
| RESEARCH ARTICLE

Modernity and The Reconfiguration of Moral Upbringing and Traditional Values Among The Hausa Society

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| ABSTRACT

Traditional values and Hausa moral upbringing (*tarbiyya*) have traditionally regulated the social behavior, with respect to the elder, collective duty, honesty and religious practice. Nevertheless, the contemporary forces of urbanization, formal education, media, and digital communication brought about new contexts in which moral socialization occurs, which brings the continuity and cultural change issues. This paper will explore the effects of modernity to the moral upbringing and traditional values among the Hausa with particular interests to establish the basic components of *tarbiyya*, look at the effects of modernity on moral socialization, discuss the value adjustment areas, and evaluate generation-based perceptions in the community. A qualitative research design was used where the data collected included in-depth interview, focus group discussion, participant observation, and document/media analysis with the elders, parents, religious leaders, educators and youth in urban and rural Hausa communities. The results indicate that although contemporary forces have changed the conventional patterns of teaching morality, the Hausa moral values are being redesigned instead of being eroded. Hybrid morality systems are created, combining the old morality with the new practices, and the generational attitudes are based on bargaining and adjustment instead of the straightforward rejection. The paper emphasizes the strength of Hausa moral systems and makes some suggestions regarding how to apply the indigenous moral education in the institutional and community context. It is an addition to Hausa cultural studies and African social researches because it provides a theoretically based and empirically grounded conceptualization of moral change in the modernity context.

| KEYWORDS

Hausa culture, moral upbringing (*tarbiyya*), modernity, value reconfiguration, cultural continuity

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1. Introduction

Tarbiyya-moral upbringing and character building has been the moral framework of Hausa society in the past. According to Furniss (1996), the social life of Hausa is well-grounded in the ethical behavior, community and adherence to established norms, which, as he conveys, is taught in early age through informal, though organized socialization processes. *Tarbiyya* is not just a personal behavior, but a general moral philosophy governing the relations among people, social harmony and the formation of

identities among Hausa people. Moral values like *kunya* (modesty), *girmamawa* (respect), and *hakuri* (patience) are passed on through generations through proverbs, folktales, praise poetry and through daily interaction.

In the traditional Hausa society, moral socialization revolves around the elders, the family, religious groups, and the community as a whole. The elders are seen as the guardians of moral authority who corrects the wrong doers and mentors the younger ones by giving advice (*nasiha*) and through a good example. The moral teaching is mostly instilled in the family, especially parents and extended family members, and it is supplemented by Islamic teachings that uphold moral discipline by use of Quran education and learning at the mosques. Barber (1997) argues that the existence of these intersecting institutions makes it impossible to individualize moral teaching but instead imposes it in a communal manner to make the failure of moral an issue that is not personal. Surveillance and sanctioning by the community also enhance compliance with the accepted norms, since they receive social disapproval when they deviate (Furniss, 1996).

Nevertheless, in modern days Hausa moral systems are being influenced by forces which are related to modernity. The formal education in the Western tradition has transformed the traditional knowledge/ wisdom hierarchies by endorsing institutionalized knowledge at the expense of local wisdom. Urbanization has undermined the extended family systems, and daily interaction between the children and the elderly who were the supervisors in the past is no longer very common. Moreover, the mass media and digital technologies also subject Hausa youth to the alternative value systems most of which tend to promote individualism, material success, and personal freedom. According to researchers like Musa (2019), the platforms of social media, mobile communication, and popular culture of the world have provided new sources of moral reference that exist side by side with and sometimes in conflict with traditional Hausa moral expectations.

Such changes have created a general moral decay in Hausa society. Elders and religious leaders across the community often lament about the loss in the sense of respect, modesty and obedience among the younger generations. However, according to Abubakar (2021), conditioning these changes in terms of moral degradation is a danger that would reduce the process of cultural negotiation to its simplest form. Instead of a total collapse of moral values, there is reconfiguration of traditional norms which are modified, selectively retained or reinterpreted in the new circumstances of the modern society. As an illustration, respect to elders can no longer be observed the same way in the urban society yet religious morality still has an impact on behavior although there is a shift in lifestyles.

