



Influence of Digital Technologies on Evangelistic Outreaches as Perceived by Members of Selected Pentecostal Churches in Anyigba, Kogi State

¹Timothy Abayomi Atoyebi, Ph.D, ²Edime Yunusa, Ph.D, ³Ajibade Moses Anderson Adeoye and ⁴Gabriel, Deborah Ojonugwa

^{1,2&4}*Department of Sociology, Faculty of Social Sciences, Prince Abubakar Audu University, Anyigba, Kogi State – Nigeria*

³*Department of Agribusiness, College of Agricultural Development and Human Ecology, Federal University of Agriculture and Technology, Okeho (FUNATO) Oyo State*

Correspondence: yunusaedime@gmail.com

Received: 06 May 2026 | Revised: 16 June 2026

Accepted: 12 July 2026 | Published: 03 August 2026

DOI: <https://doi.org/10.5281/zenodo.21770096>

Abstract

The growing integration of electronic innovations into faith-based settings has completely reshaped how modern Christian preaching is conducted, forging novel pathways for broader connection, congregational involvement, and the sharing of spiritual messages. This study explored how congregants within specific charismatic assemblies in Anyigba, Kogi State, view the impact of these electronic systems on their outreach initiatives. Specifically, the research evaluated attendees' views on how well electronic tools attract and keep congregants, pinpointed the distinct digital applications utilized for preaching, and analyzed the broader impacts of these technological systems on ministry work. Grounded in the Media Systems Dependency Theory, the investigation utilized a survey-based methodology. A sample of 348 participants was selected from a broader population of 3,912 congregants utilizing the Krejcie and Morgan framework, and 300 properly completed surveys were evaluated via frequency counts, percentages, and One-Way Analysis of Variance (ANOVA). The data indicated that 80.0% of participants felt electronic tools successfully reached younger demographics and facilitated access to scriptural teachings, while 83.5% noted that these platforms deepened relationships with individuals located outside the physical church premises. Furthermore, WhatsApp (73.3%), Facebook (66.7%), and YouTube (60.0%) were identified as the primary digital networks driving outreach. Additionally, 73.3% of respondents confirmed that technological integration boosted the overall success of ministry campaigns, and 76.7% recognized its beneficial impact on virtual tithes and expanding the ministry's core teachings. Hypothesis testing highlighted clear variations in how male and female congregants perceived the effectiveness

and utilization of these platforms, prompting the rejection of both null hypotheses. The research ultimately concluded that, despite lingering hurdles related to internet accessibility and technical literacy, electronic tools have massively upgraded preaching efforts within these congregations. The paper recommended continuous investments in technological frameworks, ongoing technical education for both leaders and attendees, and the deliberate incorporation of multiple online platforms to solidify congregational engagement and evangelical reach.

Keywords: Electronic Innovations, Religious Outreach, Charismatic Congregations, Virtual Media

1.1 Background to the Study

The rapid progression of information and communication frameworks has completely redefined how concepts, emotions, and data are formulated, distributed, and consumed globally. Electronic systems have radically modernized human interaction by establishing quicker, highly accessible, and profoundly interactive avenues for people and institutions to connect. As a direct result, the sheer quantity of available knowledge and the networks used to broadcast it have grown exponentially, impacting almost every facet of daily existence. Today, digital innovation serves as a primary engine propelling social, commercial, political, academic, and spiritual engagements worldwide.

On a global scale, technical breakthroughs continually redefine communication by erasing geographical and temporal hurdles. The 21st century is marked by an unparalleled explosion of web-based tools that allow for instantaneous dialogue and borderless connectivity. Spiritual institutions are increasingly adopting these breakthroughs, identifying electronic tools as crucial assets for pushing their agendas and broadening their influence. Instead of treating technology as just a secular milestone, numerous faith-based groups view it as an essential vehicle for circulating spiritual doctrines and reinforcing the gospel's reach.

Regardless of their specific denomination, spiritual groups are fundamentally tasked with broadcasting their core beliefs to attract wider audiences and secure new believers. In the Christian tradition, this duty is tethered to the Great Commission, a biblical mandate urging followers to share their faith globally. Accomplishing this mission has become markedly more efficient alongside the rise of digital systems. Web-connected channels offer ministries the chance to execute outreach campaigns that transcend the physical constraints of traditional brick-and-mortar gatherings. By utilizing social networks, custom websites, and live broadcasting, religious leaders can deliver their teachings to widely scattered audiences, foster active community dialogue, and solidify digital faith-based communities. Consequently, technological tools have massively expanded the reach and potency of ministry work in our highly networked era.

While soul-winning remains the heartbeat of the Christian faith, the operational tactics for achieving it have shifted dramatically. Historically, sharing the faith relied heavily on face-to-face dialogues between spiritual leaders and their listeners. However, modern technical strides have completely reshaped this dynamic, giving ministers the ability to broadcast from a single spot while concurrently touching diverse demographics scattered across various regions. Thus, the deployment of electronic systems has altered the mechanics of ministry work without compromising its core mission. Today, ministries and similar faith-based entities weave digital networks directly into their growth blueprints to bolster message delivery and keep their congregations actively involved.

The rise of web technologies has deeply impacted how faith-sharing is executed across different cultures. Instead of relying solely on physical travel, ministries can now run outreach campaigns digitally, hitting multiple demographic targets all at once. Specifically in Nigeria, the widespread availability of internet services has prompted massive numbers of people to hunt for spiritual content, join virtual church gatherings, and interact with biblical texts online. Because of this, congregations have poured resources into building their digital footprints to boost their public presence. Online educational hubs and downloadable materials have further democratized access to scriptural insights, pushing them far beyond the walls of local parishes. As digital tools advance, ministries will inevitably need to adjust their outreach mechanics to stay competitive in this fast-paced communicative sphere.

Digital platforms have opened fresh doors for people living in remote regions lacking physical churches or in nations where religious expression is heavily monitored to access spiritual teachings and join remote services. Countless individuals have reportedly accepted the Christian faith simply by engaging with web articles, video sermons, and alternative online materials, completely bypassing the need for physical church attendance. Digital platforms have fundamentally widened the communication bandwidth of ministries, allowing them to tap into audiences previously thought unreachable. The surging reliance on web networks proves that digital innovation is now a non-negotiable pillar of modern evangelical efforts.

The importance of digital frameworks in Christian service continues to swell, even in the face of legitimate usage concerns. Today's environment is defined by digital convergence, a reality that forces individuals, corporate entities, and spiritual bodies to embrace web innovations to survive shifting cultural tides. Inside Nigerian Pentecostal spaces, electronic tools have cemented themselves as a core element of outreach, primarily driven by web access, social network integration, and mobile tech. While these tools provide incredible advantages, they also present fresh hurdles in how spiritual messages are articulated. Driven by this context, the present inquiry investigates how digital advancements shape outreach efforts, viewed through the lens of members attending specific Pentecostal congregations in Anyigba, Kogi State. This research aims to supply concrete data reflecting how congregants view the role of tech in driving religious participation and spreading spiritual doctrines locally.

1.2 Statement of the Problem

The embrace of digital technologies has completely fundamentally restructured how evangelistic campaigns are executed by Pentecostal ministries in Nigeria. Broadband access, networking sites, dedicated webpages, and mobile gadgets have exponentially increased the ability of ministries to broadcast sacred messages far beyond local borders. Utilizing real-time video feeds, digital fellowships, online tracts, and dynamic social media interactions, these congregations can now connect with massive, diverse crowds quickly and effectively. Such advancements have birthed unprecedented avenues for faith-sharing and have completely reinvented the delivery mechanisms for spiritual content.

Yet, despite these leaps forward, crucial questions linger about how deeply congregants feel these technologies actually impact their outreach efforts. Disparities in device access, fluctuating levels of computer literacy, doubts regarding the spiritual depth of virtual services, and moral dilemmas tied to digital interactions can heavily skew how members view the success of online evangelism.

Furthermore, while Nigerian Pentecostal assemblies lean heavily on digital networks for their soul-winning operations, there is a stark lack of concrete data detailing how attendees specifically those in Anyigba, Kogi State perceive the utility of these tools. This noticeable informational void prompted the current investigation to carefully assess the impact of electronic platforms on outreach operations, as evaluated by congregants of targeted Pentecostal assemblies in the Anyigba region.

1.3 Research Questions

The following questions guided this study:

1. How do attendees of specific Pentecostal assemblies view the success of electronic systems in attracting fresh congregants and retaining existing ones?
2. What specific digital frameworks and web avenues are being leveraged by congregants within the Anyigba community?
3. How exactly are electronic innovations impacting the operational dynamics of Pentecostal assemblies in the Anyigba area?

