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Indonesian is an Austronesian language, closely related to Malay. Malay served as a lingua franca throughout the Malay Archipelago for centuries, and a variant of Malay was adopted as the official language of Indonesia when independence was declared in 1945. The variety described here is sometimes referred to as Standard Indonesian. Its autoglossonym is ‘Bahasa Indonesia’.

Indonesian is the language of government and the medium of instruction in schools, and it is used in an increasingly wide sphere of social interaction, including interethnic communication, religion, and mass communication. There is an increasingly large population of speakers for whom Indonesian is their first language, particularly in the Jakarta area. An estimated 23 million people speak Indonesian as a first language and an additional 140 million speak it as a second language (Grimes 1996, Gordon 2005). For a recent discussion of its classification within Austronesian, see Adelaar (2005).

Indonesian exhibits much regional variation. When spoken as a second language, it is strongly influenced by the regional language of the speaker. This has been documented for the vowel system by van Zanten (1989), and multiple aspects of the influence of Javanese on Indonesian have been shown by Adisasmito-Smith (2004).

Studies of Indonesian phonology (in varying degrees of detail) include MacDonald (1976), Dardjowidjojo (1978), Lapoliwa (1981), Prentice (1987), Echols & Shadily (1989), Alieva, Arakin, Ogloblin & Sirk (1991), Moeliono & Grimes (1995), and Sneddon (1996). In addition, some Indonesian language learning guides discuss aspects of Indonesian phonology (Atmosumarto 1994, Barker 1992, Kwee 1993, Steinhauer 2002, and Wolff, Oetomo & Fietkiewicz 1992). Recent theoretical treatments include Cohn (1989, 1993, 2005), Kenstowicz (1995), Adisasmito-Smith & Cohn (1996), and Cohn & McCarthy (1998).

‘The North Wind and the Sun’ was translated from English into Indonesian by Daniel Darmawan. A Malay version of the text is found in IPA (1949: 39f.). The text and the individual words illustrating the various sounds were read by Petrus Widjaja, a male speaker of Indonesian, 66 years of age at the time of the recording. Mr. Widjaja was born in Central Java, and his speech reflects the variety of Indonesian spoken there. He lived on Java until he moved to Texas in 1998. Besides Indonesian, he also speaks Javanese, Dutch, English, and German.

Consonants

	Bilabial	Labio-dental	Dental	Alveolar	Post-alveolar	Palatal	Velar	Glottal
Plosive & affricate	p b		t̪	d	tʃ dʒ		k ɡ	(ʔ)
Nasal	m			n		ɲ	ŋ	
Flap/trill				r				
Fricative		(f)		s (z)	(ʃ)			h
Approximant	w					j		
Lateral approximant				l				

p	'patʃaʔ	<i>pacat</i>	'leech'
b	'babaʔ	<i>babat</i>	'clear away, cut through (jungle, grass, etc.)'
m	'masuʔ	<i>masuk</i>	'enter'
f	'fak̚ta	<i>fakta</i>	'fact'
w	'wadʒah	<i>wajah</i>	'face'
t̪	't̪abir	<i>tabir</i>	'curtain, partition'
d	'datʃiŋ	<i>dacing</i>	'kind of portable balanced scale'
n	'naga	<i>naga</i>	'dragon'
r	'rabu	<i>rabu</i>	'Wednesday'
s	'sabuʔ	<i>sabuk</i>	'belt, sash, loincloth'
z	'zaʔ	<i>zat</i>	'essence, substance'
l	'labu	<i>labu</i>	'gourd, squash'
tʃ	'tʃakap	<i>cakap</i>	'clever'
dʒ	'dʒarum	<i>jarum</i>	'needle'
ɲ	'ɲaman	<i>nyaman</i>	'pleasant, comfortable'
ʃ	'ʃaraʔ	<i>syarat</i>	'condition'
j	'jakin	<i>yakin</i>	'sure, certain, convinced'
k	'kata	<i>kata</i>	'word'
ɡ	'gabus	<i>gabus</i>	'freshwater fish, snake-head fish'
ŋ	ŋə'ŋaʔ	<i>ngengat</i>	'moth'
ʔ	'maʔaf	<i>maaf</i>	'forgive, pardon'
h	'hama	<i>hama</i>	'pest, infection'

