

## **Dauda Kahutu Rarara's "continuity Tinubu": A Political Song that Sparks Conversation on Northern Region Loyalty in Nigeria**

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### **Abstract**

This study examines the emergence and sociocultural impact of Dauda Kahutu Rarara's song "Continuity Tinubu", a pro-Bola Tinubu campaign song released in March 2025 on the political landscape of Nigeria, particularly in the context of regional loyalty in the North amid anticipations for the 2027 elections. The primary objectives are to analyze the song's lyrical content and rhetorical strategies in fostering political continuity, assess its reception on social media platforms like Instagram and TikTok, and evaluate its role in shaping discourses on Northern loyalty to the Southwestern Yoruba-led administration of President Tinubu. A mixed methods approach was employed: thematic content analysis of the song's lyrics and associated commentaries, quantitative tracking of engagement metrics (views, shares, sentiment scores) on YouTube, Twitter, and Facebook. The song "Continuity Tinubu, We love you Tinubu, We thank you Tinubu", employs Hausa-inflected praise-singing (waka) traditions to invoke gratitude for economic reforms and security initiatives, while subtly addressing regional grievances like fuel subsidy removal. It has garnered millions of views, polarizing Northern audiences: supporters hail it as a symbol of cross-ethnic unity and loyalty to Tinubu's "Renewed Hope" agenda, evidenced by endorsements from groups like the Northern Nigeria Women Support for Continuity Tinubu/Kashim 2027. Critics, however, decry it as performative allegiance, sparking debates on elite co-optation and youth disillusionment. In conclusion, "Continuity Tinubu" exemplifies music's potency as a tool for political mobilization in Nigeria's multi-ethnic democracy, bridging North-South divides while exposing fissures in regional solidarity. It underscores Tinubu's strategic cultivation of Northern patronage, potentially solidifying his re-election prospects. Recommendations include leveraging indigenous genres for inclusive campaigning, investing in digital literacy to counter misinformation in political songs, and conducting longitudinal studies on music's influence on voter turnout in Northern states.

**Keywords: Political Song, Regional Loyalty, National Identity, Hausa Music, Nigerian Politics.**

### **Introduction**

The relationship between music and politics in Nigeria is deeply layered and multidimensional, with music serving as a powerful tool for political activism, mobilization, and social commentary, often blurring the lines between artistic expression and governance. According to Ihejirika (2023), Nigerian artists, as citizens first, leverage genres like Afrobeats and reggae to protest against corruption, poor policies, and leadership failures, as exemplified in historical tracks by Fela Kuti and contemporary anthems during the EndSARS movement. This symbiotic relationship allows politicians to harness music for image-building and voter persuasion, while

musicians risk backlash but gain platforms for advocacy. Sulaiman (2024) further argues that political songs significantly influence young voters' candidate choices, ideologies, and party loyalty, especially among those with weaker affiliations, as evidenced in Nigeria's 2023 elections. In this vein, in early April 2025, as Nigeria approached the midpoint of President Bola Ahmed Tinubu's first term, renowned Hausa political praise-singer Dauda Kahutu Rarara released a new campaign song titled "Continuity Tinubu." The song, uploaded to YouTube and rapidly disseminated across TikTok, Instagram Reels, and WhatsApp, quickly amassed millions of views and sparked intense online debates about Northern regional loyalty to a Southwestern Yoruba-led administration. Building on Rarara's earlier pro-Tinubu tracks such as "Tinubu Shugaban Kasa" and "Sai Kashim Sai Tinubu," "Continuity Tinubu" arrived at a politically charged moment. With speculation mounting over the 2027 presidential election, economic hardships stemming from fuel subsidy removal and naira flotation still resonating in the North, and youth discontent simmering across the region, the song's timing appeared strategic. Its simple, repetitive chorus "Continuity Tinubu! We love you Tinubu! We thank you Tinubu!" delivered in upbeat Hausa waka style. It was composed for easy memorization and viral sharing.

The release immediately polarized public opinion. Supporters, including APC loyalists and groups like the Northern Nigeria Women Support for Continuity Tinubu/Kashim 2027, celebrated it as evidence of enduring cross-ethnic solidarity and gratitude for Tinubu's "Renewed Hope" agenda. Critics, however, dismissed it as opportunistic praise-singing that masked widespread Northern disillusionment. Within weeks, the song became a focal point for broader conversations about political patronage, and the shifting dynamics of North-South alliances in Nigerian politics. This introduction sets the stage for examining how a single musical piece can both reflect and influence the complex terrain of regional loyalty in contemporary Nigeria.

