mandarin grammar with English vocabulary, shopkeepers in Pakistan also mix and combine English with the local language. For example, English in advertising is often written using the Arabic/Persian letters. These examples show that language users are innovative in embracing the global while still preserving the local, resulting in the glocalization of English.

Of course, commercial profit is not the only motivation for the glocalization of English. Many countries have also moved towards an education curriculum that integrates some localization while embracing globalization (Luk-Fong, 2005; Tien & Talley, 2012).

This is often done in an attempt to participate in internationalization efforts so as not to be left behind in the race for more opportunities in all aspects of life. At the same time, international content in the curriculum is often balanced by some local content to make it more relevant to students, as well as to strengthen local identity in the face of globalization. On the individual level, speakers also often mix in their local language when speaking a foreign language. Sharifian (2011), for example, discusses cases of how Persian speakers use the Persian word *ta'arof* when they are speaking in English. This Persian concept of *ta'arof* is closely related to the politeness culture in Persia that is not translatable to English; it is connected to the concept of "face" and "pleasantries" that Persians are expected to show beyond just the politeness familiar to most Westerners. This difference in the conceptualization of culture is one of the most important motivations to glocalize English (Sharifian, 2011).

Cultural conceptualization builds on the idea that people with different cultural backgrounds conceptualize or make sense of their experiences differently (Sharifian, 2003, 2008); and language is the medium through which these conceptualizations are communicated and preserved. Scholars in cognitive science identify three components in these conceptualizations: category, schema, and conceptual metaphor (Harnad, 2017; Lakoff & Johnson, 1980; Rice, 1980; Rosch, 1978; Rumelhart, 1980). Category refers to instances that are conceptualized as belonging to a certain class; while schema refers to the themes that are conceptualized as being related to a certain element. For instance, with the word "food," burger, mac and cheese, and pasta may be examples of instances belonging to the same category. However, people might associate eating out in a restaurant, spending time with family, and cooking as related themes that build a schema around "food."

Since people's experiences shape the category and schema, they may build around a specific concept such as "food," people from different cultures are very likely to have different categories and schema for the same concept (Chiaro & Rossato, 2015; Meyer & Rhoades, 2006). As such, reconsidering the same former concept of *makanan* or "food," an Indonesian may list *rendang*, satay and *ayam geprek* as instances belonging to the same category, instead of what has been listed earlier. Additionally, an Indonesian might connect "food" with eating at a street vendor and halal food as related schemas, all of which are things that might not be listed as relating to food by a Westerner. The last component of this cognitive conceptualization is the conceptual metaphor (Rahimi & Karimi, 2021; Siregar, 2014); this component is complex and draws from multiple domains of experience. For example, many Western cultures see time as a commodity, reflected in expressions such as "saving time," "time is money," and "wasting time." In the Indonesian context, time is conceptualized as something that is much more flexible, as shown in the expressions jam karet and *molor.*

Since language and communication are the way in which these categories, schema, and cultural metaphors are expressed and preserved, it is, therefore, not surprising that people would retain and mix some of their native languages when they speak a foreign language, as they may feel that there is no equivalent of the concept they are trying to convey in the target foreign language (Akhtar et al., 2016; Jia-Ling, 2008). The resulting product is a foreign language, such as English, that is glocalized. The paragraphs illustrate the impact of cultural conceptualization on language utilization, especially with glocalization. Nonetheless, the research appears to be deficient in a systematic and quantitative examination of the manifestation of cultural conceptualization in glocalized English, particularly within Indonesian children's

literature. Therefore, this study is specifically interested in answering the following questions related to glocalization and cultural conceptualization in the Indonesian context:

a. How do non-native English speakers in Indonesia glocalize their English as presented in Indonesian children's literature?
b. How can cultural conceptualization be used to explain the glocalization identified from (a)?

RESEARCH METHOD

Data for this study was taken from two stories in the book *Antologi Cerita Anak Indonesia:* 'Sasi Laut: Kampung Sintike' (Rifanto, 2022) and 'Hutan Kemenyan: Frankincense Forest' (Batu, 2022). This anthology of children's literature was compiled by the Agency for Language Development and Cultivation of the Ministry of Education, Culture, Research, and Technology for attendees of the 2022 G20 meeting hosted in Indonesia. Accordingly, the anthology is available in three languages side-by-side: English, Indonesian, and the local language where the individual stories originate from. The story 'Sasi Laut: Kampung Sintike' is a local story from Papua, while 'Hutan Kemenyan: Frankincense Forest' is a local story from North Sumatra. The authors applied the library research method to the data (Creswell, 2014), where the two research questions were reevaluated based on the nature of the extent of information available from the two stories - both the Indonesian and English texts. First, select the data (collect the local words that appeared in two stories); second, consider the literature review or the theory that is related to this study; third, take note of the data (categorization of the local words); last, summarize and explain the data.

