

Hausa language on Facebook: a linguistic analysis of grammatical errors and their effects on orthography

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Abstract

Since the advent of social media, notable changes have occurred in the use of Hausa, particularly in its standard writing system. This paper examines non-traditional writing practices in Hausa on social media, especially Facebook. Using a qualitative content analysis method, the study analyzes selected forum posts and user comments to explore how creative language use, colloquial expressions, and digital vernaculars contribute to the process of destandardisation. The findings reveal that many samples include phonetic spellings, abbreviations, borrowed words, and informal expressions that prioritize ease and entertainment over grammatical accuracy. The frequent omission of diacritics further complicates word recognition and comprehension, posing challenges for both learners and educators. While these deviations threaten the integrity of Hausa orthography, they also reflect dynamic language creativity and adaptation. The study recommends interventions such as awareness campaigns, development of digital Hausa keyboards, spell-checkers, and educational tools to promote standard orthography in online communication. Ultimately, the research underscores the need to safeguard Hausa as a language of cultural and academic significance.

Keywords social media, Hausa orthography, destandardisation, digital vernaculars, language creativity

1. Introduction

Language is one of the most important means of interacting with others, and it carries significant social and cultural value. With advancements in technology, interaction through social media platforms has become increasingly popular worldwide. Platforms such as Facebook, X (formerly Twitter), and Instagram have greatly influenced how people communicate, including among speakers of Hausa, an indigenous language in parts of West Africa. On the one hand, social media has empowered users to express themselves freely and creatively. On the other hand, it has led to frequent violations of grammatical rules in Hausa. For instance, users often omit subject-verb agreement (e.g., *na je su kuma zo* instead of *na je suka kuma zo*), misuse verb forms, or use English-Hausa code-switching without clear structure (e.g., *zanyi download yanzu kuma zan post*). This paper,

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therefore, investigates the use of Hausa on Facebook, focusing specifically on common grammatical errors, and assesses their impact on the standardization of Hausa orthography.

Hausa, one of the Chadic languages spoken by over 50 million people—primarily in Nigeria and Niger—is among the most widely spoken languages in Africa (Eberhard, Simons, & Fennig, 2022). It has a well-developed orthographic system that has been formalized and disseminated through schools and mass media. However, with the rise of digital platforms, users now operate in informal linguistic environments where adherence to standard rules is often relaxed. As Oyeleye and Awonusi (2022) observe, today's social media users prioritize speed and convenience in communication, which frequently results in typographical errors, as well as deviations in spelling, grammar, and syntax.

The informal nature of communication on social media, combined with the influence of bilingualism and multilingualism, significantly affects the linguistic integrity of indigenous languages (Adegbite, 2019). This is evident in the frequent use of phonetic spellings, incorrect verb conjugations, and the borrowing of words—often without regard to the accepted norms of Hausa or even English orthography. Such trends raise critical questions about how these deviations interfere with the broader goals of language preservation and development.

Although the topic of language use and variation within computers and new media is relatively well researched, few studies have specifically investigated the Hausa language in digital contexts. For instance, studies by Ibrahim (2016) and Adamu (2017) have touched on digital discourse in Hausa, but their focus was limited to general language use rather than orthographic integrity. Yakasai (2018) added that earlier authors have generally concentrated on the broader challenges of language deterioration in Africa, without substantial attention to how these issues manifest specifically on Hausa social networking sites. This research seeks to address this gap by, firstly, identifying and reviewing Hausa Facebook posts for grammatical errors; secondly, classifying the types of errors observed; and thirdly, examining the reasons behind these deviations and the implications they have on the standard orthography of the Hausa language.

1.1. *Statement of the Problem*

Language and particularly the use of languages in the social media platform remains a major subject of worry due to the dangers it poses to the purity of indigenous language such as Hausa. Abubakar (2020) pointed out that while the language has a quite standardized writing system; it is becoming more vulnerable to informalities such as nonstandard grammar and spelling on Facebook. Among others some of these are phonetic spellings, code-switching, use of variants and informal expressions which pose a danger to linguistic standard in the long run (Adegbite 2019).

Tasks like checking spelling, which is a common feature in digital dictions for other languages, lack tools in standard Hausa; users have to depend on an inclination that goes check against norms, which are contrary to interest. In their view, Oyeleye & Awonusi (2022) argues that these trends are detrimental to the stabilization of written Hausa and its uses in

educational and cultural institutions. This study therefore, examines these deviations, their causes and their consequences, to fill a research void on Hausa's relation to digital media.

1.2. *Objectives of the Study*

- 1) Detect and classify types of grammatical mistakes in Hausa Facebook posts as spelling mistake, syntax misuse, and phonetic exchange.
- 2) Examine the factors contributing to these errors, such as linguistic interference, lack of formal language education, and the informal nature of social media communication.
- 3) Explain the impact of these errors on the process of teaching, learning, writing, and general tacit and deliberate standardization of Hausa, written language.