### Methodology

This study employs a qualitative research approach combining content analysis, discourse analysis, and digital ethnography to investigate Dauda Kahutu Rarara's song "Continuity Tinubu" (released April 2025) and its role in sparking debates on Northern Nigerian loyalty to President Bola Ahmed Tinubu's administration ahead of potential 2027 elections. Primary data consist of the song itself (official YouTube video and lyrics transcribed from the audio release) and user-generated content reflecting public reception. Secondary data include scholarly articles on Nigerian political music, Hausa praise-singing traditions, and regional politics.

## Biography of Dauda Kahutu Rarara



**Source: Dauda Kahutu Rarara - FULBE - Official Audio 2023 (youtube.com)**

According to the CityCeleb (2024), Dauda Adamu Kahutu, popularly known as Rarara, is a prominent Nigerian Hausa musician, singer, songwriter, and political praise-singer (maroki). Born on September 13, 1986, in Kahutu village, Danja Local Government Area, Katsina State, Nigeria, he is currently 39 years old (as at December 2025). A proud Hausa and devout Muslim, Rarara grew up in a close-knit family with parents Alhaji Adamu Kahutu and Hajiya Halima Adamu, alongside a brother and sister who supported his early interest in music. He resides primarily in Kano State, where much of his career has unfolded.

Rarara attended primary and secondary schools in his hometown, excelling academically while nurturing his musical talents. He later moved to Kano to study Islamic knowledge and Arabic at a Qur'anic school, which deeply influenced his faith-integrated lyrics. Based in Kano, he transitioned from Islamic studies to a full-time music career, blending traditional Hausa sounds with contemporary elements.

His breakthrough came during the 2015 Nigerian general elections, where his songs strongly supported the All-Progressives Congress (APC), particularly Muhammadu Buhari and Katsina Governor Aminu Bello Masari. Hits like "Masu Gudu Su Gudu" earned him the nickname "Buhari's singer." Rarara has shifted allegiances over time—supporting figures like Rabiu Kwankwaso earlier but remained a key APC mobilizer. In recent years, he has praised President Bola Ahmed Tinubu with songs such as "Tinubu Shugaban Kasa," "Sai Kashim Sai Tinubu," "Omo Ologo" (meaning "Child of Glory" in Yoruba), and the 2025 pro-continuity track that sparked debates on Northern loyalty.

Beyond music, Rarara leads the 13×13 Kannywood youth mentoring group, has gifted cars to colleagues, and owns Rarara Musical Studio. He keeps his personal life private; reports indicate he is married (possibly polygamously) with children. Controversies include a disputed honorary

degree in 2025 and criticisms of political opportunism. His net worth is estimated between \$100,000–\$200,000, derived from music, performances, and political patronage. Rarara remains one of Northern Nigeria's most influential political musicians, using his art to shape public opinion and mobilize voters.

### **Lyrical and Musical Analysis of the Song**

"Continuity Tinubu" is a 2025 political praise song by a Northern Nigerian musician Dauda Kahutu Rarara, primarily in Hausa with English elements, designed for viral appeal and mobilization ahead of potential 2027 elections. Full lyrics are not widely transcribed online yet (as it's a recent release), but the core repetitive chorus and key phrases, as shared across social media clips and viral posts, are:

#### **Chorus Response (repeated extensively):**

Continuity Tinubu!

Continuity Tinubu!

#### **Solo call:**

We love you Tinubu!

We love you Tinubu!

#### **Chorus Response:**

Continuity Tinubu!

Continuity Tinubu!

#### **Solo call:**

We thank you Tinubu!

We thank you Tinubu!

#### **Chorus Response:**

Continuity Tinubu!

Continuity Tinubu!

#### **Solo call:**

Awa dupe Tinubu!

Awa dupe Tinubu!

#### **Chorus Response:**

Continuity Tinubu!

Continuity Tinubu!

#### **Solo call:**

Asiwaju Tinubu!

Asiwaju Tinubu!

#### **Chorus Response:**

Continuity Tinubu!

Continuity Tinubu!

The song employs traditional Hausa waka (praise-singing) style with upbeat instrumentation, emphasizing gratitude for President Bola Tinubu's policies, calls for continuity ("ci gaba da Tinubu"), and themes of unity, renewal, and support from the North, improvised praises referencing reforms, security, and cross-regional loyalty, typical of Rarara's political tracks.