The voiceless plosives /p/, /t̪/, and /k/ are unaspirated, and they are unreleased in syllable-final position. Syllable-final /k/ becomes [ʔ], as in *becak* ['betʃaʔ] 'pedicab, tricycle', but this does not apply in some loan words, e.g. ['fak̚ta] 'fact', nor does it apply in some regional variants. The voiced plosives may be somewhat breathy. The alveolar consonants /d/, /n/, and /s/ are dental in some regional variants.

The speaker normally pronounced the alveolar rhotic /r/ as a trill [r], but he sometimes produced a flap [ɾ], especially in intervocalic position. In some regional variants, /h/ optionally deletes between non-identical vowels, e.g. ['lihaʔ] ~ ['liat̪] 'to see', and word-finally, e.g. ['sudah] ~ ['suda] 'already'. The speaker produced the /h/ in both of these words.

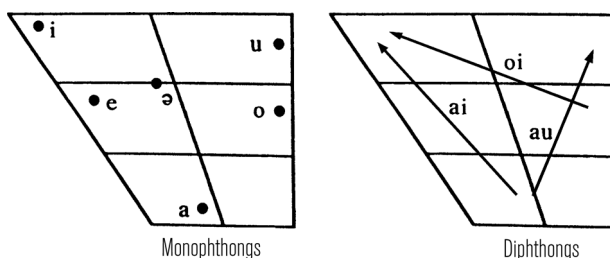
The consonants in parentheses on the consonant chart are found only in loan words and may exhibit variation in their pronunciation. For example, /f/ is optionally realized as [p] as in ['fikir] ~ ['pikir] 'think'. (The speaker produced the latter.) The symbol ⟨v⟩ found in

loan words is voiceless in the speaker's pronunciation, e.g. *variasi* [fari'asi] 'variation'. The marginal phoneme /x/ (written ⟨kh⟩) is now generally being replaced by /k/, but [x] may still be heard in the speech of older speakers. For example, in the recorded text, the speaker produced [x] in the word *akhirnya* [a'xirɲa] 'final, last'.

The voiced plosives /b/, /d/, and /g/ do not occur word-finally in the native vocabulary. When they occur in borrowed forms, they are realized as voiceless plosives [p], [t], and [k], e.g. *murid* [muriɖ] 'student'.

The glottal stop [ʔ] occurs in four environments. First, it occurs as an allophone of /k/ syllable-finally, as mentioned above. Second, it occurs between vowels in some words of Arabic origin, e.g. *maaf* [maʔaf] 'forgive, pardon'. Third, it occurs between a prefix ending in a vowel and a stem beginning with a vowel, irrespective of the vowel quality, e.g. *seorang* [səʔoranɲ] 'a person', *keenam* [kəʔənam] 'sixth'. Fourth, it occurs between a stem ending in /a/ and a stem or suffix beginning with /a/, e.g. *keadaan* [kəʔa'daʔan] 'existence, situation'.

Vowels



i	'biar	<i>biar</i>	'to allow'
e	'betʃaʔ	<i>becak</i>	'pedicab, tricycle'
ə	bə'nar	<i>benar</i>	'correct, right'
a	'babaʔ	<i>babat</i>	'tripe of ruminants and pigs'
u	'buah	<i>buah</i>	'fruit'
o	'boboʔ	<i>bobot</i>	'heavy'
aj	'panʔaj	<i>pantai</i>	'beach'
aw	'pisaw	<i>pisau</i>	'knife'
oj	sə'poj-sə'poj	<i>sepoi-sepoi</i>	'breezy'

The vowels /i, e, o, u/ generally lower to [ɪ, ɛ, ɔ, ʊ] in a final closed syllable. In addition, they lower to [ɪ, ɛ, ɔ, ʊ] in a penultimate syllable that precedes a final closed syllable when the vowels of the two syllables agree in height. These patterns are subject to regional variation. See van Zanten (1989) and Adisasmito-Smith (2004) for further discussion.