To answer research question number two, the authors describe the reasons for using the local words in the two stories using the theory of Cultural Conceptualization Approach by Sharifian (2010). The data was obtained from two stories with the title 'Sasi Laut: Kampung Sintike' (pages 319 to 350) by Dayu Rifanto and the local language translator Penina Mischa Maryen; and 'Hutan Kemenyan: Frankincense Forest' (pages 5 to 36) by Muram Batu and the local translator Manguji Nababan in 'Buku Antologi Cerita Anak Indonesia.' The two stories come from the Indonesian local story, ethnic and language translated into English, such as 'Sasi Laut: Kampung Sintike' is a story from Papua with Papuan language and 'Hutan Kemenyan: Frankincense Forest' is a story from North Sumatera with Bataknese language because the book explores the children literature translated to Indonesian, English, and Japanese but contains some local words that do not translate to Indonesian, English, and Japanese. The authors focused on collecting and identifying the local words not translated into Indonesian and English in Indonesian and English text. The data was presented in the tables and the explanation was presented using descriptive methods to gain a comprehensive understanding of the patterns and the characteristics of the local words that appear in the two stories in 'Buku Antologi Cerita Anak Indonesia.'

RESULTS AND DISCUSSION

In translation studies, many have discussed the typology of cultural specific items [CSI] (Newmark, 1988; Nida, 1975); these are words, terms, and concepts that are difficult to translate due to the specific connotations they have in a certain language context. Some common types of CSI include concepts and items related to ecology (flora, fauna, places), material culture (food, clothes, houses), social culture, religious culture,

gestures, and habits. Aligned with this, the categories of local words found in both stories used in this research are not surprising; specifically, the researchers found local words in the English and Indonesian texts belonging to the categories of social culture, ecology, material culture, and local/religious culture.

1. **Non-native English speakers in Indonesia glocalize their English in Indonesian children's literature**

In Indonesian texts, some local words found in the English text of both stories: 'Sasi Laut' and 'Hutan Kemenyan,' can be generally divided into two categories: (1) Local words related to social culture and (2) Local words related to ecology. Table 1 shows the local words related to social culture in the English text of the first story: 'Sasi Laut: Kampung Sintike.'

Table. 1 Local word related to family in the English text of 'Sintike Laut'

No	Word	Meaning
1.1	Papa	To address any male person in a polite way
1.2	Mama	To address any female person in a polite way

Table 2 shows the local words related to social culture in the English text of the second story: 'Hutan Kemenyan: Frankincense Forest.'

Table. 2 Local words related to family and acquaintance in the English text of 'Hutan Kemenyan'

No	Word	Meaning
2.1	Ompung	To address someone in a polite way based on family relationship
2.2	Bang	To address any male person in a polite way; may be used for male members in the family

Table 1 and Table 2 show that both stories contain the local greetings *ompung* and *bang* for addressing family members and close, male acquaintances. The address form *Bang* may be culture-specific in that Western cultures do not tend to have such a specific address form for an older brother figure. Similarly, *papa* and *mama* in Papuan Malay are used to address a respected person of a specific gender (Normawati et al., 2007), a concept that does not exist in English, as native speakers of English tend to address others aside from their own parents or grandparents with their names. For the address term *ompung, though,* 'grandpa' might be used by English native speakers to refer to their grandfather. Table 3 shows the local words related to ecology in the English text of the first story: 'Sasi Laut: Kampung Sintike.'

Table. 3 Local words related to ecology in the English text of 'Sintike Laut'

No	Word	Meaning
3.1	Raja Ampat	Name of place
3.2	Misool	Name of district
3.3	Kapatacol	Name of sub-district
3.4	Folley	Name of village
3.5	Papua	Name of province

Table 4 shows the local words related to ecology in the English text of the second story: 'Hutan Kemenyan: Frankincense Forest.'