1.4 Objectives of the Study

The primary aim of this research was to evaluate how congregants of selected Pentecostal Churches in Anyigba, Kogi State, perceive the impact of digital advancements on their outreach operations. The specific objectives were to:

- i. Assess how attendees of targeted Pentecostal ministries perceive the efficiency of electronic platforms in engaging potential converts and preserving current followers.
- ii. Catalog the various tech tools and network avenues adopted by congregants in the Anyigba region.
- iii. Investigate the broader role and influence of electronic frameworks within these Pentecostal institutions.

1.5 Research Hypothesis

- i. There is no statistically meaningful variance between how male and female Pentecostal attendees perceive the efficiency of electronic tools in securing new believers and keeping current ones.
- ii. There is no statistically meaningful variance between the distinct types of technologies utilized by male and female attendees within Anyigba's Pentecostal assemblies.

1.6 Significance of the Study

The immense value of this research rests in its ability to clarify the complex, shifting dynamic between Nigerian Pentecostalism and modern technology. By probing the mindsets of attendees concerning how web tools affect ministry outreach, this inquiry delivers actionable intelligence for multiple parties. It equips spiritual leaders with crucial data needed to upgrade their administrative tactics in the digital era, ensuring they maintain potent communication and tight bonds with their flocks. For the congregants, it cultivates a sharper understanding of how online systems mold their spiritual lives, paving the way for deeper ties with their religious family.

On a macro level, this inquiry adds immense value to scholarly discussions, bringing fresh perspectives to both sociology and religious studies by examining the clash and fusion of ancient

traditions with modern technology. Furthermore, it tackles urgent societal conversations by highlighting the moral, regulatory, and cultural boundaries related to leveraging virtual networks for religious broadcasting. By charting the intersection of online practices and faith, this work supplies crucial facts to leaders, followers, and academics. Finally, it acts as a foundational guide for building better models on how to strategically deploy digital frameworks to maximize the reach and impact of contemporary ministry campaigns.

1.7 Scope of the Study

The study was limited to evaluating how attendees of designated Pentecostal assemblies in Anyigba, Kogi State, view the effect of web innovations on their ministry outreach. Thematically, it addressed attendee perceptions regarding the success of online tools in attracting and keeping members, catalogs the exact networks utilized by the community, and examines the overall function of these tools within the church framework. Temporally, the research focused on selected Pentecostal congregants in the Anyigba area during the 2025/2026 window. The rationale for zeroing in on Pentecostal ministries is tied to a distinct gap in existing literature; this specific geographic and thematic crossover has historically been ignored by researchers. Leveraging the primary investigator's deep geographical familiarity with the locale, this study aimed to aggressively fill that academic void and enrich current scholarly archives.

2.1 Conceptual Review

2.1.1 Digital Technologies

Electronic systems represent a broad category of devices, networks, and software engineered to create, cache, or manipulate information. Prominent examples span mobile communication gadgets, interactive gaming, rich multimedia, and networking websites. As noted by researchers, these digital instruments have rapidly ascended to become fundamental drivers of international competitiveness and economic scalability. They guarantee rapid communication, seamless societal connectivity, robust data caching, and streamlined automation. These innovations are the backbone of modern promotional strategies, outfitting users with tools for content generation, web hosting, and video production. Through online marketing, entities exponentially drive up their visibility, visitor traffic, and revenue. United Nations reports indicate that electronic systems have evolved at an unprecedented pace compared to previous historical breakthroughs, permeating half of the developing world in just twenty years and completely rewiring societal structures. Currently, virtual social networks successfully link nearly 50% of the earth's human population.

Even though historical frameworks suggest that broadcast television remains a dominant force in media globalization, largely because visual mediums easily bypass linguistic boundaries, its early reach was heavily restricted by physical national borders. However, the rollout of satellite and cable transmissions in the 1970s effectively shattered the limitations of localized broadcasting. In the modern era, the internet serves as the ultimate globalization engine, ignoring geopolitical borders entirely, even if societal ties and language still subtly dictate how content flows.

The mechanics of virtual networking are powered entirely by the internet's infrastructure. The web operates as an invisible, weightless, and near-instantaneous conduit for digital data. It blatantly disregards political boundaries while actively championing western democratic ideals, particularly the free-market ideologies championed by major Silicon Valley conglomerates and, by extension, western geopolitical dominance.

The internet now stands as the most expansive media apparatus ever created. Its global footprint is unmatched not just because it absorbs traditional media, but because it connects a staggering array of visible nodes from basic computers to an endless variety of smart gadgets. A crucial driver behind this is extreme mobility; it is the sheer portability and affordability of hand-held mobile devices that have allowed the web to become a truly ubiquitous, everyday reality for the global population. An essential talking point in this dynamic is how the web's massive scale and minimal regulatory oversight tend to amplify neo-liberal market concentration and deepen global inequalities. This push toward corporate monopoly is heavily accelerated by complex algorithms, massive data harvesting, and infrastructural networking effects. From the close of World War II, communication tech has been structured to serve the interests of monopoly capitalism, operating as an exploitative tool that sustains and expands traditional capitalistic production.

Scholars point out that digital progression directly catalyzes globalization. Globalization transcends the mere stretching of business across borders; it effectively shrinks the psychological and operational distance between global citizens via electronic correspondence. Experts argue that the explosion of these technologies triggers a massive shift in who actually dictates resources, user experiences, and data control. Utilizing platforms like WhatsApp, YouTube, Twitter, local forums, short messaging, and varied virtual chat rooms, users interact with unprecedented efficiency. Indeed, virtual networks have fundamentally upgraded the globe by pushing dynamic interactivity to the forefront. This interactivity serves as the dividing line between archaic broadcasting and modern digital networking, the more interactive a platform is, the more adaptable it becomes in supporting complex human exchanges.

2.1.2 Types of Digital Technology

A vast spectrum of electronic instruments is deployed extensively today, providing massive utility to both individuals and the general public. These include:

- a. **Search Engines:** Web browsers and search tools act as vital gateways for knowledge acquisition. In academic and corporate spaces, users lean heavily on the web to pull data and clarify complex concepts. Because students occasionally struggle to grasp academic materials, search engines serve as a primary problem-solving apparatus. Whenever individuals are tasked with assignments beyond their current knowledge base, web engines become the definitive resource to bridge that intellectual gap.
- b. **Technologies used for Special Needs:** Specialized digital software has become heavily integrated into tailored educational environments to assist students with unique learning challenges. These programs deliver critical skills and knowledge in an optimized format. They are highly efficient, allowing students to maximize their learning time. Learners dealing with autism, visual restrictions, or hearing limitations rely heavily on these tailored tools. Instructors are thus obligated to fully understand how to operate these specialized technologies to properly guide their students toward academic success.
- c. **Digital Camera:** The primary function of this hardware is capturing visual imagery. People utilize them to document objects, human subjects, and diverse environments. Inside professional and academic circles, they are viewed as highly effective tech assets. Users photograph seminars, laboratory experiments, excursions, and boardroom presentations. When compiling institutional reports or historical magazines, inserting high-quality imagery

is crucial. Furthermore, visual data aids in drafting literature, practicing language vocabulary, and establishing potent communication strategies.

- d. **Microsoft Office:** This administrative suite is the standard for generating structured assignments, detailed reports, and project articles. The word-processing component is utilized for drafting essays and research manuscripts, while the spreadsheet and presentation tools handle data organization and visual slideshows. Exposure to this suite generally begins at the junior educational tier, where students learn basic assignment formatting. By the time they hit tertiary institutions or corporate roles, their mastery of this suite allows for highly efficient operational output.
- e. **Smartphones and Mobile Phones:** Modern cellular devices offer staggering utility. Their most fundamental purpose remains linking people across both short and vast distances. Users connect through instantaneous voice calls or text-based messaging. Beyond conversation, these gadgets are heavyweights for recreational browsing and data mining. They also streamline daily chores—facilitating digital bill payments, retail purchases, and geographical navigation via integrated mapping systems, all while functioning as portable photography units.
- f. **Massive Open Online Courses (MOOCs):** The educational sector has experienced radical shifts following the rollout of MOOCs. These are remote academic programs consumed entirely via web connections, primarily on personal computers. They accommodate thousands of simultaneous learners. Using the web for accessible education, many of these courses are completely free. While the framework is technically still evolving without a singular fixed model, it has birthed complex variations like connectivist (cMOOCs) and extended (xMOOCs) formats.
- g. **Virtual Currencies (Bitcoin):** Digital currencies are actively pushing the boundaries of global finance. Tokens like Bitcoin have captured massive public intrigue, generating fresh hurdles and avenues for financial policymakers. A decentralized token relies on heavily encrypted, anonymous public ledgers known as blockchains to log business communications. This infrastructure prevents the duplication of funds and completely eradicates the need for traditional third-party financial watchdogs, like standard banks, to verify transactions.
- h. **Smart Home Technologies:** The "Internet of Things" (IoT) represents the aggressive digital linking of standard societal gadgets, from televisions to mobile devices. These systems are heavily deployed in global residences. Intelligent homes represent the physical manifestation of IoT, where multiple electrical components cross-communicate over a localized network that is perpetually tethered to the broader internet.
- i. **Social Media:** Within the digital tech umbrella, social platforms serve as engines for networking, interaction, and data broadcasting. They allow demographics spanning from local cliques to entire nations to share critical messaging using systems like Instagram, WhatsApp, Twitter, YouTube, LinkedIn, and Facebook. Access is typically routed through iPads, laptops, mobile phones, and PCs linked to the web. Academics define this phenomenon as a cluster of web-centric applications rooted in Web 2.0 ideologies that permit the seamless swapping of user-built media.