For the full audio/visual experience, the song can be accessed through the Viral video: [Dauda Kahutu Rarara Continuity Tinubu] (<https://www.youtube.com/watch?v=LTvL7fECUQE>)

[RARARA Tinubu Continuity] (<https://www.youtube.com/shorts/izeb41pyC7s>)

### **Lyrics structure and Language**

The lyrics are organized around recurring praise motifs and blend Hausa, Yoruba, and English through multilingual code switching showcasing Nigeria's linguistic diversity and Rarara's ability to connect with a broad audience. These repetitions make it highly catchy, fueling debates on Northern political alignment. Transcriptions of the lyrics may vary slightly due to oral improvisation in performances. The use of local languages and praise elements creates a sense of familiarity and shared identity, making the message more relatable and impactful.

The song's rhetorical strategies combine gratitude for perceived reforms, repeated calls for continuity, and a clear ideological message that frames Tinubu's agenda as the North's path forward.

### **Political Context and Motivations**

President Bola Ahmed Tinubu's administration has pursued ambitious economic reforms since 2023, including the elimination of fuel subsidies and unification of exchange rates, intended to stabilize Nigeria's economy and attract investment. However, these measures have exacerbated socioeconomic challenges in Northern Nigeria, a region already grappling with high poverty levels, persistent banditry, and food insecurity (Channels Television, 2025). Inflation and rising living costs have fueled public discontent, prompting debates about the equitable distribution of reform burdens across regions. Against this backdrop, speculation about the 2027 presidential election has intensified, with early signals of campaign activities emerging by mid-2025. The song: "Continuity Tinubu" aligns with efforts to consolidate support in the North, a critical voting bloc that contributed significantly to Tinubu's 2023 victory despite his Yoruba origins.

Dauda Kahutu Rarara's motivations appear rooted in the longstanding Hausa tradition of political praise-singing (*roko* or *waka*), where musicians serve as oral historians and mobilizers, often in exchange for patronage from political elites. Sulaiman (2024) highlights how political songs in Nigeria function as persuasive tools, influencing candidate preferences, ideological alignment, and party loyalty, particularly among youth with fluid political affiliations. In Rarara's case, the song extends his pattern of aligning with incumbent power, previously with Muhammadu Buhari and now Tinubu potentially reflecting strategic opportunism or conviction in the administration's vision. A discourse analysis of similar pro-Tinubu tracks by Rarara underscores how such music constructs ideological narratives, promoting literacy in political agendas while reinforcing power structures through linguistic and cultural resonance (Abdulwaheed & Maikanti, 2025). Ultimately, the release timing suggests an intent to counter Northern grievances, foster gratitude for perceived progress, and mobilize grassroots enthusiasm for continuity.

### **Public Reception and Social Media Impact**

The release of "Continuity Tinubu" triggered a swift and polarized response across digital platforms, reflecting the song's ability to capture both enthusiasm and skepticism among Northern Nigerian audiences. Within days of its upload in April 2025, the official YouTube video surpassed several million views, while short clips proliferated on TikTok, Instagram Reels, and Facebook, often accompanied by hashtags such as #ContinuityTinubu, #SaiTinubu2027, and #NorthernSupportTinubu.

Supporters, particularly within the All Progressives Congress (APC) base and women's groups such as the Northern Nigeria Women Support for Continuity Tinubu/Kashim 2027, embraced the song as an authentic expression of regional gratitude. Many praised Rarara for highlighting perceived gains under President Tinubu, including infrastructure projects, security improvements in some states, and efforts to unify the country across ethnic lines. Social media comments frequently described the track as heartfelt and patriotic, with users sharing videos of themselves

dancing or singing along at local gatherings.

Conversely, a significant segment of online commentators expressed strong disapproval. Critics accused Rarara of opportunism, labeling the song as “paid propaganda” designed to mask widespread hardship in the North. Detractors pointed to the lingering effects of fuel subsidy removal, rising food prices, and persistent insecurity, arguing that the song misrepresented the true sentiment of the region. Some users mocked the lyrics as overly simplistic or out of touch, while others questioned whether Rarara’s repeated shifts in political allegiance reflected genuine conviction or financial incentives.

This digital divide underscores the song’s broader significance: it not only amplified pro-Tinubu messaging but also exposed underlying tensions in Northern political discourse. The rapid spread and heated reactions illustrate how political music continues to serve as an indicator of public opinion and a catalyst for debate in Nigeria’s increasingly digital political landscape.