1.3. *Research Questions*

- 1) Which grammatical mistakes do users of Hausa Facebook make most often?
- 2) What causes these grammatical errors to occur in the communication of Hausa social media users?
- 3) In what ways might such errors affect the process of standardization and development of the Hausa language in both, formal and informal sectors?

1.4. *Literature Review*

The interaction of social networks with language has become an imperative area of focus amongst linguists with regards to the impact that social network usage has on language from shelving, usage, development and design perspectives. Although it has many benefits social media in case of African languages is also knowing to generate language threats which range from the formation of new language shortcuts to the decline in the relevant language standards.

Social media websites like facebook, twitter, and whataspp have changed the formal and modern means of communication via using informal, easily followed and often abbreviated ways of communication (Crystal, 2019). Consequently, based on multiple examples, efficiency is often valued by users, which disturb grammar and spelling norms by using phonetic renderings, abbreviations and specifically acronyms. This is often described as 'digital language evolution,' and is perhaps most apparent in such languages that have acquired written standards as, for instance, Hausa.

According to Abubakar (2020), Hausa as one of the most important languages estimated to be spoken by more than 50 million people in West and Three of Africa, the language has had long time standardized orthography, which has passed through formal education systems and the media. Nevertheless, the new generation and specifically social networks have affected the language and a new degree of informal language is used by most individuals. Adegbite (2019) believes that research has indicated that most Hausa social media interactants regularly use phonetic spelling that sounds phonetically as the standard orthographically spelled words. This is

evident from the replacement of the conventional letters with those in use in the spoken language most of the time.

Besides spelling alterations, changes in language also occur on social networks, impacting even syntax and grammar. Herring & Androutsopoulos (2015) argue that social media users often violate grammar rules because of the use of shortened, easier to type forms. This is well elaborated in the use of the Hausa language where users may fail to adhere to the SVO structure or use a structure obtained from the process of code switching between the Hausa and English languages. Moreover, it was observed that there is high frequency of code-switch to English, in this case there are borrowing of many loanwords and expressions, at the cost of polluting the Hausa language (Tagliamonte & Denis, 2021).

In the case of language use in computer-mediated communication sociolinguistic variables and influences have also emerged as critical to examining language practices. According to Herring & Androutsopoulos (2015), social media grants various dialects and registers equal ground in which they form new complex variety. This integration process can be evidenced in interactional posts in Hausa social-media: it is perfectly possible for two people from different parts of the Hausa-speaking territory to use different dialects and yet reconcile them in their words. As this facilitates interactions between people from different cultures it also has indirect negative impact in weakening the standard implementation of Hausa.

The effects of spread of social media on Hausa and other African languages are made worse by the fact that there are limited technology resources in these languages. Unlike English, Hausa still lacks these accessories in form of language support like spell-checkers and grammar-checkers (Oyeleye & Awonusi, 2022). In this regard, the overall competencies in the diction reduce the Hausa speakers to depending only on their own general knowledge of classical Hausa, and therefore they default on standard spelling habits that the society may not endorse. This issue has raised a problem in the conventional regulation of languages through formally and informally written texts since the two often intermingle.

Businesses today are increasingly going digital; however, this is not entirely negative. Thanks to that, Hausa can be still used in modern communicational facilities – in social networks people can choose their language for the post and comments. In addition, social media has helped Hausa culture to be marketed, most people and many organizations have taken social media to post news, entertaining and educating content in Hausa. According to Adegbite (2019), this aspect of digital communication has made the language float on the global digital platform.

Thus, based on all the analysed data, it possible to conclude that social media is both, the threat to the preservation of the linguistic standards in Hausa and the promotion instrument of the language, which does not stop inducing new novations in the language. It is only possible to deal with the considered problem of language degradation on social media and to preserve the further development of the Hausa language both in the virtual and the real world, having realized the nature of grammatical deviations and their causes.

1.5. *Distortion Caused by Social Media to Hausa Language Usage*

Language and communication are regarded as social activities exclusive to humans, which have played key roles in the emergence and evolution of social media. Platforms like Facebook, X (formerly Twitter), WhatsApp, and Instagram have created environments where people can share ideas across nations with previously existing communication barriers significantly reduced. However, this same digital revolution has had a destabilizing effect on indigenous languages such as Hausa. Concerns have been raised about the structure, usage, and overall linguistic integrity of Hausa in these digital spaces.

Considering that social media is arguably an important means of informal communication, which relieves language norms as a rule, it is possible to single out this consequence as the most significant. Linguistic features include informal language, the extensive use of shorthand forms; abbreviation and acronyms, ‘textspeak,’ and phonetic spellings (Crystal, 2019). This trend though encourages creativity and other creative linguistic practices present a worry of conserving linguistic standards especially in indigenous languages like Hausa. For example, abbreviation of words or spelling them in a wrong way to conserve time or numbers of characters gradually dilute formal spelling or writing system.