The importance of this work is found in its attempt to go past moral panic accounts and to a more sophisticated perspective of how modernity is changing moral upbringing among the Hausa. Through continuity and change, the research paper will add to the general arguments about tradition, modernity, and change in African societies. It also gives an understanding of how the indigenous moral systems are still applicable in the modern world though in transformed modes. This practice is consistent with the current theoretical research that prioritizes cultural resilience, adaptation and adaptation instead of cultural loss (Barber, 1997; Musa, 2019).

Formally, this article starts with an analysis of the extant literature on moral upbringing and modernity in African communities. It then discusses the theoretical framework on which the analysis takes place and then the methodology is discussed. Some empirical results about reconfiguration of Hausa moral values are provided and discussed in the following sections and the paper is concluded with implications and suggestions of future research.

Objectives of the Study

The general aim of the research paper is to discuss the transformation of moral upbringing (*tarbiyya*) and traditional values among the Hausa due to modernity. Moral education was institutionalized in the daily activities of the classical Hausa society as it was reflected in the discipline of the family, religious education and communal oversight. It has however been noted that modern social realities like urban migration, formal education and digital communication have created new contexts where moral values are taught, articulated and argued. According to Furniss (1996), Hausa moral codes were traditionally upheld by means of oral genres and everyday social life, which is why the process of moral teaching could not be separated to the cultural performance and social life.

In particular, the work aims at determining the essence of traditional Hausa moral upbringing. These are respect towards old age (*girmamawa*) and humility (*kunya*), patient (*hakuri*), honesty (*amanna*), and social subordination. These values were customarily shared by way of folktales, proverbs, Islamic education (*makarantar allo*), and disciplinary measures by elders in society. As an illustration, a child who was disrespectful in the society could be reprimanded, not only by his parents but by any other responsible adult, which is a collective moral duty (Barber, 1997).

The other purpose will be to research the contemporary influences of moral socialization within the Hausa. The system of Western-style education, city life, wage work and mass media has changed the way the youth relates with authority and tradition. Musa (2019) cites social media and mobile communication as the new arenas of identity constructions where Hausa youth are exposed to universally acceptable values that at times are inconsistent with communal values, especially about

dressing, talking and gender relationships. Such forces do not merely substitute the traditional values but have rather complex interrelations.

The paper also intends to examine the points of continuity, adaptation and change in Hausa values. Although certain moral norms, like respect to parents and religious commitment are still very high, others have changed and adapted to the realities of today. As an example, reverence towards the elderly can now be shown by being polite online and not being submissive in face-to-face communication. These changes are signs of moral reconfiguration, as opposed to outright erosion (Abubakar, 2021), which shows the strength of Hausa ethical systems in the face of modern forces.

Last but not least, the research aims to study the perceptions of community moral change by generation. The aging population would see the evolving behavior of young people as a sign of moral decay whereas the youth might see the same developments as a way of adapting to the new reality. It is important to understand these varying perceptions to prevent one-sided accounts of moral decay, and to perceive cultural change in Hausa as being dialogic (Furniss, 1996).

Research Questions

To fulfill the above goals, the research follows such major research questions that challenge tradition and transformation. The question of the first one is: What is traditional moral upbringing (*tarbiyya*) in Hausa society? The question aims at recording indigenous moral practices as they used to be before there was a stronger influence of modernity, and the focus is on the institutions of family, mosque, and community elders. Traditional moral systems, as Barber (1997) asserts, are important in understanding the contemporary change, without using assumptions and nostalgia.

The second question considers the impact of the contemporary social forces on moral education and the transmission of values. The schooling, city living, and the consumption of media have transformed the customary forms of supervision and punishment. To illustrate the point, children in the urban Hausa environment might spend more time in schools or on-line platforms than directly under the moral authority of adults, which transforms the moral authority frameworks (Musa, 2019). This question thus looks at the manner in which moral teaching is bargained in these new settings.