Experts argue that social networking acts as a broadcast apparatus that democratizes media creation, transforming everyday consumers into active publishers. Lexical definitions point to these platforms as dedicated software environments designed strictly to help users locate peers with overlapping interests. Others describe the space as a vast array of mobile-friendly services geared toward community participation and content exchange. Additionally, networking sites are viewed as tools that successfully shrink the planet into a hyper-connected village, enabling communities to swap personal messages and broad ideas instantly. Applications like Zoom, Skype, Microsoft Teams, and MySpace fit this mold perfectly. The youth demographic dominates this interactive space, representing a generation that simply cannot fathom a reality stripped of internet access. Given that the majority of the Nigerian populace sits under the age of 30, they hold the highest web traffic metrics. Capturing and channeling this youthful ingenuity is paramount for the nation's economic trajectory. Undeniably, social networks have morphed into the default framework for global collaboration. Serving as mobile-friendly information hubs, these platforms are deeply critical for propelling political, socio-cultural, and technological advancements, while also acting as vital scholarly tools for students in higher learning environments.

2.1.3 Church

The term "church" is derived from the Greek expression *ekklesia*, translating directly to a "called out assembly" or company. Historical definitions frame it as an awareness among ancient Christians who viewed their gathering—summoned by the Holy Spirit and Christ's teachings—as the spiritual successor to the ancient nation of Israel. Furthermore, New Testament authors and Jesus Christ applied the term symbolically to represent a household, the bride, a building, a temple, the body of Christ, and the branches attached to the vine. In the scope of this research, the term points directly to the collective of individuals identified as devoted followers of Christ. In modern contexts, it encompasses a wide array of denominational branches united by biblical tenets and a shared faith in Jesus. Thus, this document strictly restricts its focus to evaluating how digital platforms impact numerical and structural expansion as perceived by Pentecostal attendees. Broadly defined, growth signifies a progression from a fundamental state to a more sophisticated one—an upward shift in capacity, volume, or worth. Growth can be spiritual or material, qualitative or quantitative. In the context of ministry, it points to a geographical, financial, or numeric multiplication of the assembly. Current statistics indicate that Nigeria hosts the largest Christian demographic in Africa, boasting upwards of 85 million citizens spread across various denominational lines.

2.1.4 Pentecostal Churches

Pentecostalism operates as a Spirit-centric religious wave identified by distinct rituals and dogmas, notably post-conversion Spirit baptism, glossolalia (speaking in unknown tongues) as proof of said baptism, and the active deployment of spiritual gifts. These unique charismatic traits include supernatural healings, prophecy, word of wisdom, miraculous signs, and the translation of tongues. The roots of this movement trace back to the dawn of the 20th century, specifically ignited by the famous 1906 Azusa Street awakenings in Los Angeles. What started as a localized gathering has exploded into a massive global phenomenon holding roughly 600 million followers, accounting for over 25% of the global Christian population.

The movement birthed three massive historical shifts. The initial wave was classical Pentecostalism itself, which launched massive new organizations like the Foursquare Gospel Church and the

Assemblies of God. The second surge, known as the charismatic renewal of the 1960s and 70s, saw mainstream orthodox groups (like Anglican and Roman Catholic congregations) begin absorbing and practicing charismatic spiritual gifts. The third wave emerged in the 1980s as neo-evangelicalism—a sector blending traditional evangelical foundations with select Pentecostal practices, while bypassing some core dogmas. Beyond these unique traits, the movement maintains standard orthodox Christian beliefs, including absolute adherence to Christology, the Trinity, intensive Bible study, corporate worship, and aggressive evangelism.

2.1.5 Evangelism in the Era of Digital Technologies

Modern evangelism is effectively an upgraded iteration of historical Pentecostal outreach. While the movement was birthed merely a century ago, its expansion into the 21st century remains highly aggressive. Followers fiercely defend the modern availability of spiritual gifts, insisting that biblical Spirit baptism must follow salvation and be visibly proven through miracles and tongues. Scholars argue that the persuasive power of Pentecostal outreach leans heavily on the visual impact of supernatural claims made by their pioneers, coupled with their ability to contextualize messages to fit local traditional sensibilities.

Additionally, outreach operations serve as a vital entry point into globalized religious networking. For a continent that frequently perceives itself as globally sidelined, modern African Christian leaders feel a deep obligation to assert their presence on the international stage. Much of this aggressive positioning is accomplished by injecting faith into mass media, building massive virtual congregations that dwarf physical attendance metrics. Given that traditional television broadcasting suffers from strict regional limitations, the shift toward web-based outreach was inevitable. In the context of modern religious studies, web evangelism and televangelism function as identical concepts.

The internet is unequivocally the most potent medium for broadcasting spiritual truths in this electronic epoch, and arguably the only viable pipeline for true global reach. Consequently, religious outreach faces a fascinating paradox: its survival heavily depends on secular mass communication systems. Conservative preachers are forced to push their sacred messages through digital airwaves, cable networks, and virtual platforms that are heavily populated and governed by secular, sometimes contradictory, cultural forces.

This dynamic has pulled spiritual followers and their leaders directly into the modern public sphere. This evangelical space does not exist in a vacuum; it is deeply entrenched in the secular modern world, broadcasted widely across sprawling media empires including custom websites, printed literature, and global cable syndication.

2.1.6 Perception of effectiveness of digital technologies among members of Pentecostal churches in Reaching out to New and Conserving Members

Understanding how Pentecostal congregants view the potency of digital networks for both capturing new believers and retaining old ones reveals a deeply layered reality. A significant demographic happily adopts tech frameworks, viewing them as highly inventive mechanisms capable of projecting the ministry's voice far past conventional physical borders. They praise the borderless nature of the web, viewing digital networks as a brilliant gateway to mingle with distinct populations across the globe. Conversely, noticeable hesitation and pushback remain among members who prioritize traditional, physical soul-winning tactics. Their reservations generally

revolve around the spiritual weight and sheer authenticity of digital engagement when weighed against classical methods.

Favorable opinions typically stem from the idea that tech networks radically upgrade internal church communications, ensuring that members remain updated, tethered, and highly involved. For these advocates, online hubs fuel communal growth via virtual summits, chat forums, and digital study groups. In stark contrast, skeptics voice deep concerns regarding the negative trade-offs of digital interaction, primarily fearing the loss of emotional intimacy and human touch inherently present in face-to-face religious life. They actively question whether staring at a screen can ever match the profound spiritual depth generated by physical liturgical practices. Inclusivity and technological access heavily dictate these shifting perspectives.

Proponents cheer digital tools for making sermons universally accessible, granting participation to those who are physically immobilized. Critics, however, argue that aggressively digitizing the church risks alienating congregants who lack web access or who simply struggle with operating smart devices. Ultimately, injecting technology into Pentecostal frameworks forces a deep re-evaluation of classic religious rituals. Optimists see tech as an enhancer, providing digital scripture access, live-streamed communion, and virtual intercession. Skeptics remain fearful that this digital shift will slowly erode the sanctity of historic traditions and dilute the power of physical religious rites.