Social media has as well enhanced dominance of power languages including English on indigenous languages. This is explained as the natural tendency to borrow some elements from the higher language and use or my addition embed this into the lower language without any awareness of the practice, which is known as the digital diglossia (Tagliamonte& Denis, 2021). As for Hausa, this trend is seen when posters incorporate many English words and phrases into their posts in social media to the detriment of those in Hausa. This may be due to the fact that many of the Hausa speaking people are rather bilingual, but it also shows how susceptible Hausa is to loanwords and how the grammar of his contact languages is infiltrating into it.

Also, the usage of social networks imposes the globalization of language and means that regional languages are increasingly replaced by international ones, which has given a start to mixed speech. It is quite normal across the social networks that the formations new words, phrases or expressions that are widely non-standards and come from the mixing of different parts of two or more language or dialects. According to Herring and Androutsopoulos (2015),

While promoting cross-cultural synthesis, it [such hybridity] poses the threat of excluding purely linguistic standard and protocols from practice.

It is not easy to maintain standards where the difficulty faced is compounded by the fact that there are no equivalents of efficient computers and easy-to-use writing and translation systems developed for these tongues such as the Hausa language. Alphabet such as English or French enjoy from good advanced spell-checkers, grammar-checkers and accurate predictive text technologies; Adegbite (2019) added that the same cannot be said of

Hausa or many other African languages. As a result, people especially through the various social media feeds, type as they want it and not as it should be done by standards then there will be many times the output will be full of inconsistent and erroneous outcomes.

On the positive side or effect, social media has also brought challenged towards the process of the revitalization of indigenous languages. According to crystal (2019), it offers a venue for speakers to employ and advance their languages that are inconceivable before. Most Hausa people and associations, for instance, wield social media in writing and sharing knowledge, culture, and current events materials in Hausa to promote its understanding and awareness.

Social media has a major impact of Creativity, Accessible means of communication, and Cross-Cultural Language use, but agreed with the view that Social media poses a huge threat to the purity of language especially to indigenous language such as Hausa. To overcome these challenges there is a need to achieve more of innovation, especially with the negative effects of social media while at the same time maintaining the language norms, or the language heritage.

1.6. *Theoretical Framework*

Consequently, this research employs Sociolinguistics and Communication Accommodation Theory (CAT) to evaluate grammatical mistakes in Hausa social media content.

1.6.1. *Sociolinguistics Theory*

Holmes (2013) explains how social factors affect language that is, the relationship between formal and informal language. In social media, free and relaxed form of communication does allow for the use of unconventional spellings, use of phonetic symbols, non-standard grammar that may not largely conform to the standard Hausa writing style. According to Labov (1972), these variations point to the user's attitude to language norms, and perceived 'legitimacy' of informal language usages. Bucholtz and Hall confirm this in more detail, pointing out that such variations can hide social processes and identity factors.

1.7. *Communication Accommodation Theory (CAT)*

According to Giles (1973), people critically adapt their forms of speech in order to accommodate a partner, or to seek favor or to assert identity. The overlapping of the Hausa and English languages and phonetic spelling are evidently drawn to suit social media communities. It presents the aspects of peer pressure and norms of the platform to the specific linguistic conduct. These theories explicate how social factors and new media contexts influence linguistic behaviors and thus form the basis of this study for viewing nonstandard variety in the Hausa social media posts.

2. Methodology

This research uses a qualitative research method to assess the effect of these discrepancies on the linguistic quality.

2.1. Data collection

The study will target status updates from a particular Hausa language Facebook page. A total number of 30 posts were selected randomly. These posts include comments or replies which were copied and pasted on document with no further edits.

The posts were analysed based on the following:

- 1) Spelling errors
- 2) Syntactic errors (e.g., sentence structure)
- 3) Morphological errors (e.g., misuse of affixes)
- 4) Code-switching or loanword usage (e.g., English influence).

2.2. Limitations

- 1) The study is based on Facebook page, which may not represent all types of Hausa social media discourse.
- 2) The focus is on written posts, excluding other forms of communication (e.g., images, videos).