The third research question is as follows: How is Hausa moral values being reconfigured and not merely lost? This question enables one to identify hybrid moral forms that integrate the traditional ethics with the modern instead of assuming that moral deterioration. According to Abubakar (2021), a large number of Hausa young people continue to cherish religious morality and family honor in spite of modernising their lifestyles and modes of communication. This is the main question of restructuring the argument of loss to transformation.

The last question explores the meaning of moral change among the various generations. The elderly, parents, and young people have a very different perception on what is acceptable and what is not. These generational attitudes point to a set of tension concerning power, identification and culture continuity. Looking at these interpretations will give us an idea of the way by which moral senses are challenged and remade in modern Hausa community (Furniss, 1996).

2. Literature Review

2.1 Conceptualizing Moral Upbringing and Traditional Values

Moral upbringing, or more commonly called indigenous moral education in African scholarship, is the activity in which societies pass morality, society expectations, and proper behavior to the younger generations. Amadiume (1997) suggests that morality upbringing in African societies is more of a community aspect and is communal based focusing on collective responsibility, harmonious relationship in society and respect to authority instead of autonomy in morality. This collective disposition contrasts the African moral systems with western individual centred moral systems.

The Hausa moral upbringing is summed up in the Hausa term of *tarbiyya* which incorporates moral discipline, religious training and social etiquette. *Tarbiyya*, according to Furniss (1996), is not restricted to formal instruction but is entrenched in daily associations, oral literature and performative activities like storytelling, proverbs and praise poems. *Kunya* (modesty), *girmamawa* (respect), *hakuri* (patience), *amanna* (trustworthiness) are the values that are repeatedly reinforced with the help of these cultural forms, which form moral consciousness since childhood.

The institutions of moral education among the indigenous people in Africa are heavily dependent on the informal institutions of family, age grade systems, religious education and communal sanctions. Moral training (*makarantar allo*) in Hausa society is based on *Qur'anic* education, which puts a lot of emphasis on discipline, obedience and ethical conduct based on Islamic teaching. Correction, advice (*nasuha*), or disapproval of the moral deviants are all methods of dealing with moral deviance, which illustrates a system in which morality is not negotiated privately but is monitored socially (Barber, 1997). These native systems emphasize morality as a social experience and not a moral philosophy.

2.2 African Society and Cultural Change in the Modern Society

One of the central themes of African social thought has been modernity in which this concept has largely been viewed as disruptive that destabilized indigenous cultures and values systems. Giddens (1991) says that modernity brings a new form of social structure that is individualistic, centrally-managed, and fast social change, which is usually incompatible with the traditional systems of communality. African scholars, nevertheless, warn against the perception of modernity as a homogeneous or a totally alien phenomenon that is imposed on African societies.

According to the case put forward by Barber (1997), African cultures are negotiating modernity through selective adoption, adaptation, and resistance of external forces. This view moves the emphasis off the issue of cultural loss to cultural creativity as it highlights how societies redefine tradition in new situations. Urbanization, as one example, modifies the relationships of the kinship and dilutes the control of the extended family, but it also creates new structures of sociality and moral control (Amadiume, 1997).

Cultural change in Africa has been further aggravated by globalization and the growing media. The mass media, mobile communication and social media systems subject people to global way of life, moral discussions and identities that go beyond the local cultures. According to scholars, these trends tend to encourage individual decision-making and self-expression, which may be at odds with old norms of conformity and moderation (Musa, 2019). However, modernity in Africa is being seen more and more as a hybrid process and it is creating cross-cultural moralities and not a complete moral displacement.

2.3 Hausa Society and Moral Socialization

There are a number of researches that have been done regarding the Hausa society focusing on religion, family structure and ethical behavior. Furniss (1996) in great detail describes the role of Hausa popular culture, oral literature and performance in being a moral commentary on social actions. Cultural texts promote moral standards and denounce deviance through the use of satire, praise, and moral teaching, hence promoting moral regulation.

The studies of Hausa Islam focus on the primary role of Islam as the determinant of moral conduct and social discipline. Islamic morality dictates the everyday behavior, the gender, reverence of the authority and societal duty and strengthens the moral upbringing by teaching and practicing the religion (Barber, 1997). Hausa communities have also been found to have a strong family structure, including the parental authority and the older people supervising their children, as the ultimate part in keeping moral order.