Table. 4 Local words related to ecology in the English text of 'Hutan Kemenyan'

No	Word	Meaning
4.1	Tombak Hamingjon	Frankincense forest
4.2	Hamingjon Jalangan	A type of frankincense tree only grown locally in North Sumatra

In both texts, place names and a word relating to flora are preserved in the original local language. This is common practice when translating or writing a text in a foreign language, even though local places and flora might not have any significance to English readers (Nyangeri & Wangari, 2019). This choice is not surprising, considering the purpose of this text, which is to introduce local cultures to foreign audiences. Additionally, only in the second story, 'Hutan Kemenyan: Frankincense Forest,' two other categories of local words can be found: (1) Local words related to material culture; (2) Local words related to local or religious culture. Specific words related to both categories are listed in Tables 5 and 6 below.

Table. 5 Local words related to material culture in the English text of 'Hutan Kemenyan'

No	Word	Meaning
5.1	Sopo	Traditional hut
5.2	Bahul	Traditional basket
5.3	Polang	Traditional cloth material made from weaving

Table. 6 Local words related to local/religious culture in the English text of 'Hutan Kemenyan'

No	Word	Meaning
6.1	Mangarontas	Traditional ceremony related to tapping frankincense
6.2	to manige	Frankincense tree tapping in traditional way

Similar to the case of ecology above, specific religious traditions are hard to translate into English; preserving the local words is also a good way to introduce the local culture to the target audiences (Made, 2016; Saraswati & Engliana, 2022). Contrastively, material goods listed in Table 5 have near-equivalents in English, but the author of the story has made the choice of preserving the local words *sopo, bahul* and *polang*. This can be seen as an active effort to glocalize or add "local flavors" to the story.

Other local words found in the English text of the second story, *Hutan* Kemenyan, are difficult to categorize. They include the following:
  i. Toba
 ii. Itak gugur; and
iii. Nak marmiak-miak

Both *itak gugur* (ii) and nak *marmiak-miak* (iii) are types of traditional Batak food (material culture), but they are also closely related to the local religious culture in that they are mostly used for religious offerings during traditional ceremonies. *Toba,* on the other hand, may refer to a specific location called the Toba regency (ecology), or it may refer to a specific Batak tribe (local/religious culture).

The 19 local vocabulary items listed in Table 1 to Table 6 above are also found in the Indonesian text accompanying the two stories used in this research, except for the word *papa.* Instead of *papa,* the Indonesian word *bapak* is used in the Indonesian text. Previous research shows that Indonesian society values politeness towards people who are older, including parents or teachers (Sari & Septiani, 2020; Yolanda, 2023). This is reflected in how older people are typically addressed with gender-specific address terms. In Papuan Malay, *mama* is used for older women, while *papa* is used for older men (Suharyanto, 2019). Coincidentally, the same words are used in Indonesian exclusively to address one's own mother and father. As such, the strategy of using the Indonesian *bapak* circumvents possible misunderstandings about the address terms. Interestingly, the Papuan Malay *mama* is retained in the Indonesian text. This shows that the glocalization of the Indonesian text sometimes takes precedence over removing a possible source of misunderstanding. Excerpt (1) below shows how *the English and Indonesian texts use bapak, papa, and mama*.

(1) a. Indonesian text: Itu perahu **Bapak**
　　　English text: That's **Papa's** boat
　　b. Indonesian text: **Mama** Anike adalah ketua…
　　　English text: **Mama** Anike is the leader…

2. Cultural conceptualization and the glocalization in the children's books

The discussion of cultural conceptualization goes beyond the translation of words and concepts and extends towards understanding a speaker or narrator's conceptualization of a specific concept, as well as what they perceive to be the target audience's conceptualization of that same concept (Rahimi & Karimi, 2021; Syafii et al., 2022). To do this, the researchers have examined the details of some of the most prominent concepts featured in the data.

One such concept from the story *hutan kemenyan* or 'Frankincense Forest' is the concept of *ompung* or 'grandfather.' There are 17 instances where the story makes reference to the main character's grandfather (excluding the use of referring expressions). However, the Batak word *ompung* is only used in three instances out of the 17. In the other 14 instances, the author has opted to use the English 'grandfather' or 'grandpa' to refer to the same character in the story. Interestingly, all instances of *ompung* appear in direct speech, either when the main character directly calls or speaks with his grandfather or when the main character's friend is referencing the grandfather in conversation with the main character. This striking contrast can even be seen within the same paragraph:

(2) "*He said he'd never seen anyone tap a frankincense tree before, **Ompung**.*"
"*All right. We'll set up another hut there. I don't think we can all fit in the one we have now*,"
Grandpa says as he scratches his head and walks over to the bathroom to bathe.