2.3. Analysis

2.3.1. Grammatical analysis

(1) *Wai bawanda za'adaurawa aure asatinnna agidannan bargona ya mutu*

(1a) *Spelling and Orthography:*

- **"Bawanda"**: Probably an acronym meaning **"Ba wanda"** (meaning no one). As a whole word it fits better in spoken Hausa than the segmental writing.
- **"Za'adaurawa"**: The apostrophe makes this seem like a contraction of sorts perhaps **"Za a daura wa"** which means "will be married to". There is a notable distinction between the two:

"Daura wa":

This is a phrase that often functions as a verb + pronoun construction. For example: **"Zan daura wa yaro hulansa."** Translation: "I shall put on the boy his cap." Here, "daura wa" means the act of putting or fixing something for a person or on him or her. This is the verbal noun as used in the Hausa grammar. It is performed on an object or subject rather than on a person or an animal. wa" (to). The phrase "daura wa" and "daurawa" have distinct grammatical uses in Hausa:

"Daurawa":

This is the verbal noun (also known as the masdar in Hausa grammar). For example: "Daurawa ake yi." Translation: "It is being tied." It emphasizes the action or process itself rather than performing it on someone.

Key Difference:

- **"Daura wa"** Is used in any preferred sentence where the action is done towards one or more persons and/ or objects.

- **“Daurawa”** may also refer to any action in general without a definite object or person on whom or for whom it is being done. It refers to the action in a general sense without necessarily specifying a direct object or recipient.
- **"Asatinnan"**: Perhaps it was meant to translate to **“A satin nan”** (this week). When begins, it is written as a whole word and differs from orthography.
- **"Agidannan"**: Should be **“A gidan nan”** (in this house). The contraction also corresponds with informal language.
- **"Bargona"**: Correct; means **"my blanket."**
- **"Ya mutu"**: Proper still used to express the meaning “has died.”

(1b) Grammar and Structure:

- Informal, using an informal level of language, contractions and colloquialisms.
- Express astonishment that there is no one in the house to be married this week because the speaker’s blanket is damaged.

Suggested Revision:

“Wai ba wanda za a daura wa aure a satin nan a gidan nan, bargona ya mutu!”

(2) Mah Sister Naji sanyi Afadawa Shugaban Qasa Yayi Ruffa A Katsina

(2a) Spelling and Orthography:

- **"Mah Sister"**: English/Hausa mixture in form of slang. Can also be represented in Hausa as **“Yar’uwata.”**
- **"Naji Sanyi"**: Apparently was to be written as **“Na ji”** **Correct phrase; means “I felt cold.”**
- **"Afadawa"**: Likely intended as **"A fada wa" (say to).**
- **"Shugaban Qasa"**: The correct spelling is **Kasa**, not **Qasa**, as there is no letter **Q** in Hausa orthography; means **"the President."**
- **"Yayi Ruffa"**: Intended as **“Ya yi”** Informal phrasing; likely means **"he should construct a shade"**.
- **"A Katsina"**: Correct; **indicates location.**

(2b) Grammar and Structure:

- Sentence implies the speaker is telling his sister that he felt cold, and that the President should provide shelter in Katsina (humour or exaggeration).

Suggested Revision:

“Yar’uwata na ji sanyi, a fada wa shugaban kasa, ya yi rumfa a Katsina.”

(3) Idan nayi follow dinka bakayi nawaba Allah ya isa banyafeba muje zuwa.

(3a) Spelling and Orthography:

- **“Idan nayi”**: should be **“na yi”(I do)** meaning **(if I do...)**
- **“follow dinka”**: English-Hausa code-switching, correct as informal grammar.
- **“bakayi nawaba”**: should be **“ba ka yi nawa ba”** (you didn’t follow me back).
- **“Allah ya isa”**: correct; means (Allah will judge).
- **“banyafeba.”**: should be **“ban yafe ba.”** (I did not forgive).
- **“muje zuwa”**: should be **“mu je”**. It is used simply to make a statement funny.

(3b) Grammar and Structure:

- The sentence is a playful complaint about not being followed back on social media, ending with humour.

Suggested Revision:

Idn na yi follow dinka, ba ka yi nawa ba, Allah ya isa, ban yafe ba! Mu je zuwa!

(4) *Yan group na ce kubam number admin kunki bani koh nason tanaji tanagani ama bakomi*

(4a) Spelling and Orthography:

- **“yan group”**: **‘yan + group (code mixing)**; translates to “group members.”
- **“na ce”**: **correct; meaning** “I said”
- **“kubam”**: should be written as **“ku ba ni”** which actually translates to “give me”.
- **“number admin”**: English Hausa interlingual; literally means “admin’s number.”
- **“kunki bani”**: should be **“kun ki ba ni”** meaning “you refused to give me.”
- **“koh nason tanaji tanagani”**: probably meant as **“ko na son tana ji tana gani” even though she hears and sees.**
- **“ama bakomi”**: should be **“amma ba komai”**; **means** “but it’s nothing.”

(4b) Grammar and Structure:

- Casual and reflective tone; the speaker is disappointed but concludes it’s not a big deal.

Suggested Revision:

Yan group, na ce ku ba ni number admin, kun ki ba ni, ko tana so tana ji tana gani, amma ba komai.