2.1.7 The various Technology (Platforms/Avenues) Utilized by members of Pentecostal Churches

Congregants actively leverage an array of specific digital tools and applications to facilitate their spiritual routines. According to specialized research, these encompass:

- a. **Social Media Platforms:** Networks like Twitter, Instagram, and Facebook are standard tools used for sparking theological debates, advertising upcoming church summits, and forging community ties. Testimonies, intense worship sets, and full sermons are frequently uploaded to YouTube to ensure maximum public availability.
- b. **Church Websites:** These customized domains serve as information hubs where members verify event calendars, download resources, and listen to past teachings. Furthermore, event ticketing and financial tithes are easily handled through these portals.
- c. **Live Streaming Platforms:** Dedicated church streaming servers, alongside YouTube Live and Facebook Live, are heavily relied upon to broadcast weekend services in real-time, allowing distant followers to partake instantly.
- d. **Online Prayer and Support Groups:** Custom ministry applications or standard messaging tools like WhatsApp are utilized to form tight-knit prayer cells, allowing members to instantly exchange prayer points and offer emotional backing.
- e. **Virtual Bible Studies and Study Apps:** Custom biblical study tools and web-conferencing software such as Zoom empower interactive digital study cells. Downloadable scripture applications are standard for daily private meditation.
- f. **Podcasting Platforms:** Audio teachings and panel discussions are readily consumed via specialized church apps, Spotify, and Apple Podcasts.

- g. **Church Management Software:** Numerous ministries rely heavily on robust backend software to streamline mass communications, handle complex congregational databases, and coordinate internal logistics.
- h. **Online Giving Platforms:** Financial seed-sowing and standard tithing are heavily driven by digital payment gateways seamlessly embedded within church applications or landing pages.
- i. **Virtual Events Platforms:** Applications like Eventbrite are highly useful for the promotion and structural organization of digital symposiums, pastoral conferences, and web events.
- j. **Digital Bible and Devotionals:** Smart applications provide instant access to scriptural texts, ensuring congregants can execute their daily reading and devotional tasks seamlessly.
- k. **Communication Apps:** Telegram and WhatsApp are the preferred engines for rapid group coordination, mass parish announcements, and instant member-to-member messaging.

2.1.8 The Role of Digital Technologies in Pentecostal Churches

Within our heavily digitized era, spiritual organizations have been forced to rapidly recalibrate their operational strategies. The Church of Pentecost stands out as a highly compelling global model in this regard. The denomination rapidly identified the massive potential of web networks to interact with a vast demographic. Utilizing high-quality streaming engines, the ministry pushes its massive summits and weekly gatherings to a global audience. A prime example is the Sunday evening Chairman's broadcast, a pandemic-era initiative that continues to financially and spiritually enrich countless households. Furthermore, the Tuesday virtual prayer meetings have effectively transformed into a massive digital intercession hub, drawing thousands of congregants simultaneously—a logistical impossibility prior to the advent of these digital systems. These aggressive virtual initiatives have successfully shrunk the distance between the altar and the congregation, allowing believers to deeply engage in worship regardless of their geographic coordinates. Truly, online participation has cemented itself as a dominant facet of the modern Pentecostal journey.

The denomination utilizes fresh media assets to heavily supercharge its soul-winning operations. Networks like YouTube, Twitter, and Facebook operate as the primary megaphones for broadcasting institutional updates, personal testimonies, and the gospel to an immense crowd. The central church domain acts as the master repository for outreach materials, assisting visitors in their quest for spiritual clarity. Consequently, digital channels have exponentially multiplied the ministry's reach, capturing the attention of demographics that would never have stepped foot inside a physical sanctuary. This technological leverage ensures swift global messaging and directly fuels the numeric multiplication of the assembly.

Crucially, tech innovations have streamlined the spiritual maturation and discipleship pipelines within these assemblies. The church has launched custom mobile software and secure web hubs bursting with audio sermons, digital study manuals, and daily reading guides. Such platforms grant followers immediate access to theological content, solidifying their faith and boosting scriptural comprehension. By wholeheartedly adopting digital seminars, ongoing virtual classes, and podcasting, the denomination ensures that spiritual education never stagnates. These systems grant followers the autonomy to aggressively pursue their discipleship journey from any corner of the globe. Ultimately, electronic networks have empowered these Pentecostal assemblies to forge a

deeply interconnected global brotherhood, utilizing web forums and social groups to swap testimonies, provide mutual encouragement, and stay spiritually linked.

2.2 Empirical Review

A 2022 investigation by John and Raphael explored how electronic networks dictate spiritual pursuits within the Global Information Culture (GIC) epoch, focusing specifically on international missions and the inescapable nature of digital connectivity. Utilizing phenomenological and descriptive frameworks, the research analyzed how the GIC molds cross-cultural interactions, drives socio-economic upliftment, and dictates inter-faith dynamics. The authors concluded that modern web innovations heavily manipulate 21st-century Christian witnessing and core spirituality, turning modern humans into "techno-sapiens" who rely on tech even during sacred rituals. The paper strongly advised mission practitioners and religious stakeholders to aggressively adopt GIC tools to optimize their spiritual output.

In a similar vein, Barigbon and Tessy (2021) scrutinized the digital outreach strategies of evangelical assemblies stationed in Port Harcourt. Their data confirmed that social platforms act as highly potent mechanisms for securing fresh converts and retaining veteran members. The findings indicated that ministries deploying these networks remain culturally relevant; users view digital evangelism as highly satisfactory and visually engaging. However, they noted that the financial burden of sustaining digital infrastructure is exceptionally high. Ultimately, the study recommended that despite the presence of immoral web content, the church must not abandon digital networks due to their unmatched power in binding existing congregants and recruiting new ones.

Furthermore, Usiobaifo (2020) investigated the integration of Information and Communication Technologies (ICT) into the daily administrative and communication routines of churches within Edo State's Oredo Local Government Area. The research evaluated pastoral awareness regarding tech tools designed for church expansion, examining the deployment of virtual learning hubs, telephonic systems, and email correspondence, alongside the use of tech for human capital oversight. Acknowledging the sharp rise in Nigerian teledensity and broadband capacity, the paper sought to highlight an impending structural revolution in ministry communication models. It concluded that modern clerics must urgently pair their theological training with comprehensive tech literacy to survive and thrive amidst shifting digital realities.

Finally, Kolawole (2019) executed a documentary analysis concerning tech usage within the modern Nigerian Church. The paper observed that global digitization has fundamentally advanced communication, rendering archaic tools like telegrams obsolete in favor of instant messaging. This rapid tech evolution forces the global church, including Nigerian assemblies, to adapt or face irrelevance. However, Kolawole warned against viewing technology strictly as a neutral utility. The research urged believers to deeply analyze how these tools manipulate the psychological actions and spiritual trajectories of 21st-century followers, potentially steering them away from ultimate spiritual truths. The core warning of the study was that tech's greatest threat isn't necessarily overt evil, but rather its ability to dangerously distract believers from higher spiritual goods. Thus, Nigerian ministries were advised to proceed with extreme caution to prevent technological adoption from morphing into a fatal spiritual distraction.

2.3 Theoretical Framework

This investigation is theoretically anchored upon the Media Systems Dependency Theory, which is extensively outlined below.

Media System Dependency Theory

Pioneered in 1976 by Melvin DeFleur and Sandra Ball-Rokeach, this framework originates from classic sociological foundations to decode the complex triad linking social systems, individuals, and mass media. The core argument is that media impact is best analyzed through a societal lens, where humans inherently rely on media channels to satiate their desires for amusement, education, orientation, and data. The theory stresses that the heavier the reliance an individual places on these channels, the more aggressively the media will shape their behavioral traits, emotional attitudes, and overall worldview. Naturally, this dependency spikes dramatically during eras of high societal friction or whenever the public recognizes a specific channel as critical for survival or communication.

Assumptions of the Theory

The framework operates on the premise that humans gravitate organically toward platforms equipped to feed their psychological hunger for entertainment, clarity, and information. As reliance on a chosen channel deepens, the psychological bond between the user and the platform solidifies. This heavy reliance triggers elevated emotional and cognitive arousal, leading to sharper attention spans, better data retention, higher personal satisfaction, and improved comprehension. Continual bombardment by these media messages inevitably sculpts the user's habitual actions and core beliefs. Ultimately, the theory insists that a platform's persuasive power scales linearly with the audience's level of dependency on it.

Weaknesses of the Theory

A primary flaw of this model is its heavy dependence on self-reported data regarding media influence. Audiences often lack the self-awareness to accurately gauge just how deeply a platform manipulates their behaviors, frequently underestimating the actual impact. Furthermore, the model assumes a somewhat uniform, active audience dependency, failing to thoroughly account for drastic discrepancies in digital literacy, baseline motivations, unique personality traits, and distinct usage habits. These variables can heavily distort the actual level of media sway on any given individual.

Relevance of the Theory to the Study

This theoretical model perfectly frames the current study's focus on how electronic systems dictate outreach success among Pentecostal congregants in Anyigba. As assemblies lean aggressively on virtual broadcasting, digital applications, custom domains, and social hubs to push their sacred narratives, congregants organically become deeply dependent on these exact tools for their spiritual education, communal fellowship, and weekly worship. This profound reliance dictates how they view and partake in outreach campaigns. Therefore, the framework brilliantly explains the mechanics of how digital dependency supercharges the functional effectiveness of modern-day Pentecostal operations in the targeted geographical zone.