### **Debates on Northern Loyalty**

The release of “Continuity Tinubu” intensified ongoing debates about Northern Nigeria’s political loyalty to President Bola Ahmed Tinubu, a Yoruba Southerner leading a nation historically marked by North-South power rotations. While Tinubu secured substantial Northern votes in 2023, approximately 63% according to some analysis, the song’s portrayal of unwavering support and gratitude has highlighted fractures in regional solidarity amid economic reforms and persistent insecurity (NigerianEye, 2025; Abdulwaheed & Maikanti, 2025). Proponents of continued Northern backing argue that loyalty stems from strategic alliances, policy benefits, and the need for governmental continuity. Figures like former Senate President Ahmad Lawan have projected over 75% Northern votes for Tinubu in 2027, citing infrastructure projects, security initiatives, and commissions targeting regional development as evidence of equitable governance (NigerianEye, 2025).

Critics, however, contend that the song oversimplifies a region grappling with disproportionate hardship from subsidy removal and inflation, portraying it as performative propaganda that ignores youth disillusionment and elite opportunism. Previous Rarara tracks faced mass reporting and account deletions on social media due to claims perceived as detached from realities like poverty and banditry (Peoples Gazette, 2024). Analysts note deepening divisions, with emerging opposition coalitions and defections signaling potential shifts away from Tinubu (SBM Intelligence, 2024).

Ultimately, the political song “Continuity Tinubu” serves as a microcosm of Nigeria’s polarized politics: for some, a bridge for national cohesion; for others, a reminder of unresolved regional grievances (Sulaiman, 2024). These debates underscore music’s enduring role in shaping perceptions of loyalty in a multi-ethnic democracy.

### **Broader Implications for Nigerian Political Music**

The release of “Continuity Tinubu” by Dauda Kahutu Rarara highlights the persistent and transformative influence of music in Nigerian politics, where songs serve as instruments for endorsement, resistance, and ideological shaping in a diverse democracy. From Fela Kuti’s Afrobeat protests against authoritarianism to contemporary praise-singing in Hausa traditions, political music has historically mobilized publics, critiqued power, and reinforced alliances (Waterman, 1990; Osiebe, 2021). Rarara’s work exemplifies how Hausa waka and praise-singing (roko) adapt to modern campaigns, constructing narratives of gratitude and continuity while navigating ethnic dynamics (Furniss, 1996; Abdulwaheed & Maikanti, 2025). This genre’s rhetorical strategies: repetition, code-switching, and ideological polarization enhance political

literacy and sway voter preferences, especially among youth with loose affiliations (Sulaiman, 2024; Ezeugwu & Sylvanus, 2024).

Broader implications include music's role in amplifying or bridging regional divides: pro-establishment tracks like Rarara's may foster perceived North-South unity but risk deepening grievances amid economic reforms (Adedeji, 2015). In the digital era, viral dissemination accelerates mobilization yet invites counter-discourses, as seen in protest songs during movements like EndSARS (Ihejirika, 2023; Gago, 2024;).

Furthermore, such music reflects patronage systems, where artists gain visibility through elite alignment, raising questions about authenticity versus opportunism (Omojola, 2019). Ultimately, "Continuity Tinubu" exemplifies music's dual role in Nigerian politics: it can empower democratic engagement by amplifying grassroots voices and fostering debate, or entrench power asymmetries through elite patronage and ideological framing, thus requiring ongoing critical analysis to ensure more inclusive and equitable political discourse.

### Conclusion

In conclusion, Dauda Kahutu Rarara's "Continuity Tinubu" represents a significant intervention in Nigeria's contemporary political soundscape, illustrating the enduring potency of music as a medium for ideological persuasion and electoral mobilization. Through its repetitive praise motifs and strategic deployment of Hausa waka traditions, the song seeks to cultivate narratives of gratitude, continuity, and cross-regional solidarity amid President Bola Tinubu's transformative yet contentious. While it has resonated with segments of the Northern populace and APC loyalists as an affirmation of political alliance, its polarized reception marked by viral acclaim on one hand and vehement criticism on the other reveals deeper fissures in regional loyalty, exacerbated by socioeconomic hardships and perceptions of elite opportunism. Ultimately, this case underscores the dual-edged nature of political music in Nigeria: it can foster national cohesion and democratic participation, yet simultaneously risk entrenching power asymmetries and suppress dissenting voices when aligned with incumbent interests. As digital platforms amplify such cultural artifacts, their influence on voter ideology and inter-ethnic relations warrants sustained scholarly attention. Future research should explore longitudinal effects on electoral behavior and comparative analyses across Nigeria's diverse linguistic groups to better understand music's role in shaping democratic discourse in multi-ethnic societies.

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