(5) *Ya Kamata Kudaina amfani da Facebook lite ne ficewar da aka baa fahintar wani promotion a cikinsa Ku Dakko Normal Facebook.*

(5a) Spelling and Orthography:

- **"Ya Kamata Kudaina"**: it should be **"Ku daina"**; means "Its better you stop."
- **"Facebook lite"**: correct English term.
- **"Baa fahintar wani promotion"**: should be written as **"Ba a fahimtar wani promotion"** (certain promotions aren't understood).
- **"Ku Dakko"**: should be **"Dauko"** means "download."
- **"Normal Facebook"**: English term; appropriate here.

(5b) Grammar and Structure:

- The speaker advises against using Facebook Lite because it doesn't display promotions well, urging people to download the regular app.

Suggested Revision:

Ya kamata ku daina amfani da Facebook Lite, ba a fahimtar wani promotion a cikinsa. Ku dauko Normal Facebook.

(6) *Tin ina primary 4 nagane kwailar mace ba abar yadda bace mrym ta rabuda ni akan wani mai saban uniform.*

(6a) Spelling and Orthography:

- The word **"tin"** most probably represents **"tun"** because of its correct form.
- **"primary 4"**: English term; appropriate in this context.
- **"kwailar mace"**: colloquial phrase for **"a woman's egg"** or metaphor for **"a woman's value."**
- The phrase **"ba abar yadda bace"** suggests the meaning **"shouldn't be trusted"** through likely translation of **"ba ce"** from natural Arabic to modern Hausa.
- **"mrym"**: likely shorthand for **"maryam."**
- The intended phrase reads **"she left me" (ta rabu da ni).**
- English translation of this phrase should read as **"over someone in a new uniform."**

(6b) Grammar and Structure:

- The paragraph brings attention to how an incident from primary school affected Maryam and her interaction with someone wearing fresh school attire.

Suggested Revision:

"Tun ina Primary 4, na gane kwailar mace ba abar yadda ba ce. Maryam ta rabu da ni akan wani mai sabon uniform."

(7) *Bansan meyasa idan sanyi ya shigo, sabulu na baya karewa da wuri ba ko me yasa???*

(7a) Spelling and Orthography:

- The sentence **"Bansan meyasa"** requires correction to read **"Ban san me ya sa"** meaning **"I don't know why"**

- "**idan sanyi ya shigo**" demonstrates correct usage because it refers to the arrival of cold winter times.
- The sentence ought to read as "**sabuluna ba ya**" instead of "**sabulu na baya karewa da wuri**"; it translates to "**my soap does not finish easily.**"
- **Ko me ya sa?**; it translates to "**what may the reason?**"

(7b) *Grammar and Structure:*

- Reflects a rhetorical question or observation about soap usage during cold weather.

Suggested Revision:

"Ban san me ya sa idan sanyi ya shigo, sabuluna ba ya karewa da wuri ba, ko me ya sa?"

(8) *Kurma yasaci redio besan tana kunneba yasanyata ajaka tun safe ana police station yaki amsa laifinsa.*

(8a) *Spelling and Orthography:*

- Here "**Kurma**" correctly expresses the meaning of "**a deaf person.**"
- The phrase "**yasaci redio**" should read "**ya saci**" because it signifies "**to have stolen a radio.**"
- The correct spellings should read "**Bai san tana kunne ba**" because the person was unaware of the radio operating.
- The correct rendering of this phrase would be "**ya sanya ta a jaka**" because it means "**put it in a bag.**"
- The police station remains active since morning at this location.
- The correct spelling of "**yaki amsa laifinsa**" would be "**ya ki**"; it signifies a person who refused to confess his wrongdoing.

(8b) *Grammar and Structure:*

- A deaf individual steals a radio that was playing during this humorous anecdote.

Suggested Revision:

"Kurma ya saci rediyo, bai san tana kunne ba, ya sanya ta a jaka. Tun safe ana police station, ya ki amsa laifinsa."

(9) *Da nayi niyar siyan mota asatinnan amman sai mutane sukecewa wai tafiyata tana birgesu sai nafasa*

(9a) *Spelling and Orthography:*

- The sentence "**Da nayi niyar**" needs correction to "**na yi**" because it signifies "**formerly I intended.**"
- The term "**siyan mota**" should be spelled as "**sayen**" and means to purchase or buy a car.
- The phrase needs correction from "**asatinnan**" to "a satin nan" to indicate "**this week.**"

- **"amman"**: Correct; (but).
- The phrase **"sai mutane sukecewa"** needs to be revised as **"sai mutane suke cewa"** to reflect the original statement.
- My walking creates astonishment in their eyes when they see it. The phrase correctly states this fact.
- The phrase **"sai nafasa"** should be corrected to **"na fasa"** which means **"so I changed my mind."**

(9b) Grammar and Structure:

- A humorous choice not to purchase a car surfaced because spectators admired how the speaker walked.