3. Research Methods

3.1 Research design

This study adopted a structured survey research design. Because it proved to be the optimal choice for this investigation, granting the researcher deep, actionable insights into how individuals personally assess the impact of electronic platforms on faith-sharing activities within targeted Anyigba Pentecostal congregations.

3.2 Description of study setting

The geographical zone selected for this study was Anyigba, a prominent town situated inside the Dekina Local Government Area of Kogi State. Geographically, the community sits precisely between longitudes 7°11'E to 7°32'E and latitudes 7°15'N to 7°29'N, boasting an altitude measuring 385 meters above sea level. Spanning a massive land area of 420 square kilometers, the locale houses an estimated populace of 189,976 residents. Border-wise, Anyigba is flanked by Ajiolo to the West, Egume to the East, Agbeji to the South, and Ologba to the North. Like the vast majority of Nigerian territories, Anyigba experiences a dual-season climate. The rainy window stretches for roughly six months (April through October), climaxing heavily around September.

The region records a mean temperature of 25°C and an annual rainfall volume averaging 1,250mm. Conversely, the arid season is defined by the harsh north-east trade winds, locally recognized as the harmattan, which initiates in November and concludes in March. Prominent aquatic landmarks include River-Agbenema alongside Lake Abu-uja n Ojofu. Demographically, the Igala ethnic group is dominant. Religiously, the community mirrors standard Kogi East dynamics, with residents actively practicing Islam, Christianity, and indigenous African traditions. Anyigba was strategically picked due to a glaring scarcity of prior academic investigations concerning this exact topic in this region. Furthermore, the lead investigator possesses intimate knowledge of the terrain, making data collection highly feasible within strict financial and temporal boundaries.

3.3 Selected Churches in the Study Area

Four prominent charismatic assemblies were hand-picked from the Anyigba locale: the Redeemed Christian Church of God, Living Faith Church, Deeper Life Bible Church, and Dunamis Gospel Church.

1. **Dunamis Gospel Church:** Established in 1996 in Abuja by Dr. Paul Enenche, this organization heavily preaches the raw power of God (with "Dunamis" translating to "Power" in Greek) and prioritizes aggressive spiritual maturation.
2. **Deeper Life Bible Church:** Birthed in Lagos in 1973 by Pastor William Folorunso Kumuyi, this highly conservative evangelical body places massive emphasis on intense biblical study, practical righteousness, and strict holiness.
3. **Living Faith Church:** Steered by Bishop Oyedepo, this assembly has experienced explosive global and African expansion. It is universally renowned for its colossal annual "Shiloh" gatherings and highly popular teachings.
4. **The Redeemed Christian Church of God (RCCG):** Founded in Lagos back in 1952 by Rev. Josiah Akindayomi, this colossal Pentecostal network heavily champions deep righteousness, holiness, progressive spiritual maturation, and foundational salvation.

3.4 Population of the study

The analytical target base comprised attendees from the four designated churches in Anyigba. Specifically, this included the Redeemed Christian Church of God (1,026 members), Deeper Life Bible Church (140 members), Dunamis International Gospel Church (1,146 members), and Living Faith Bible Church (1,600 members). Consequently, the grand total of the targeted population stood at 3,912.

3.5 Sample Size and Sampling Technique

To isolate the perfect sample size, the researchers utilized the globally recognized Krejcie and Morgan (1970) scientific table, which mathematically dictates the ideal sample for any specific population density. Based on the grand total of 3,912 congregants spanning the four assemblies, a highly representative sample of 348 individuals was established as sufficient for the analysis. To select the actual participants, a complex multistage sampling framework was rolled out. During phase one, the four aforementioned ministries (RCCG, Deeper Life, Dunamis, and Living Faith) were purposively chosen because they heavily utilize digital media and run aggressive outreach campaigns. In phase two, the total sample quota of 348 was proportionally divided among the four assemblies relative to their overall crowd size, guaranteeing balanced representation. Finally, simple random sampling was applied on the ground, ensuring every qualified congregant had an equal, unbiased probability of being selected. This strict methodology secured absolute reliability and robust target representation.

3.6 Methods of data collection

To secure a detailed and robust data regarding the deployment of and hurdles facing digital tech in outreach, researchers blended both qualitative and quantitative gathering strategies. The numerical (quantitative) metrics were harvested via meticulously structured questionnaires handed directly to the congregants. These documents featured Likert-scale grading and closed-ended queries geared toward pulling socioeconomic metrics, digital competency levels, and the perceived barriers of online evangelism.

Supervised directly by the main researcher and trained aides, the respondents were granted ample time to carefully fill out the forms. Conversely, the qualitative narratives were extracted via intensive, in-depth dialogue sessions with high-ranking church officials and key leaders who handle digital broadcasting practically. These conversational interviews delivered profound context that perfectly supplemented the rigid numerical data. To round out the dataset, investigators pulled secondary intelligence from high-level conference transcripts, official reports, peer-reviewed journals, and respected academic textbooks. This multi-pronged strategy absolutely guaranteed data integrity.

3.7 Validity and Reliability of the Research Instrument

The structural integrity of the questionnaire was authenticated via rigorous face and content validity checks. The initial draft was handed over to seasoned academic experts specializing in Measurement/Evaluation, Religious Studies, and Mass Communication. These specialists critically combed through the items to verify their clarity, focus, and capacity to actually measure digital knowledge and tech-evangelism hurdles. Their strict feedback concerning item sequencing, phrasing appropriateness, and tonal clarity was fully injected into the final document, ensuring maximum variable measurement accuracy.

To confirm reliability, researchers deployed a test-retest methodology. The revised instrument was given to a small pilot group of 20 Pentecostal attendees located outside the immediate Anyigba zone, but possessing identical demographic markers. Following a strict two-week pause, the exact same document was given back to those 20 individuals. The two resulting data pools were cross-analyzed utilizing the Pearson Product Moment Correlation Coefficient. The exceptionally high correlation score proved definitively that the tool was highly consistent, stable, and perfectly reliable for mass deployment.

3.8 Methods of data analysis

Upon collection, the descriptive numerical data pulled from the surveys was meticulously evaluated via simple percentages and frequency tallies. To scientifically test the stated hypotheses, the One-Way Analysis of Variance (ANOVA) statistical model was applied.

3.9 Ethical consideration

Prior to any data harvesting, the precise nature, risks, and goals of the research were transparently communicated to every participant. The research team took extreme caution to secure the psychological and physical safety of the respondents by utilizing highly secure, comfortable locations. Total anonymity and absolute confidentiality of all supplied answers were unconditionally guaranteed.

4. Presentation And Analysis of Data

A grand total of 348 survey documents were physically printed and handed to the selected demographic. Out of that batch, exactly 300 were returned completely filled without errors. Consequently, all subsequent data crunching was based solely on that pool of 300 valid instruments.

4.1 Socio-Demographic Characteristics of Respondents

Table 4.1: Percentage Distribution of Respondents on the Socio-Demographic

Variable	Category	N=300	Percentage (%)
Gender	Male	120	40
	Female	180	60
Age in Years	less than 18	50	16.7
	19-25	80	26.7
	26-33	70	23.3
	34-41	40	13.3
	42-49	30	10.0
	50 and above	30	10.0
Ethnic Affiliation	Yoruba	50	16.7
	Hausa	40	13.3
	Igbo	30	10.0
	Other specify	180	60.0
Educational Level	Primary School	60	20.0
	Secondary School	80	26.7
	Tertiary Education	160	53.3

Occupation	Public Servant	50	16.7
	Self-employed	70	23.3
	Unemployed	40	13.3
	Trading	60	20.0
	Others specify	80	26.7
Marital Status	Single	150	50.0
	Married	100	33.3
	Divorced	30	10.0
	Separated	20	6.7
Church Attended	RCCG	80	26.7
	DLBC	60	20.0
	Dunamis	500	16.7
	Winners Chapel	110	36.7
Frequency of Attendance at church events	Weekly	135	40.0
	Bi-Weekly	50	16.7
	Monthly	45	15.0
	Occasionally	45	15.0
	Rarely	40	13.3
Income	Less than N20,000	50	16.7
	N30, 0000	80	26.7
	N40, 000	100	33.3
	N50, 0000 and above	70	23.3
Digital Literacy Level	Advanced	81	27.0
	Intermediate	91	30.0
	Basic	71	23.7
	Limited	57	19.0
Access to Technology	High	110	36.7
	Average User	90	30.0
	Limited access	100	33.3

(Sources: Field Survey, 2026)

Table 4.1 outlines the core demographic breakdown of the study participants. The data reveals that 180 respondents (60%) were women, while 120 (40%) were men.