The more recent scholarship has also focused on how modern communication technologies have changed Hausa youth. Musa (2019) and Abubakar (2021) reveal the ways social media and mobile phones have emerged as new platforms of moral negotiation, the display of identity, generational tension. The findings of these studies demonstrate that although young people can embrace contemporary forms of communication and self-representation, the presence of old moral demand, especially the religious morality and the respect of family still has some impact.

Although this research is increasing, there are still major gaps. The majority of researches romanticize traditional morality or present contemporary change as the decay of morals and do not allow detailed examination of moral reconfiguration. The lack of integrative studies that would investigate *tarbiyya* at the same time through cultural, religious and technological is also noticeable. The study fills these gaps since the study is aimed at how the process of moral upbringing among the Hausa is being redefined through the interactions between tradition and modernity, as opposed to the issue of continuity or loss.

2.4 Theoretical Framework

This paper is rooted in three complimentary theoretical viewpoints, namely; Symbolic Interactionism, Cultural Modernization Theory and Continuity and Change Theory. These frameworks joined together can be used to offer an analytical perspective on the social construction, re-construction, and maintenance of moral upbringing (*tarbiyya*) and traditional values among Hausa under the influence of modernity. The interactive, transformative, and cultural persistence can be explored differently by considering the interaction, transformation, and cultural resilience in the combined framework, instead of viewing moral change as a linear process of decline.

2.5 Symbolic Interactionism

Symbolic Interactionism is a helpful model of the moral values being produced by the social interaction and shared meaning. Blumer (1969) states that people behave towards things such as moral norms depending on the meaning that these things have to them, and these meanings are formed by the process of social interaction. The moral principles like *girmamawa* (respect) and *kunya* (modesty) are not abstract values in the Hausa world as they are practices that are learned and negotiated in everyday life experiences in the family, religious arenas, and community at large.

According to Hausa society, moral upbringing (*tarbiyya*) is traditionally practiced through the interaction with elders, parents, and peers during which proper behavior modeling, correcting, and reinforcing takes place. A good example of this is that

respectful greeting practices or body language are acquired through constant exposure to social interaction as opposed to being taught. Hausa oral traditions, proverbs and popular performances, according to Furniss (1996), play the symbolic roles of creating and conveying moral meanings. In terms of symbolic interactionist approach, the modern transformations, including digital communication, create new interactional domains where moral meanings are renegotiated instead of being discarded (Musa, 2019).

2.6 Culture Modernization Theory

Cultural Modernization Theory interprets the change in the value system as the societies adjust to the structural changes linked to the modernity which is formal education, urbanization, technological development, and economic change. According to Inglehart and Baker (2000), modernization results into slow transformation of cultural values especially the attitude towards authority, individuality and social responsibility. These modifications are not universal but instead influenced by the local culture and religion.

When applied to the Hausa society, this theory can be used to explain how western education, urban living, and the influence of the world media affect moral expectations and social behavior. As an example, institutional education tends to value individual performance and institutional power, which may interfere with old-fashioned elder-imposed moral discipline. But, as Barber (1997) observes, the African societies do not passively internalize the modern values but instead interpret them by using the local morals. The cultural modernization theory thus enables this research to be able to look at how the cultural values of Hausa are transforming under modern circumstances as well as ensuring that they still cling to religious or cultural values.

2.7 Continuity and Change Theory

Continuity and Change Theory focuses on the dynamic nature of cultural systems, whereby, it is investigating processes of preservation, adaptation, and change as opposed to complete collapse. Hobsbawm (1983) argues that traditions are frequently reinvented by the shift in social reality so that the societies could preserve the cultural integrity but accommodate to transformed conditions. This view is especially applicable when it comes to the moral upbringing of the modern Hausa society. Instead of considering modernity as something that kills *tarbiyya*, this theory emphasises the fact that Hausa moral values still survive in mutated versions. To take an example, respect to the elderly does not necessarily need to be accompanied by physical proximity and close monitoring but may be demonstrated by respectful words in electronic forms of communication or practicing religion. These adaptations as Bargh notes by scholars like Abubakar (2021) are indicative of a culture that is strong and resilient as opposed to a moral failure. Continuity and Change Theory is, with this, an equal means of discerning both stable moral values, and the changeable forms of moral expression.