Suggested Revision:

"Da na yi niyar sayen mota a satin nan, amma sai mutane suke cewa wai tafiyata tana birge su. Sai na fasa."

(10) *Datusa ta kwace maki agaban sau rayinki da kunama tahar beki agaban sau rayinki wane yafi?*

(10a) Spelling and Orthography:

- The term **"Datusa"** should be spelled as **"da tusa"** to refer to a fart.
- This phrase **"ta kwace maki"** remains correct and carries the meaning of **"took it from you."**
- The phrase **"agaban sau rayinki"** should be written as **"a gaban sa'urayinki"** to indicate in front of your suitor.
- The expression should read **"da kunama ta harbe ki"** instead of **"da kunama tahar beki"** (for scorpion stung you).
- The phrase **"agaban sau rayinki"** should read **"a gaban sa'urayinki"** to better express embarrassment in the text.
- **"wane yafi?"**: The proper expression would be **"ya fi?"** which asks for comparison between the two options.

(10b) Grammar and Structure:

- The passage contrasts two situations: a lady farting in the presence of her suitor or being stung by a scorpion.

Suggested Revision:

"Da tusa ta kwace maki a gaban saurayinki, da kunama ta harbe ki a gaban sa'urayinki, wanne ya fi?"

(11) *Bana danasanin haduwa da kowa a cikin rayuwata kowa kagani yashigo rayuwarka akwai darasin da zai koyamaka*

(11a) Spelling and Orthography:

- Instead of "Bana danasanin" the phrase should read **"Ba na da na sanin"** which means I do not regret.
- The language has the potential to transform because **"haduwa da kowa a cikin rayuwata"** correctly states that a person will encounter every single person throughout their existence.

- Anyone you see who comes into your life requires this correction to "**kowa ka gani ya shigo rayuwarka.**"
- There exists a lesson which he will instruct you through: "**akwai darasin da zai koya maka**" (**there is a lesson he will teach you**).

(11b) *Grammar and Structure:*

- The statement delivers a philosophical insight which teaches that learning should occur from every person you meet throughout your existence.

Suggested Revision:

"Ba na da na sanin haduwa da kowa a cikin rayuwata. Kowa ka gani ya shigo rayuwarka, akwai darasin da zai koya maka."

(12) *Kinkama kanki ko har yanzu sedashi zaki rayu? yana janye jikinsa kekuma kin manne masa kega mayya uwar naci sutufis kawai*

(12a) *Spelling and Orthography:*

- The original phrase "**Kinkama kanki**" should be written correctly as "**Kin kama kanki**" to mean "**Have you composed yourself?**"
- The word "**ko har yanzu**" is correct and represents the meaning of "**or till now.**"
- The phrase should read "**sai da shi**" because it signifies "**only with him.**"
- The expression "**zaki rayu**" correctly states "**you will live.**"
- The expression "**yana janye jikinsa**" holds accurate meaning because it denotes "**he is withdrawing himself.**"
- The sentence must read "**ke kuma kin manne masa**" to convey the correct meaning that you are clinging to him.
- "**Here comes a clingy witch**" the sentence should read "**ke ga mayya uwar naci**".
- The phrase "**sutufis**" represents an English word which English speakers pronounced as "**stupid**" but Hausa writers rephrased it this way.

(12b) *Grammar and Structure:*

- The speaker uses humour to scold a person who keeps holding onto someone who is moving away.

Suggested Revision:

"Kin kama kanki, ko har yanzu sai da shi zaki rayu? Yana janye jikinsa, ke kuma kin manne masa. Ke ga mayya, uwar naci! Sutufis kawai."

(13) *Yan uwa yakamata mufarka mugane! Munanan ayyukanmu na baya kar suhanamu tuba mukoma ga Allah*

(13a) Spelling and Orthography:

- The word "**Yan uwa**" correctly maintains its meaning of family members while representing brothers and sisters as well as relatives.
- Our community requires "**to wake up and understand while performing repentance**" (**Ya kamata mu farka, mu gane**).
- The correct wording should be "**Su hana mu tuba.**" This statement signifies that past bad deeds do not serve as obstacles to repentance.
- The phrase "**mukoma ga Allah**" should be written as "**mu koma**" and indicates a direction to God.

(13b) Grammar and Structure:

- The motivational religious message leads people to repentance through both self-examination and prayer.

Suggested Revision:

"Yan uwa, ya kamata mu farka, mu gane! Munanan ayyukanmu na baya kar su hana mu tuba, mu koma ga Allah."

