
SOCIAL MEDIA USAGE IN CHURCH ADMINISTRATION IN THE PRESBYTERIAN CHURCH OF NIGERIA, ABA SYNOD

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ABSTRACT

This study investigated social media usage in church administration in the Presbyterian Church of Nigeria, Aba Synod. The objectives of the study were to: examine the level of awareness of social media in church administration among leaders and members of Aba Synod; determine the extent of social media usage in church administration. The study was anchored on the technological determinism theory. The study adopted descriptive survey research design. The population of the study was 6,382. The population of this study was drawn from the 2026 statistics of the Aba Synod of the Presbyterian Church of Nigeria. The sample size of this study was 363, this was determined using Australian calculator. The study employed purposive random sampling technique. The instrument of data collection was structured questionnaire. Data were presented in frequency tables and analysed using simple percentage. Finding showed that there was a high level of social media awareness in church administration in Aba Synod. Also, the study found that to a large extent leaders and members in Aba Synod use social media in church administration. The researcher among other things recommendations that there should be continuous tech training for church workers and members of Aba Synod to equip them with current trends in digital media technology. Also, Aba Synod should invest in the acquisition of digital gadgets for effective social media usage in church administration.

Keywords: *Social Media, Usage, Church Administration, Aba Synod.*

Introduction

The emergence of social media have removed the communication barrier. Social media have made information dissemination faster and more convenient. The avalanche of diverse social media channels have offered

opportunities for churches in Nigeria to communicate to their members, share information and publicise their events (Ojo, Adio and Afolaranmi, 2024). Ajay and Sharma (2025) opine that the rapid advancement of digital communication technologies have transformed the operational landscape of organisations. The digital media have become an essential platform for storing and distributing vast amount of information, facilitating interactions that transcend geographical boundaries.

Social media is any interactive forum where people are gathered to share multimedia elements or information (text, audio, video, animation and graphics). Social media platforms is a good innovation as it aids communication, especially when it comes to transfer of multimedia files from source to destination. The innovations of mobile android devices have contributed highly to the ubiquitous nature of all kinds of hand-held systems in all works of life (Otuu and Eneasator, 2020). The Presbyterian Church of Nigeria was founded by the United Presbyterian Church of Scotland missionaries led by the Rev. Hope Maasterson Waddell on the invitation of the King Eyo Honesty II and King Eyamba V. The missionaries arrived in Calabar and established the first Presbyterian Church at Creek Town on 10th April, 1846. From Calabar the church begun to grow (Ndu and Michael, 2024). Ojo (2023) states that in 1858 the Presbytery of Biafra was found. The synod of Biafra was established in 1921 and then the church became independent from United Presbyterian Church of Scotland. The Presbyterian Church of Biafra became the Presbyterian Church of East Nigeria in 1952. On 16th June 1960, the Mission Church integration was completed and the Church changed its name to the Presbyterian Church of Nigeria.

The Presbyterian Church of Nigeria has twenty-eight (28) Synods, ninety-five (95) Presbyteries, and over three thousand parishes, congregations, outreaches, and mission fields. The Synods include Abasi Ibom Synod, Akwa Synod, Northern Calabar Synod, Calabar Synod, Arochukwu Synod, Ohafia Synod, East Synod, Abakaliki Synod, Enugu Synod, Anambra Mission Synod, Niger Delta Synod, Edo/Delta Mission Synod, North East Mission Synod, North West Mission Synod, Abuja Synod, Benue Mission Synod, Plateau Mission Synod, Francophone Mission Synod, Eko Synod, Lagos Synod, Ibadan Mission Synod, Upper Cross River South Synod, Upper Cross River Central Synod, Ogoja Synod, Aba Synod, Umuahia Synod, Imo Mission Synod, and Mid-East Synod (Nwanchor, 2024, Obong, 2024, Ukoma, 2024, Chidiebere, 2024).

The Presbyterian Church in South East Nigeria is made up of Presbyterian Churches in Abia State, Ebonyi State, Enugu State, Anambra State and Imo State. South East Presbyterian Church comprised the following synods; Abakaliki Synod, Enugu Synod, Anambra Mission Synod, Imo Mission Synod, Aba Synod, Umuahia Synod, Ohafia Synod, Arochukwu Synod, East Synod, Ohaozara Synod and Mid-east Synod (Chima, 2024 and Igboji, 2024).