2.8 Rationale of Theoretical Framework

According to the integration of the Symbolic Interactionism, Cultural Modernization Theory and Continuity and Change Theory, this paper provides a comprehensive analytical method to the study. Symbolic Interactionism is a viewpoint that encompasses the micro process of the construction and negotiation of moral meanings in our daily lives. Cultural Modernization Theory puts these processes into a larger structural change related to modernity. The Continuity and Change Theory balances between them with cultural adaptation and resiliency.

Collectively, these frameworks can help the study go beyond the simplistic accounts of the moral decay, and instead, consider the process of moral upbringing among the Hausa as an interactive, modernizing, and continuity process. The combination of the two theories is specifically appropriate in interpretation of African societies where tradition and modernity live and interact in some complicated ways (Furniss, 1996; Musa, 2019).

3. Methodology

3.1 Research Design

The qualitative research design adopted in this study is ethnographic and interpretive research design as it aims to investigate how moral upbringing (*tarbiyya*) and traditional values in the Hausa people are being changed due to modernity. Creswell (2013) notes that qualitative research is especially suitable when the study aims to elucidate the meanings, perception, and social processes based on the views of the participants. Since moral values are created and negotiated within societies, it is possible to explore lived experiences and cultural interpretations in depth with the help of a qualitative design.

Ethnographic orientation is used to reproduce the day to day moral activities, interactions, and stories of Hausa societies. This methodology is also consistent with Symbolic Interactionism that focuses on making meaning through social interaction (Blumer, 1969). The documentary sources are also examined where needed to supplement the field data so that a more comprehensive interpretation of the moral discussion in the modern Hausa society can be established.

3.2 Study Area

The research is carried out on a sample of Hausa-speaking states in Northern Nigeria, including the urban and rural contexts. The city scenarios give the understanding of how contemporary forces of formal education, wage work, and digital media can define moral socialization and the countryside communities provide the views of more traditional systems of moralization. According to Furniss (1996), Hausa culture is not uniform; the difference in space affects the way values are passed and exercised.

The two settings facilitate a comparative evaluation of the difference in working modernity in various social settings, which shows the trend of continuity and transformation in moral education and value systems.

3.3 Population and Sampling

The sample to be used in this study includes major social players in the moral upbringing and the transmission of values in the Hausa society. They involve the elders, parents, youth, religious leaders, and educators, and they have a different role in socializing morals. The religious leaders and the elders are seen as guardians of the old forms of moral authority whereas the parents and the educators are seen as the intermediary between the old and new institutional structures. The youth participants bring insight on the presence of moral values in the current context in terms of experience and negotiations.

The sampling is done through purposive sampling which will enable the researcher to sample participants who have pertinent knowledge and experience as far as the study goals are concerned. Patton (2015) suggests that purposive sampling is useful in qualitative studies in which representativeness is not as important as depth and relevance. The snowball sampling method is also used especially in the identification of elders and community leaders since social networks are very instrumental in reaching culturally informed participants (Creswell, 2013).

3.4 Data Collection Methods

Several data collection techniques are employed, so that triangulation and the increase in the credibility of the results could be achieved. The elders, parents, religious leaders, and educators are interviewed in in-depth interviews to understand their views on moral change and continuity. Such interviews will enable the participants to express their concept of *tarbiyya*, modernity and generational differences in ethical conduct.

The discussion in focus groups is conducted with younger and mixed age groups, as it is necessary to distinguish the general opinion and the discussion arguments of different generations regarding morality, respect, and cultural values. According to Barbour (2007), focus groups come in handy especially when investigating common meanings and disputed meanings in social groups.

The use of participant observation in social settings like family events, religious activities and local meetings is to observe the moral practices in practice in real-life settings. Moreover, we also conduct the document and media analysis of the religious texts, popular media, and digital platforms of communication to analyze dominant moral discourses spread within Hausa society (Musa, 2019).