This inconsistent use of *ompung* and 'grandfather' shows that the conveyance of cultural conceptualization in the form of glocalization is complex. On the one hand, the author wishes to preserve the cultural schema of *ompung* as a theme related to being a respected local elder who is privileged to own frankincense trees, and an expert in all things relating to traditions around frankincense tapping; these are all themes perceived as not belonging to the same cultural schema as 'grandfather.'

However, there are definitely shared themes that should belong to both the schema of *ompung* and 'grandfather,' such as familial ties and togetherness. The author solves this by using both terms simultaneously. Additionally, the author appeals to their cultural conceptualization of the local social hierarchy whereby certain direct addressing terms may be used to indicate respect, thus resulting in the division seen in the text: *ompung* in direct speech and *grandfather* in the narrative texts. In general, greetings are influenced by the speaker's language, attitudes, and viewpoints, which determine the choice of greeting forms. The correct application of salutations depends on various aspects, namely contact parameters, social proximity, and behavioral identity.

Moreover, the term "greeting" is significant as it is a determining factor for the continuation or discontinuation of an engagement (Subiyantningsih, as cited in Wibowo & Retnaningsih, 2016, p. 270). While many speakers may not fully appreciate the significance of greetings, they tend to be universally employed as a natural means of effective communication in any language. This allows the author to relate the respectful local addressing term *ompung* to themes that draw on the schema of the grandfather as a respected local leader while appealing to the schema of the grandfather as a close family member by using 'grandfather' in the narrative text (Panjaitan, 2010; Sumarna, 2015). Figure 1 illustrates this complex relationship.
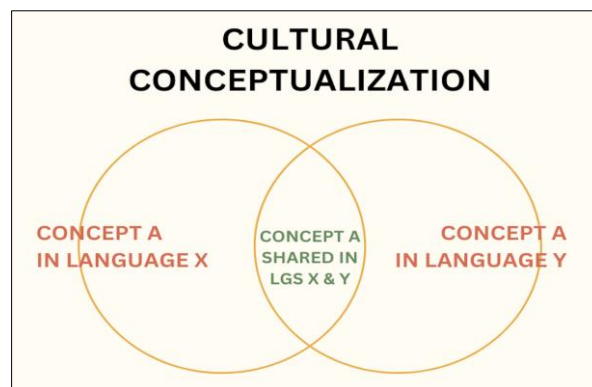

Figure 1. Cultural Conceptualization in the Two Texts

Another prominent concept from the frankincense forest story is of course, the frankincense forest and frankincense. As observed for the case of 'grandfather,' the author of the story mixes the Batak word *haminjon* (Ina. *kemenyan dengan pohon dan getahnya*, Eng. frankincense tree along with the tree and its sap) (Hutagalung, 2011) and the English translation 'frankincense.' Including the title, there are 35 instances where 'frankincense' is referenced, and out of that, the word *haminjon* is used six times. Most instances of *haminjon* use appear in the context of discussing it as something uniquely local or closely related to the main character's family. For example, when the author explains that the main character, Saut, owns frankincense trees that are uniquely local to the area, *haminjon* is used.

(3) He said that they are not just any regular frankincense trees, but of the **haminjon jalangan** variety that grow in the wild.

Similarly, when the author discusses frankincense trees as part of Saut's family heirloom, *haminjon* is used.

(4) Like my grandfather said, the **tombak haminjon** does not only belong to me, but it also belongs to my children and grandchildren.

In contrast, the English word' frankincense' is used when talking about frankincense as part of commercial activity.

(5) Toba **frankincense** is considered to be the best. My teacher said that **frankincense** is not only used by shamans but is the raw material used by many pharmaceutical and cosmetic industries. That is why it is expensive.

Just as is seen in the case of 'grandfather,' the cultural schema of *haminjon* and 'frankincense' seem to share some themes relating to commercial activities, sap production and the physical appearance of the frankincense trees. However, a part of their schema differs in that the cultural schema of *haminjon* for the author is also related to something that is uniquely local and familial, something that the author does not perceive to be part of the schema for 'frankincense.' Unlike the case of 'grandfather' above though, the author utilizes thematic context to divide the use of *haminjon* and 'frankincense' respectively. Similarly, the word *sopo* and 'hut' are both used to refer to the temporary resting place used when people are tapping frankincense sap in the forest. The choice of which one to use also depends on the context: *sopo* when discussing it as something uniquely local, but 'hut' when discussing its practical functions.

(6) I can already picture the small path that cuts across the forest, walking past the lines of trees and thick brush, and spending the night in a **sopo**, a tiny **hut** that protects us from the cold wind of the dense forest.