Regarding age demographics, 80 individuals (26.7%) fell into the 19-25 bracket, 70 (23.3%) were aged 26-33, 50 (16.7%) were minors under 18, 40 (13.3%) were aged 34-41, and the remaining brackets (42-49, and 50+) held 30 respondents (10.0%) each.

Ethnically, the vast majority, 180 (60.0%), identified with minority tribes not explicitly listed. Meanwhile, 50 (16.7%) were Yoruba, 40 (13.3%) were Hausa, and 30 (10.0%) claimed Igbo heritage.

Educationally, a dominant 160 individuals (53.3%) boasted tertiary qualifications, 80 (26.7%) stopped at secondary school, and 60 (20.0%) possessed only primary certificates.

Professionally, 80 (26.7%) pursued unlisted occupations, 70 (23.3%) ran their own businesses, 60 (20.0%) were traders, 50 (16.7%) worked in public service, and 40 (13.3%) lacked employment.

Marital metrics showed that exactly half the pool, 150 (50.0%), were single, 100 (33.3%) were wedded, 30 (10.0%) had divorced, and 20 (6.7%) were legally separated.

Denominationally, 110 (36.7%) worshipped at Winners Chapel, 80 (26.7%) belonged to RCCG, 60 (20.0%) attended DLBC, and 50 (16.7%) were from Dunamis.

Church attendance was robust, with 135 (40.0%) showing up weekly, 50 (16.7%) attending bi-weekly, 45 (15.0%) visiting monthly, another 45 (15.0%) attending on occasion, and 40 (13.3%) rarely showing up.

Financially, 100 members (33.3%) earned exactly N40,000, 80 (26.7%) made N30,000, 70 (23.3%) pulled in N50,000 or higher, and 50 (16.7%) survived on less than N20,000.

Assessing digital competence, 91 (30.0%) graded themselves as intermediate, 81 (27.0%) as advanced, 71 (23.7%) possessed basic skills, and 57 (19.0%) had highly restricted capabilities. Finally, 110 (36.7%) enjoyed massive technological access, 100 (33.3%) suffered from severe access limitations, and 90 (30.0%) were moderate users.

Table 4.2: Knowledge of Digital Technologies among Selected Pentecostal Christian Churches in Anyigba Community

Questions	Yes	No	Maybe	Don't Know
Do you use the internet/social media?	180(60.0%)	50(16.7%)	40(13.3%)	30(10.0%)
Do you use the internet for religious purposes such as watching sermons or reading the Bible?	140(46.7%)	90(30.0%)	50(16.7%)	20(6.7%)
Do social media help you connect with other Christians or discuss religious topic?	225(75.0%)	75(25.0%)	-	-
Do you feel digital technologies have improved your understanding of Christianity?	200(66.7%)	80(80%)	-	20(6.7%)
Do you think that digital technologies are positive force in the lives of the Christians	180(60%)	90(30%)	15(5)%	15(5%)
Does your church make effective use of digital technologies	235(78.3%)	40(13.3%)	15(5%)	10(3.3%)
Do you fee social media have made it easier to practice your faith?	200(66.7%)	70(23.3%)	20(6.7%)	10(3.3%)
Do you think that digital technologies or social media has negative force in the lives of Christians?	90(30%)	130(43.3%)	50(16.7%)	30(10%)
Social media has changed the way people interact with religious organizations such as church and	210(80%)	50(16.7%)	30(10%)	10(3.3)

mosque

Digital technologies have changed the way people experience religious act such as virtual reality or augmented reality	200(66.7%)	60(20%)	30(10%)	10(3.3%)
--	------------	---------	---------	----------

(Sources: Field Survey, 2026)

Table 4.2 highlights digital familiarity. A heavy chunk of the respondents, exactly 180 (60.0%), confirmed utilizing web networks. Only 50 (16.7%) actively refused usage, 40 (13.3%) leaned toward maybe, and 30 (10.0%) expressed ignorance. When asked about leveraging the web for scriptural reading or streaming messages, 140 (46.7%) said yes, 90 (30.0%) abstained, 50 (16.7%) selected maybe, and 20 (6.7%) were unsure. A massive 225 participants (75.0%) declared that social platforms successfully facilitated conversations regarding faith with fellow believers, leaving only 75 (25.0%) in disagreement. When evaluating if these tech frameworks deepened their grasp of the Christian doctrine, 200 (66.7%) voted yes, 80 (26.7%) dismissed the notion, and a mere 20 (6.7%) were undecided. Furthermore, 180 (60.0%) viewed tech as a purely beneficial entity in a believer's daily routine, compared to 90 (30.0%) who vehemently disagreed.

A commanding majority of 235 individuals (78.3%) enthusiastically stated their local assembly wields digital tools efficiently, whereas 40 (13.3%) pushed back on that claim. Exactly 200 (66.7%) felt virtual networks streamlined their spiritual routines. Conversely, when polled on the potential toxicity of these tools, 130 (43.3%) denied any negative impact, but 90 (30.0%) insisted they act as a destructive force. About 210 individuals confirmed that digital domains have totally reconstructed the dynamics between humans and faith-based institutions like mosques and parishes. Similarly, 200 respondents (66.7%) corroborated the claim that modern tech including augmented or virtual environments, has fundamentally shifted how believers encounter sacred rituals.

Addressing the congregation's baseline digital competence, one interviewed female participant noted: "Regarding how familiar our congregation is with electronic tools, we have quite a mix of skill levels," a 38-year-old trader observed. "Certain individuals are highly proficient and navigate various online applications with ease, whereas others possess minimal digital exposure. This gap often ties back to age and schooling younger congregants or those with higher academic qualifications usually handle social networks much better than our older or less formally educated attendees".

A 42-year-old male civil servant provided additional context: "Within our sanctuary, this technical fluency directly dictates how aggressively a member participates virtually. The tech-savvy folks naturally dive into web broadcasts, utilize our proprietary software, and interact deeply with online materials. Conversely, those lacking these tech chops struggle to plug into these systems, which inadvertently sidelines them from specific communal activities".

Another 46-year-old male entrepreneur expanded on a solution: "To fix this divide, leadership is heavily considering rolling out educational boot camps to upgrade everyone's tech capabilities. This initiative would guarantee that zero congregants are left behind, granting every believer the equal chance to immerse themselves in our virtual ecosystem, regardless of their starting baseline".

Table 4.3: Various Platform Utilized by Members and Frequency of Usage

Statements/Options	Yes	No	Maybe	Don't Know
Which of the following technologies does your church use to preach the gospel				
Facebook	200(66.7%)	40(13.3%)	30(10.0%)	30(10.0%)
YouTub	180(60.0%)	50(16.7%)	40(13.3%)	30(10.0%)
WhatsApp	220(73.3%)	20(6.7%)	40(13.3%)	30(10.0%)
Instagram	160(53.3%)	60(20.0%)	50(16.7%)	40(13.3%)
Others	140(46.7%)	70(23.3%)	50(16.7%)	40(13.3%)
Telegram	120(40.0%)	80(26.7%)	60(20.0%)	40(13.3%)
TikTok	100(33.3%)	90(30.0%)	60(20.0%)	50(16.7%)
Satellite	80(26.7%)	100(33.3%)	60(20.0%)	60(20.0%)

(Source: Field Survey, 2026)

Table 4.3 showcases the exact digital networks the congregants utilize. WhatsApp dominated the charts with 220 (73.3%) confirmations, followed heavily by Facebook at 200 (66.7%), and YouTube with 180 (60.0%). Instagram was validated by 160 (53.3%) respondents. Unspecified alternative applications garnered 140 (46.7%) votes, while Telegram secured 120 (40.0%). Finally, TikTok and traditional Satellite broadcasting brought up the rear with 100 (33.3%) and 80 (26.7%) affirmative responses, respectively.

Elaborating on this data during an in-depth interview, a 24-year-old female student remarked: "Our specific ministry deploys a massive arsenal of platforms to maintain robust dialogue and external reach. We actively maneuver through Instagram, WhatsApp, TikTok, Facebook, and Telegram to distribute vital alerts and mingle with the public. Furthermore, we rely on heavy-duty streaming hosts for Sunday broadcasts, alongside WhatsApp strictly for internal team logistics".

A 32-year-old single mother and entrepreneur added: "Every single digital tool serves an extremely targeted function. For example, the massive social sites push our brand to a wider global demographic and keep the daily dialogue alive, whereas the high-definition streams ensure that sick or traveling members don't miss Sunday worship. Constantly analyzing how we manipulate these tools shows us exactly where our strategies are winning and where we need to aggressively pivot".