Both /e/ and /ə/ are written ⟨e⟩, though /e/ can be written as ⟨é⟩ to disambiguate the pronunciation. The diphthongs occur only root-finally.

Stress

Stress in Indonesian is predictable. Unaffixed words in isolation have primary stress on the penultimate syllable, but if the vowel in the penultimate syllable is a schwa /ə/, the stress usually occurs on the ultimate syllable (depending on the dialect).

'pintu	<i>pintu</i>	'door'
'sampaj	<i>sampai</i>	'arrive'
'tola?	<i>tolak</i>	'refuse'
'masu?	<i>masuk</i>	'enter'
bə'lum	<i>belum</i>	'not yet'
pə'ruʔ	<i>perut</i>	'stomach'
ə'mas	<i>emas</i>	'gold'
bə'ras	<i>beras</i>	'rice'

Transcription of recorded passage

saŋ'aŋin uʔara dan saŋ maʔa'hari sə'daŋ bərdə'baʔ tən'taŋ si'apa dian'tara mə'reka
jaŋ'paliŋ'hebaʔ || kə'tika məlin'taslaʔ sə'oraŋ pə'lantʃoŋ | jaŋ tər'buŋkus'deŋaŋ
'dzubaʔ ha'ŋaʔna || mə'reka sə'tudzu | 'dzika saŋ'aŋin uʔara | bər'hasil | məm'buat si
pə'lantʃoŋ tər'səbut məm'buka dzu'baʔna | 'maka 'dialaʔ jaŋ mən'dzaʔi tər'hebaʔ
dian'tara mə'reka || dan | saŋ'aŋin uʔara pun | bər'tiup sə'kuat 'muŋkin || 'namun |
sə'makin 'kuat ia bər'tiup | sə'makin 'eraʔ | pu'lalaʔ | si pə'lantʃoŋ məmə'luʔ dzu'baʔna
|| sə'hinga 'pada a'xiŋa | saŋ'aŋin uʔara 'iʔu | məŋə'rahləʔ || sə'karaŋ | tɪ'baləʔ gi'liran
saŋ maʔa'hari | 'unʔuʔ | bər'sinaŋ'deŋaŋ ha'ŋaʔna || dan 'saʔaʔ 'iʔu pun si pə'lantʃoŋ
məm'buka dzu'baʔna | sə'hinga | məm'buat saŋ'aŋin uʔara 'harus mə'ŋakuʔ || 'baʔwa |
saŋ maʔa'ha'rilaʔ | jaŋ lə'biʔ'hebaʔ | dari 'pada saŋ'aŋin uʔara 'iʔu sən'diri.

Orthographic version

Sang Angin Utara dan Sang Matahari sedang berdebat tentang siapa diantara mereka yang paling hebat, ketika melintaslah seorang pelancong yang terbungkus dengan jubah hangatnya. Mereka setuju jika Sang Angin Utara berhasil membuat si pelancong tersebut membuka jubahnya, maka dialah yang menjadi terhebat diantara mereka. Dan Sang Angin Utara pun bertiup sekuat mungkin, namun semakin kuat ia bertiup semakin erat pulalah si pelancong memeluk jubahnya, sehingga pada akhirnya Sang Angin Utara itu menyerahlah. Sekarang tibalah giliran Sang Matahari untuk bersinar dengan hangatnya, dan saat itupun si pelancong membuka jubahnya sehingga membuat Sang Angin Utara harus mengakui bahwa Sang Mataharilah yang lebih hebat dari pada Sang Angin Utara itu sendiri.

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