(7) As darkness descends upon the forest, all three of us enter the **hut** that we had built. It isn't that sturdy, but it is enough to ward off the cold wind.

This data reinforces the hypothesis that even when concepts are conceptualized differently, this difference is seldom total; often, there are parts of the conceptualization that are shared no matter how different the cultural experiences are. Specifically, the schema for 'hut' is perceived here as universally related to the function of protection, thus spurring the use of the English 'hut' in (7). Additionally, though, *sopo* is also related to the specific theme of the local frankincense forest for the main character, Saut; this is perceived as a theme that is strictly connected to *sopo,* as seen in (6).

Another example can be seen in the concept of frankincense tree tapping, or *manige* in Bataknese. The word 'tap' and *manige* appears 13 times in the story, with *manige* specifically appearing twice. As elaborated in the previous paragraph, the mixing of Bataknese and English to refer to the same concept stems from both shared and divergent schemas related to the concept. The concept of 'tapping' universally can be related to the physical action of collecting harvest from certain trees like frankincense or rubber, but *manige* is additionally connected to a specific type of 'tapping' that includes the local shamanistic ritual. Accordingly, the first appearance of *manige* is to introduce the Batak word for 'tapping," and the only other instance is when it is used as a noun. It

is interesting to note that of all the vocabulary chosen to glocalize the stories included here, this is the only example of a verb. Verbs are typically difficult to adapt to another language because they take on different forms and conjugations depending on agreement with the subject, tense, aspect, and other grammatical factors. As such, the need to glocalize the term is balanced with syntactic complexity (Sunarti & Fadeli, 2021). The resulting product is a good balance whereby *manige* appears in the infinitive form just to introduce the term and the second time in the form of a nominalized verb where there is no need to conjugate either case.

Of course, the same local words appear in both the English and the Indonesian texts, with roughly the same distribution. However, there are slight differences that are important for the consideration of cultural conceptualization. Coming back to the concept of grandfather, while both *ompung* and *kakek* are used in the Indonesian text, there is only one instance of *ompung,* as opposed to the three observed earlier in the English text. This one instance of *ompung* occurs in a direct speech section, as is the case with the English text, but the other two instances of *ompung* in the English text are replaced with the Indonesian word *kek.*

(8) "*..., tetapi, **Kek**, aku ajak Sahat dan Panda, ya?*"
"**Ompung**, can I bring Sahat and Panda along?"

(9) "*Katanya, dia belum pernah lihat orang menyadap kemenyan, **kek***."
"He said he'd never seen anyone tap a frankincense tree before, **Ompung**."

Considering the fact that Batak is one of the tribes that live and flourish in Indonesia, there must be less cultural distance between the Batak word *ompung* and the Indonesian *kakek,* compared to the English 'grandfather.' Therefore, the Indonesian word *kek* might be perceived as having a more shared theme with *ompung* and is acceptable to be used in places where *ompung* is used in the English counterparts, as seen in (8) and (9). Different cultural conceptualization is suited to explain this paradox of having more local word retention in English (Sumarna, 2015; Sunarti & Fadeli, 2021), despite the greater chances for the English readers to not understand the text or the concept that the author is trying to convey.

CONCLUSION

The non-native English speakers in Indonesia glocalize their English by incorporating aspects of their own culture and language. The role of translation plays a crucial role in bridging the gap between languages and cultures, facilitating a more profound comprehension and appreciation of linguistic subtleties. This approach not only showcases linguistic creativity and adaptability but also highlights the significance of cultural identity in shaping language use. By acknowledging and embracing linguistic diversity, a greater mutual understanding and respect among individuals from different cultural backgrounds enables them to communicate distinct viewpoints and encounters in a significant and influential manner.

The cultural conceptualization used to clarify the glocalization identified from the glocalize English words in two children's stories is influenced by cultural distance on language retention and adaptation in different contexts, i.e., societies and cultural values. Ultimately, understanding the impact of cultural factors on language can lead to effective and efficient intercultural communication, in this matter, communication through texts

for children. Recognizing such language nuances, children reading the story books may improve their ability to navigate intercultural communication and understanding, as well as develop empathy.

For prospective research, it is valuable to investigate culture loss and gain in transferring idiomatic expressions, humor, and metaphors in literary texts across different cultures. Additionally, it is worthwhile to investigate the adaptation and translation of literary works to keep cultural nuances while reaching diverse audiences. In the field of translation studies, examining cultural models impacts translators' decision-making while dealing with cultural gaps in various fields such as business, academia, and literature. This exploration can enhance our comprehension of cultural conceptualization and multilingualism.

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