3.5 Data Analysis

The data analysis is carried out in the framework of the thematic analysis, i.e. systematic codification of interview transcripts, observational notes, and documentary materials are coded and interpreted. Braun and Clarke (2006) argue that thematic analysis helps researchers to discover recurrent patterns and themes that represent important aspects of the data as far as the research questions are concerned.

This analysis is carried out by familiarizing with the data, creating preliminary codes, discovering the themes, and making an interpretive synthesis. Through this process, it is possible to explore the ways in which moral values are perpetuated, modified, or restructured in various social situations and generations. The theoretical background of the study, specifically, the concepts of interaction, modernization, and cultural continuity, inform the interpretive focus (Blumer, 1969; Inglehart and Baker, 2000).

3.6 Ethical Considerations

Ethics is used to direct the entire research process. All the participants are informed to give informed consent which is given after ensuring that the purpose of the study is informed to them and their right to withdraw at any time. The identities of the participants will be safeguarded using pseudonyms where all data will be treated with high level of confidentiality and anonymity.

The study does not violate cultural respect and cultural sensitivity as there is cultural sensitivity to moral and religious issues. According to Patton (2015), to conduct an ethical qualitative study in culturally based contexts, one has to be sensitive to the norms, values, and power dynamics on the ground. Consideration is taken to prevent judgmental accounts of the views of the participants especially when discussing moral change among generations.

4. Analysis and Discussion

4.1 Hausa Moral Traditional Upbringing

The Moral upbringing (*tarbiyya*) of the Hausa has traditionally been ingrained within the social institutions that socially control the behavior and inculcate moral values. The family is the first location of moral training where children acquire respect (*girmamawa*), obedience, modesty (*kunya*), and patience (*hakuri*) by interacting with each other and getting reprimand. Discipline is not the only duty of parents, extended family members, but they are expected to demonstrate morally acceptable behavior. According to Furniss (1996), moral education in Hausa society is not a formalized process this means that it is integrated in the daily activities, greetings, storytelling and social etiquette.

The elders are at the pivot point in the moral sense in regard to the custodians of the tradition and the communal power. They do not limit their responsibilities to the home to the rest of society where they mediate in conflict, punish wrongdoing, and give spiritual advice (*nasiha*). In the traditional context, any misbehavior of a child in a social environment could be corrected by any adult who was responsible and not an individual parental approach, hence a sign of collective moral duty (Barber, 1997). It is a collective practice that boosts obedience to the standards of the community and inculcates a high level of moral responsibility.

Another pillar on which Hausa moral upbringing is based is religion, especially Islam. The education taught in the Quran (*makarantar allo*) is more focused on discipline, humility, honesty and fear of God as moral values to guide people. Daily life is organized due to the use of religion and ethical conduct is reinforced with the help of rituals and teaching. Amadiume (1997) says that the African religious systems are usually viewed as moral guidelines controlling individual behaviors and interpersonal relationships, which is observable in Hausa society.

4.2 Current Influences on the Moral Socialization

The modern Hausa moral socialization is more influenced by social forces of modernity that transform the traditional modes of moral education and monitoring. Formal schooling has disorganised authority relations to give precedence to institutional knowledge as compared to native moral wisdom. Schools just focus on time, competition, and individual performance, which in some occasions contradict with the community expectations and authority of elders. Modernization, as Inglehart and Baker (2000) have argued, has the propensity to change moral orientation to individual autonomy especially the younger generations. Ethical learning settings have also been changed with media and online communications. Cell phones, social media services, and entertainment materials of the world expose Hausa youth to other moral ideas that put more focus on self-expression, material prosperity, and romantic freedom. According to Musa (2019), social media has turned into a highly important location of moral negotiation, in which the expectations concerning the dress and speech, as well as the gender relations, are not only questioned but also redefined. Such platforms decrease direct supervision of the elderly and establish new moral communities that are peer-focused.