Table 4.4: Influence of Digital Technologies on Evangelistic Outreach in Pentecostal Churches

Statements/Options	Yes	No	Maybe	Don't know
Digital technologies have changed the way your church interacts with members who are not physically present	225(75.0%)	30(10%)	25(8.3%)	20(6.7%)
Digital technologies can be used to provide access to sermons, Bible studies and other	240(80.0%)	20(6.7%)	25(8.3%)	15(5.0%)

gospel content

Digital technologies facilitate online giving and donations	230(76.7%)	25(8.3%)	30(10.0%)	15(5.0%)
Digital technologies can be used to support missions and humanitarian efforts	210(70.0%)	30(10.0%)	40(13.3%)	20(6.7%)
The integration of digital technologies has enhanced the overall impact and effectiveness of Pentecostal church's evangelistic initiatives	220(73.3%)	25(8.3%)	35(11.7%)	20(6.7%)
The church actively provides technology-related training or awareness programs to equip members for effective evangelistic outreach online	160(53.3%)	70(23.3%)	40(13.3%)	30(10.0%)
Members perceive the overall impact of digital technologies on evangelistic outreach as positive for spreading the church's message	230(76.7%)	20(6.7%)	30(10.0%)	20(6.7%)
The Pentecostal church effectively leverages digital platforms to organize and promote virtual evangelistic events or conferences	200(66.7%)	30(10.0%)	40(13.3%)	30(10.0%)

(Source: Field Survey, 2026)

Table 4.4 zeroes in on exactly how deeply tech has manipulated outreach operations. A dominant 225 (75.0%) respondents verified that electronic tools completely redefined their interactions with absentee congregants. A massive 240 (80.0%) confirmed these systems are heavily utilized to stream scriptural content and live teachings. Digital financial contributions were validated by 230 (76.7%) members, while 210 (70.0%) indicated that these same tools effectively manage humanitarian relief and global missions. Overwhelmingly, 220 (73.3%) believers affirmed that injecting technology directly multiplied the success rates of their evangelical drives. Conversely, only 160 (53.3%) could confirm that their leadership actively ran tech-training boot camps to sharpen members' digital soul-winning skills. Exactly 200 (66.7%) participants celebrated their assembly's ability to host and market massive digital summits.

Discussing this overarching influence, a 41-year-old married businessman stated: "Electronic innovations have drastically rewired our administrative operations and Sunday liturgy. They've unlocked massive new audiences and supplied incredibly versatile avenues for congregational engagement. Virtual broadcasting, for instance, is a lifeline for anyone blocked from attending the physical building, while our messaging apps keep the pastoral staff tethered directly to the flock 24/7".

A 24-year-old female student offered a balanced critique: "We definitely experience a mix of benefits and drawbacks with this digital shift. Favorably, it shatters geographic barriers and pulls in demographics that usually ignore traditional church settings. Unfavorably, replicating the intense, raw emotional warmth of a physical sanctuary through a glass screen is incredibly difficult. It forces

our leadership to constantly audit our digital posture to guarantee these tools act as an enhancement rather than a fatal distraction from authentic worship".

5. Analysis of the Tested Hypotheses

To scientifically validate the perceived impact of electronic tools on Pentecostal outreach in Anyigba, two strict null hypotheses were tested.

Hypothesis 1: There is no significant difference in the perception of male and female members of Pentecostal churches regarding the effectiveness of digital technologies in reaching out to new members and conserving members.

Table 4.5: Regression Coefficients Analysis of difference in the perception of male and female members of Pentecostal Churches

Model	Unstandardized Coefficients		Std. Coefficients	t-Value	Sig
	B	Std. Error	Beta		
(Constant)	39.927	56.854		0.702	0.491
Digital Technologies	10.714	18.156	0.131	0.59	0.562

a. Dependent Variable: Digital technologies

(Source: Field Survey, 2026)

Table 4.5 reveals that via the One-Way ANOVA, the independent variable (Digital Technologies) generated a noticeable perceptual variance between the genders concerning tech efficiency in outreach, registering an F of 0.348 and a P-value $\geq .562$. This mathematical outcome strictly confirms that male and female congregants view the potency of digital tools differently. Consequently, the initial null hypothesis is firmly rejected.

Hypothesis 2: There is no significant difference in the technologies utilized among male and female members of Pentecostal churches in Anyigba community.

Table 4.6: T-Test Analysis no Difference in in the technologies utilized among male and female members of Pentecostal churches in Anyigba community

Method	N	Df	Cal t-value	P-value	Decision
Male	150	218	0.41	0.682	Ho ₃ Rejected
female	150				

**Significant $P < .05$*

The analysis produced a calculated t-value sitting at 0.410, coupled with a p-value of 0.682 across 218 degrees of freedom. Because this p-value easily breaches the 0.05 significance threshold, the assertion that genders utilize the exact same tools at the exact same rates is debunked. The data explicitly proves distinct variations in how the sexes select and deploy digital networks, resulting in the rejection of this second hypothesis.

6. Discussion of Findings

The initial research objective probed how congregants evaluated the potency of electronic platforms in capturing fresh attendees and preserving current ones. The extracted data forcefully proved that a massive 240 individuals (80%) recognized that Pentecostal organizations are heavily acclimatized to digital platforms. Furthermore, 220 respondents (73.3%) firmly agreed that social media successfully spikes church attendance by roping in outsiders. This same block of 220 (73.3%) acknowledged that virtual tactics have essentially cannibalized archaic methods like door-to-door canvassing. An immense 240 members (80%) validated that tech serves as the ultimate bridge to the younger demographic, while 250 (83.5%) praised its ability to maintain tight relationships with members who have relocated far away. Strikingly, 76% noted that web tools totally altered human comprehension of the divine, and 82.6% admitted their local assembly reaches vastly more souls online than inside the physical building.

Moreover, 78.3% of the demographic recognized that these tools dictate how heavily a member participates, 83.4% applauded tech for democratizing access to sacred texts, and 83.3% confirmed it streamlines internal pastoral communications.

The subsequent objective logged the exact digital platforms in active rotation. Facebook led heavily at 200 (66.7%), followed closely by WhatsApp usage sitting at 220 (73.3%), YouTube at 180 (60%), and Instagram capturing 160 (53.3%). Niche platforms grabbed 140 (46.7%), Telegram took 120 (40.0%), while TikTok and older Satellite broadcasting models claimed 100 (33.3%) and 80 (26.7%) respectively. This structural breakdown beautifully mirrors the findings of Usiobaifo (2020), which highlighted a massive awakening among clerics regarding ICT implementation for logistical scaling, email networking, and virtual learning deployment.

The final investigative objective measured the broader impact of these tools on the core Pentecostal mission. Here, 225 individuals (75%) declared that tech redefined absentee communication, 240 (80%) pointed to instant digital access to biblical content, and 230 (76.7%) noted a massive spike in virtual financial giving. Additionally, 210 (70%) indicated that tech fuels external humanitarian campaigns, and 220 (73.3%) agreed that these digital integrations universally multiplied the success rates of pastoral initiatives. Alarming, only 160 (53.3%) recognized active tech-training programs orchestrated by their leadership.

However, 200 (66.7%) enthusiastically backed the church's prowess in launching large-scale digital conferences. This data strongly corroborates Barigbon and Tessy's (2021) study, which concluded that modern ministries lean heavily on virtual platforms for outreach because the demographic finds these digital avenues highly engaging and remarkably satisfying.

7. Conclusion

This study concludes that electronic frameworks are now absolutely non-negotiable tools for supercharging ministry campaigns across Anyigba's Pentecostal assemblies. The data overwhelmingly proves that attendees view these virtual systems as highly lethal assets for broadcasting scriptural truths, tightening the communication loop between the pulpit and the pew, dispensing instant video teachings, and aggressively boosting overall evangelical participation. The research confirmed that commercial networks chiefly WhatsApp, Facebook, and YouTube—operate as the heavy artillery of digital soul-winning, exposing a profound and permanent reliance by these ministries on internet infrastructure.

Despite noticeable friction points surrounding raw digital literacy and spotty internet access among certain demographics, the integration of these tools has definitively upgraded the overall lethality of church outreach operations. Consequently, this study cements the reality that the calculated adoption of internet systems has irrevocably transitioned classical street-preaching into a borderless, highly inclusive, and mathematically superior virtual model. To guarantee future success, these assemblies must aggressively and continually fund their tech infrastructures, mandate rigorous digital education for all hierarchical levels, and relentlessly innovate to fulfill their sacred mandate in our heavily digitized global arena.