(14) *Yau nayi WaTalauci barazana naji wa mai p o s Na ci masa ina son cash Na 10m yaci babu sai nace ba komai*

(14a) Spelling and Orthography:

- The phrase "**Yau nayi**" should be corrected to "**Na yi**" which signifies **(today I did...)**
- This expression should appear as "**wa talauci**" to convey **(to poverty)**.
- "**barazana**": Correct; means "**a threat.**"
- The sentence should read "**na je**" indicates **(I went to)**, **p o s** stands without capitalization instead of using **POS: Point of Sale**.
- The phrase "**Na ci masa**" should be transformed to "**Na ce**" because it means "**I said to him.**"
- The phrase remains correct as it states "**ina son cash 10m**" meaning "**I want cash of 10 million.**"
- "**yaci babu**" should be "**ya ce**" meaning "**He declared he lacked the funds**".
- "**sai nace ba komai**" I told him then that it was ok.

(14b) Grammar and Structure:

- Through his humorous method he creates a joke by threatening poverty yet cannot obtain money.

Suggested Revision:

"Yau na yi wa talauci barazana. Na je wa mai POS, na ce masa ina son cash na ₦10m. Ya ce babu, sai na ce ba komai."

(15) *Macen da Tacika Mace Bata Shigar Banza ko bleaching Don Ta Burge Namiji Takan Bari Namiji Yaso Ta a Yadda Allah Ya Halicce Tane*

(15a) Spelling and Orthography:

- In “**Macen da Tacika Mace**” the word ‘**Tacika**’ should be written as “**ta cika**” and it directly translates into a “**complete woman.**”
- “**Bata Shigar Banza**” should appear as “**Ba ta shigar banza**” because it represents someone who avoids indecent clothing.
- “The practice of ‘**ko bleaching**’ represents proper English usage because it signifies ‘**even bleaching.**”
- A woman who attempts to win a man receives this title since it is known as “**Don Ta Burge Namiji**”.
- “**The ability to let a man love her**” expresses the meaning of this sentence correctly “**Takan Bari Namiji Ya so ta**” .
- The phrase should read “**a yadda Allah ya halicce ta ne**” (**as God created her**).

(15b) Grammar and Structure:

- Advocates for self-respect and natural beauty in women.

Suggested Revision:

“Macen da ta cika mace ba ta shigar banza ko bleaching don ta burge namiji, takan bari namiji ya so ta a yadda Allah ya halicce ta ne”

2.3.2. Effects of Social Media on Standard Hausa Orthography

Online media platforms stand as a primary channel for communication among people who speak Hausa. The distinctive features of these platforms create substantial changes to the standard orthographic rules of the Hausa language as explained below:

(1) Increased Deviation from Standard Orthography

People who use social media often write with incorrect spellings along with abbreviations and slang language in their writings. For example:

- Users misspell words to achieve convenience or a particular writing style which produces expressions like “**sedashi**” to replace “**sai da shi.**”
- Social media users develop a habit through frequent repetition which reduces their ability to discern proper from improper spellings in their online content.

(2) Linguistic Innovation and Creativity

Through social media users can create original linguistic expressions which produce fresh terminology in the language. Social media enriches verbal expression through nonstandard items but this practice weakens traditional orthographic standards. For instance:

- Entertaining verbalizations outrank correct grammar when people compose humorous expressions in their profiles and posts.
- The implementation of creative word-based methods sometimes makes it impossible to determine whether speech maintains a proper formal or informal quality.

(3) *Negative Influence on Language Learners*

New learners of Hausa as well as younger people who interact with non-standard orthography through social media platforms face three main potential issues:

- The ability of native Hausa writers to compose proper writings suffers degradation.
- Standard grammar and spelling as well as usage rules become unclear for users who interact with these platforms.

(4) *Loss of Linguistic Integrity*

Using non-standard writing forms continuously triggers the following negative impacts:

- The continuous adoption of new linguistic forms in written Hausa has resulted in dangerous impacts on its traditional structure making it vulnerable to insolvable damage.
- Social media platforms frequently remove essential diacritics from the Hausa language including *k*, *d* and *y* because they make meaningful distinctions in the language.

(5) *The lines separating formal and informal language usage in Hausa gradually disappear through daily online messaging practices.*

Social media fosters an informal style of writing, which:

- Leads to the widespread adoption of colloquial expressions in formal settings.
- Online usage diminishes the difference that exists between written Hausa used for educational purposes and literature versus spoken Hausa used in daily communication.

(6) *Emergence of a Digital Dialect*

Non-standard language forms used continuously online have created a digital dialect of Hausa with these characteristics:

- Simplified orthography.
- A mix of Hausa, English, and Pidgin terms.
- The introduction of emoji technology is now substituting conventional expressions according to new innovations.

(7) *Potential for Language Decline*

Uncontrolled deviations lead to these following consequences:

- A decline in the standardization of Hausa orthography.
- The preservation of the original language forms faces difficulties when used in academic works and cultural or literary contexts.