The economic forces and urbanization are also a major factor in the transformation of moral upbringing. The movement to cities usually undermines long-standing family ties and surveillance systems and places much of the moral regulation in the hands of nuclear families or individuals. An economic crisis can force parents to devote less time to child monitor and provide them with fewer chances of acquiring the conventional moral education (Abubakar, 2021). All these lead to the change in moral reference points in the Hausa society.

4.3 Reconfiguration of Values

Instead of causing the complete erosion of Hausa moral values, modern influences have brought about the birth of hybrid moral systems which are a combination of traditional morality and modern ways of doing things. Symbolic Interactionism assists in the explanation of this process by emphasizing the renegotiation of the moral meanings by way of new types of interaction (Blumer, 1969). To use an example, the respect to the elders might not need such physical deference anymore but may be shown with the help of respectful wording in the online communication or further financial help.

Tradition and modernity are negotiated by the way Hausa young people are selective in adopting modern ways of life without sacrificing the ethical values, especially in the religious adherence and family honour. According to Barber (1997), African societies tend to redefine tradition in ways that apply them to the current realities. This bargaining is generating moral flexibility and not moral disintegration.

The reconfiguration can also be explained by generational views. The elderly tend to take the change of behaviors in young people as the fall in morals, whereas youths perceive them as the appropriate reaction to the contemporary world. These divergent interpretations indicate the larger conflict over authority, identity and cultural legitimacy. Furniss (1996) argues that these tensions are typical of societies with a rapid social change that should be interpreted as a dynamic aspect of cultures and not a moral decay.

4.4 Continuity, Adaptation and Resistance

Although there has been a considerable social change, a number of traditional Hausa moral values stand, which show cultural continuity and perseverance. Family values such as respect toward parents, religion, and care about the reputation of the family are still strong moral pillars that bind generations together. Even the urban youth still use Islamic ethics in their moral judgments, which means that religiously based morality is very much sustained (Amadiume, 1997).

It can be established that the concept of adaptation is seen in the selective adoption of new ways of doing things that do not inherently interfere with the traditional values. As an example, the contemporary education has been highly accepted as a way of economic development as long as it does not compromise the religious or moral discipline. Abubakar (2021) believes that this selective adoption is a result of strategic cultural engagement and not a passive assimilation.

Concurrently, opposition to some elements of modernity, including owed to moral laxity in the media content, is actively voiced in the form of religious preaching, community discourse, and censorship by the parents. These are the resistance acts which show the current attempts to maintain moral boundaries in evolving social conditions. Continuity and Change Theory hence gives a practical perspective in interpreting Hausa moral upbringing as a dynamic process of persistence, adjustment, and compromise as opposed to culture breakdown (Hobsbawm, 1983).

4.5 Implications of the Study

4.5.1 Implications to Cultural Preservation

The results of this research have significant consequences on how to save the Hausa cultural values amidst the fast social change. Instead of substantiating the accounts of cultural erosion, the study illustrates that Hausa moral upbringing (*tarbiyya*) is in the process of reconfiguration, in which the foundational values are being preserved as the structures of transmission are being modified. According to Furniss (1996), cultural preservation does not imply strict adherence to the past practices, but can be achieved by modifying and re-interpreting them in the current environment.

This view will prompt cultural stakeholders, including community leaders, religious agencies, and cultural groups, to emphasize the strengthening of the baseline moral values, such as respect, modesty, and collective responsibility, but leave the way in which such values are manifested to be flexible. Another example is that the oral traditions and the moral teachings can be translated into the contemporary form like digital storytelling, radio broadcasts, or community media without the opposition to the social change (Barber, 1997). In this way, the paper reinvigorates the dynamic concept of cultural preservation as action instead of response to modernity.

4.5.2 Relevance to Education and Youth Socialization

The work also has huge importance in the fields of education and socialization of the youth within the Hausa society. Formal education systems tend to run without regard to the indigenous moral systems, and this leads to a lack of connection between the learning in school and the moral expectations in the community. Inglehart and Baker (2000) argue that modernization is prone to individualistic value orientation and it is imperative that learning institutions should incorporate moral and cultural education in their programs consciously.