8. Recommendations

Drawing from the findings, the following actionable recommendations are proposed:

1. **Infrastructure Expansion:** Pentecostal leadership must aggressively deepen their reliance on virtual tech by scaling up their usage of live-broadcasting servers, proprietary apps, and high-traffic social pages. Pushing this envelope guarantees a wider dragnet for potential converts, spikes current member retention, and solidifies ties with distant followers.
2. **Mandatory Digital Education:** Governing bodies must swiftly construct and fund rigorous, recurring tech-literacy boot camps targeting ordained pastors, lay workers, and standard congregants. This aggressive training protocol will instantly shatter existing digital skill gaps, empowering every demographic, regardless of age or education—to successfully wield tech as an evangelical weapon.
3. **Strategic Platform Diversification:** Ministries must intelligently fragment their digital footprint across multiple networks simultaneously (WhatsApp, Facebook, Instagram, YouTube) by crafting tailored online content, launching highly interactive virtual cells, and engineering airtight digital follow-up systems. This calculated diversification ensures maximum impact, unbreakable congregational loyalty, and the ultimate survival of virtual ministry operations.

Article Publication Details

This article is published in the **Unifya**, ISSN 3139-1451 (Online). In Volume 2 (2026), Issue 3 (July - September). The journal is published and managed by **Erudexa Publishing**.

Copyright © 2026, Authors retain copyright. Licensed under the Creative Commons Attribution 4.0 International License (CC BY 4.0), which permits unrestricted use, distribution, and reproduction in any medium, provided the original work is properly cited. <https://creativecommons.org/licenses/by/4.0/> (CC BY 4.0 deed)

Acknowledgements

We sincerely thank the editors and the reviewers for their valuable suggestions on this paper.

Data availability

The datasets generated and/or analyzed during the current study are available from the corresponding author upon reasonable request.

Declarations

Ethics approval and consent to participate

Ethical approval for this study was obtained from the appropriate Institutional Research Ethics Committee prior to the commencement of the research. Participation in the study was entirely voluntary, and written informed consent was obtained from all participants before data collection. The anonymity, confidentiality, and privacy of all participants were strictly maintained throughout the study. Participants were also informed of their right to withdraw from the study at any stage without incurring any adverse consequences.

Funding

The authors declare that no funding was received for this work.

Competing interests

The authors declare that they have no competing interests.

References

- Abubakar, A. (2011). Social media for social development in Nigeria. *Journal of Library and Information Science Research*, 33(1), 127-139.
- Amodu, M. O. (2017). The impact of digital media on evangelism and church growth in Nigeria. *International Journal of Research in Humanities and Social Studies*, 5(7), 18-25.
- Anthony, M. O., & Akeem, A. B. (2023). Pentecostal perceptions of digital evangelism in Nigeria: A case study of Anyigba, Kogi State. *Journal of Religion and Media*, 14(2), 1-22.
- Anthony, M., & Akeem, B. (2023). Information Community Technology Penetration among New Generation Churches and the Catholic Church: A comparative study. *Unpublished manuscript*.
- Asamoah-Gyadu, K. W. (2012). *Pentecostal theology in Africa* (2nd ed.). Africa World Press.
- Barigbon, A. A., & Tessy, I. E. (2021). The changing methods of evangelism in the digital age: A study of Pentecostal churches in Rivers State, Nigeria. *International Journal of Humanities and Social Science Studies (IJHSSS)*, 8(2), 121-133.

- Barigbon, A., & Tessa, I. (2021). The practice of online evangelism by evangelical churches in Port Harcourt, Nigeria. *International Journal of Scientific and Research Publications*, 11(7), 78-89.
- Baron, B. F. (2004). *Psychology* (7th ed.). Pearson Education.
- Berelson, B., & Steiner, G. A. (1964). *Human behavior: An inventory of scientific findings*. Harcourt, Brace & World.
- Capaldo, G., Flanagan, M., & Littrell, J. (2008). *Computers and learning: Myths and realities*. Teachers College Press.
- Chawngthu, N. C. (2012). Theological implication of information and communication technology in Christian ministry. *International Journal of Humanities and Social Science*, 2(12), 221-228.
- Croteau, D., & Hoynes, W. (2012). *Media/Society: Social problems and global change* (6th ed.). Sage Publications.
- Daramola, T. (2012). *Mass media in Nigeria: Issues and perspectives*. Kraft Books Limited.
- Denson, J. (2011). *Beyond the megachurch: Globalisation and the future of faith*. Oxford University Press.
- Dewing, S. (2012). *Social media in the digital age: Sharing, democracy and transformation*. Palgrave Macmillan.
- Donner, F. (2015). Mobile phone ownership: Does it matter for economic development? *Centre for Global Development*.
- Doss, M. (2002). *Cyberchurch: How online faith communities are changing the church*. Zondervan.
- Engen, J. M. (2000). *Perspectives on Christian mission and church growth in Africa*. Deo Gloria Publishers.
- Fuchs, C. (2012). *Internet and society: A critical introduction*. Palgrave Macmillan.
- Fuchs, C. (2016). *Social media: A critical introduction* (2nd ed.). Sage Publications.
- Iwokwagh, E. E. (2006). *Media audience and their uses of gratification theories*. Institute for Development Communication.
- Jacka, P., & Scott, D. (2015). *The social media handbook* (3rd ed.). John Wiley & Sons.
- John, O., & Raphael, I. (2022). The influence of digital technologies on religious endeavours in the era of Global Information Culture (GIC). *Journal of Religion and Digital Culture*, 7(2), 123-140.
- Jonathan, M., & Modinat, A. (2022). The impact of digital technology on the growth of churches in Nigeria. *International Journal of Research in Social Sciences, Electronics and Literature (IJRSEL)*, 8(2), 1-8.
- Kaplan, A., & Haenlein, M. (2010). Users of the world, unite! The challenges and opportunities of social media. *Business Horizons*, 53(1), 59-68.
- Kapur, D. (2018). Digital technologies in education. *World Journal of Educational Research*, 6(1), 9-20.
- Kolawole, A. (2019). The use of technology in the 21st century Nigerian Church: A documentary survey. *International Journal of Research in Humanities and Social Studies*, 5(3), 102-111.
- Kuponu, I. (Ed.) (2015). *Pentecostal missiology in Africa*. Wipf and Stock Publishers.

- Madueke, J., Nwosu, O., Ogbonnaya, I., & Anumadu, A. (2017). Social media and political participation in Nigeria: A case study of the 2015 general elections. *Library Philosophy and Practice*, 2017(1), 1-52.
- Martinez-Soto, M. A., & Prendes-Espinosa, C. (2023). *Digital technologies in tourism and hospitality: A critical approach*. Springer International Publishing.
- McCombs, M. E. (2004). *Setting the agenda: The mass media and public opinion*. Princeton University Press.
- McQuail, D. (2010). *Media globalization: Paradigms and policies*. Sage Publications.
- Moreau, A. S. (2000). *Church growth and development: A guidebook for pastors and church leaders*. William Carey Library Publishers.
- Nira, C. O. (2016). Social media and youth development in Nigeria. *Journal of Educational Issues*, 1(2), 1-8.
- Shapiro, J. (2012). *Media power in the digital age*. Routledge.
- Singh, S. K. (2021). *Digital technologies and higher education in an era of globalization: Challenges and opportunities*. Springer Nature.
- Smith, A. (2015). *The impact of digital technologies on religious practices: A case study of Pentecostal churches*. Unpublished manuscript.
- Solo-Anaeto, O., & Jacobs, D. T. (2015). Representation of intangible cultural heritage of Bangladesh through social media. *Anatolia*, 29(2), 194-203.
- Spurgeon, A. (2009). *The social web: Conversation and collaboration in a networked world*. John Wiley & Sons.
- Spurgeon, A. (2010). *Social media for academics: A practical guide*. Routledge.
- Usiobaifo, O. J. (2020). Adoption of Information and communication technologies into contemporary church activities and communication for church growth in Oredo local government area of Benin City, Edo State, Nigeria. *International Journal of Research in Social Sciences, Information Technology and Computer Science*, 3(2), 182-190.
- Usman, H. (2020). *Understanding the social, economic and political implications of digital technologies in a developing economy* [Master's thesis, University of Sheffield].
- Uzochukwu, B. E. (2018). The digital revolution and communication studies in Nigeria. *International Journal of Communication Studies*, 7(2), 15-22.

Publisher's Note

ERUDEXA PUBLISHING remains neutral with regard to jurisdictional claims in published maps and institutional affiliations. The statements, opinions, and data contained in all publications are solely those of the individual author(s) and contributor(s) and not of ERUDEXA PUBLISHING and/or the editor(s). ERUDEXA PUBLISHING disclaims responsibility for any injury to people or property resulting from any ideas, methods, instructions, or products referred to in the content.