(8) *Opportunities for Positive Impact*

Social media tools offer opportunities to use them as tools which strengthen standard orthographic practices despite present challenges:

- Social media serves as an educational channel which enables proper Hausa language teaching to reach numerous users.

- Social media gives linguists educational experts and content makers a tool to make standard orthography popular through accessible interactive content.

Through social media there emerges linguistic innovation yet this leads to substantial obstacles in upholding standard Hausa orthography. An initiative of educational media campaigns and digital platforms and community involvement procedures will help fusion creativity with language standardization.

3. Findings of the study

3.1. *Spelling and Orthography*

- The investigators detected various departures from conventional Hausa writing conventions during their analysis. The writing style includes word compression combined with unorthodox joinings that affect word presentation ("**Kinkama**" represents "**Kin kama**" and "**Tacika**" stands for "**Ta cika**").
- The blending of languages on social media shows through the adoption of English words that receive Hausa pronunciation modifications ("**sutufis**" is an example beside "**stupid**").
- Reading and comprehension problems will increase because inadequate punctuation and capitalization usage persist.

3.2. *Grammar and Syntax*

- The text contains multiple irregular sentence structures combined with grammatical mistakes like incorrect tense use of verbs and missing conjunctions as well as improper subject-verb agreement as illustrated by "**Yana janye jikinsa kekuma kin manne masa**".
- The usage of spoken-like verbalization in writing extends from platforms such as social media to other written forms throughout the English language.

3.3. *Lexical Choices*

- Social communications contained within the writing feature casual terminology along with humorous expressions and occasional uses of sarcasm. The language uses "**mayya**" (**witch**) as well as "**talauci**" (**poverty**) metaphorically to express feelings strongly and create exaggerated situations.
- The integration of technology and globalization in language is demonstrated through words obtained from other sources and their corresponding transliterations such as "**POS**" for Point of Sale.

3.4. *Cultural and Social Context*

- These messages demonstrate three main functions including moral value lessons and individual stories and sociological analysis. The writer uses Sentence 13 to ask believers for repentance to their religious beliefs although Sentence 15 declares women deserve respect through both natural and genteel beauty attributes.

- Humour and satire dominate the house literature since they represent standard storytelling practices in Hausa society.

3.5. *Communication Medium*

- Social media communication adopts a relaxed tone due to its emphasis on fast interactive style instead of standard language practices.
- Digital platforms demonstrate the same trend across various languages because users choose brief content that combines creativity with relatable messaging rather than focusing on standard formal rules.

The researchers discovered that social media usage of Hausa has developed new casual styles that use contextual expressions and playful terminology. The approach enables creativity and improve understanding between readers although it creates issues concerning standard grammatical consistency which might reduce linguistic stability in the future.

4. **Conclusions**

This paper has discussed the deviant cases of standard Hausa orthography in social media contexts: spelling errors, morphological variations, syntactic irregularities, and borrowed words. It shows that such digital platforms have encouraged informal linguistic practices that depart from established conventions in the expression of conversational dynamics and globalization influences. While these practices enhance creativity and flexibility in communication, they also pose a potential threat to the linguistic integrity of Hausa. It is here that efforts at promoting orthographic standardization, particularly in educational and digital spaces, become crucial in preserving the cultural and linguistic heritage of the Hausa language against tides of change propelled by digital trends.

5. **Recommendations**

5.1. *Promotion of Standard Hausa Orthography*

Educational Campaigns should begin to advertise standard Hausa orthography through social media platforms for users to understand its importance. School programs and online resources should be used to teach standard Hausa orthography to students. The development of interactive tools for Hausa language should include purpose-made spell-check and auto-correct functionalities which cater specifically to Facebook and WhatsApp and Twitter users.

5.2. *Linguistic Documentation and Preservation*

A program should introduce digital resources for Hausa writing education to instruct young users about correct orthographic standards because these users produce most of the social media content. A digital database for informal Hausa usage needs to be developed for tracking linguistic developments as well as generating content that maintains both creativity and linguistic precision.

5.3. Utilizing Social Media for Cultural and Moral Education

Social media can act as a platform for promoting cultural values, as demonstrated by the emphasis on repentance and self-respect in certain messages. Both institutions and individuals should advocate for the use of positive and accurate language when conveying these ideas.

5.4. Fostering Creative Expression with Linguistic Integrity

Encourage users to blend humor and creativity with correct grammar and spelling. For instance:

- Collaborate with influencers to share content that accurately uses standard Hausa while keeping it engaging.
- Launch "Hausa Language Challenges" where users produce content that follows linguistic standards.

5.5. Additional Research

- (1) Carry out in-depth studies on the long-term effects of social media on Hausa orthography and grammar.
- (2) Explore whether similar language deviations are present in other Nigerian languages on digital platforms, allowing for comparisons and comprehensive interventions.

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