The results indicate that schools, religious bodies and families can work together to fill this gap by including the indigenous moral values in the formal education. Modern civic education can be used to teach moral lessons based on the Hausa cultural teachings, including the respect of elders, honesty, and social responsibility. The practice facilitates comprehensive youth growth, and it minimizes the generation friction that occurs due to the contrasting morals (Musa, 2019). Taking into account the idea of youth as the active negotiators of the moral meaning instead of the passive receivers of tradition, educators will be in a better position to involve young people into the culturally based moral learning.

4.5.3 Adding to African Cultural and Sociological Scholarship

This work is relevant to African culture and sociological research since it provides a theoretically sensitive and empirical based insight into the moral change in a modern African community. This study resonates with the proponents of continuity, adaptation and cultural resilience, unlike previous studies which are framing modernity as a challenge to African moral systems. Traditions, as Hobsbawm (1983) observes, tend to be recreated in order to deal with emerging social realities, which is certainly evident in the Hausa moral bringing up

The combination of Symbolic Interactionism, Cultural Modernization Theory and Continuity and Change Theory helps to give the study a multi-layered analytical framework by understanding micro-level interactions and macro-level social transformation. It also bridges a research gap in the literature by giving special attention to *tarbiyya* as an actual moral system brokering across

generations. This way, the study contributes to bigger discussions on tradition, modernity, and identity in African communities, and also provides a framework on how the same study can be conducted in other cultural settings (Abubakar, 2021).

5. Conclusion

This paper has discussed the impact of modernity on moral upbringing (*tarbiyya*) and traditional values of the Hausa and the dynamism between continuity, adaptation and change. The results show that even though contemporary forces- formal education, urbanization and digital media have influenced the traditional method of moral socializations, it has not led to a complete moral decay. Rather, Hausa moralities are being re-engineered to meet the new realities, which creates a hybrid system of traditional morality and new ways. Digitally, an expression of respect toward the elderly can now be achieved, but ethics are still informed by religious practices when making ethical decisions (Furniss, 1996; Musa, 2019).

This research cogitates about modernity as a change agent but not necessarily a destructive one. Contemporary institutions and technologies open up new spaces of moral negotiation and the emergence of new values, dismantling some of the traditional practices, and reinforcing the fundamental ethical values at the same time. This standpoint is consistent with Continuity and Change Theory that focuses on culture resilience and adaptation (Hobsbawm, 1983). It further illustrates the usefulness of the Symbolic Interactionism in the social construction and renegotiation of moral meanings in new interactional space (Blumer, 1969).

Lastly, the paper states where research can be done in the future. The difference in the urban and rural, or the northern and southern Hausa communities would also be more highly investigated through comparative studies. The variability of moral reconfiguration would also be investigated more deeply by the comparison of the different Hausa communities. The question of how digital and social media influence the identity among youth, moral negotiation, and intergenerational tensions within the Hausa society could also be a subject of further investigations. These horizons would add to the more subtle knowledge of the moral change in modern African societies.

5.1 Recommendations

Following the findings, the following big number of recommendations have been made in the effort to enhance the upbringing of morals and allowing the modern realities of the society:

- Enhancing the moral education of the indigenous people in the contemporary institutions.
- Educational systems and schools must also incorporate the indigenous moral systems with the academic system that makes sure that the traditional values are not moved into the back seat in the process of modernization (Barber, 1997).
- Cultural education programs at a community level.
- Programmes should be created in local communities, religious institutions and cultural organizations to pass Hausa moral values to the generations by the use of story telling, cultural festivals, and mentorship to facilitate intergenerational learning and moral socialization (Furniss, 1996).
- Incorporation of indigenous values in formal education.
- The policy interventions must promote cultural literacy and moral education by incorporating Hausa proverbs, folktales and moral teachings in the formal educational curriculum (Amadiume, 1997).
- Additional comparative research among Hausas communities.
- The differences in moral reconfiguration in rural and urban contexts should be explored, with the researchers identifying how contextual specifics affect adaptation, resistance and persistence in relating to moral values (Abubakar, 2021; Musa, 2019).

The stakeholders; the educators, the cultural custodians, and policymakers can promote the balance by following these recommendations and still enjoy the opportunities of modernity without neglecting tradition.

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