The Presbyterian Church of Nigeria for decades have relied on face-to-face mode of communication to reach out to its members and disseminate sensitive information. This approach has been less effective and takes time before reaching the target audience. When the apex court of the church (General Assembly) makes a decision, before it will get to the grass root (congregation) it takes long time (Ndukwe, 2024). Kalu (2024) corroborates that the Presbyterian Church of Nigeria reliance on face to face

communication approach has some limitations which include; time consuming, limited reach and dependency on intermediaries. Otta (2023) states that the analogue mode of communication hindered the growth of the Presbyterian Church of Nigeria, limited its visibility and slowed down the decision making process of the church over the years, before the arrival of social media.

Against this backdrop, this research seeks to investigate the knowledge and application of social media in Church administration among church administrators of the Presbyterian Church in Aba Synod.

Statement of the Problem

Social media platforms have emerged as communication channels through which organisations carry out their administrative activities of organisations in the 21st century. Most organisations have social media platforms in which they reach out to their clients and workers through effective communication and information dissemination. This digital revolution affects church administration in one way or the other. However, some presbyteries, church leaders and members have not fully adopted social media in their church administrative activities. This study tends to empirically investigate the extent Aba Synod of the Presbyterian Church of Nigeria use social media in church administration.

Objectives of the Study

The general objective of this study is to investigate social media usage in church administration in the Aba Synod of the Presbyterian Church of Nigeria. The specific objectives are to:

1. Examine the level of awareness of social media in church administration among leaders and members of Aba Synod.
2. Determine the extent of social media usage in church administration.
3. investigate the benefits of the usage of social media in church administration in Aba Synod.

Research Questions

This study therefore raises the following questions:

1. What is the level of awareness of social media in church administration among leaders and members of Aba Synod?
2. What is the extent of social media usage in church administration in Aba Synod?
3. What the benefits of the usage of social media in church administration in Aba Synod?

Review of Related Literature **Social Media**

Social media is a means of interaction among people in which they create, share and exchange information and ideas in virtual communities and networks. Social media depends on mobile and web-based technologies to create highly interactive platforms via which individuals and communities share, concrete, discuss and modify user-generated content (Olaimolu and Alade, 2024). Social media began on early 1880s through the use of telegraph to transmit and receive messages over long distances. There are many ideas about the first occurrence of social media. Humans have developed technologies that make it easier for us to communicate with each other. Social media has evolved over the years to the modern-day

variety which uses digital media (Kolawole, 2019).

In today's interconnected world, social media is critical for organizational growth. Organisations across all sectors are leveraging the social media to expand their reach and attract new customers. This has facilitated seamless communication and sharing of information via social media channels (Ajay and Sharma, 2025). Through the proliferation of diverse social media platforms, churches can utilise this technological innovation and harness the enormous opportunities these virtual platforms have provided, offering unparalleled avenues for communication, self-expression, and connectivity (Nweke, 2024). According to Aliede and Modinat (2022, p.89) "following the advancement in information and communication technology, the means of sharing and transmitting information, messages, ideas, feelings, interest, opinions and thoughts have changed drastically as new forms of faster and efficient communication technology emerged, this has led to an increase in the provision of information and number of media of communication, which refers to as digital technology".

Social media technology has continued to redefine and revolutionize the way we all live and work. Social media technology has the potential to accelerate connectivity, voice and agency within the political, economic and social fabric of the society. The rapid growth of high speed internet, web enabled application and mobile technology have changed the way we access and consume information (Shrestha, 2022). Social media refers to online websites and applications that focus on communication, community-based input, interaction, content-sharing and collaboration is called Social media

(Lutkevich and Wigmore, 2022). Kaplan and Haenlein (2010) cited in Odukobe and Afolaranmi (2025) view social media as a group of internet based applications that build on the ideological and technological foundations of the web which allow the creation and exchange of user-generated content. Use of internet-based social websites like Facebook, Twitter, Instagram, TikTok and many others which allow users to interactively communicate with one another is on the increase.

The social media platforms are; Facebook: Facebook is a social networking website launched in February 2004, and it is privately operated by Facebook, Inc. Facebook was founded by Mark Zuckerberg and others when he was a student at Harvard; though when the site was initially launched, it was restricted to Harvard students only. Later the privilege was extended to high school students and later to everyone that is 13 years or older. Facebook has more than 1 billion active users (Jodarche, 2023).

YouTube: YouTube was founded in 2005, is the world's most popular online video community, where millions of people can discover, watch and share originally-created videos (Bolu, 2022). YouTube provides a forum for people to connect, inform, and inspire others across the globe and acts as a major distribution platform for original content creators and advertisers, large and small. YouTube is based in San Bruno, California and uses Adobe Flash Video technology to display a wide variety of user-generated video content, including movie clips, TV clips, and music videos, as well as amateur content such as video blogging and short original videos (Maiwada and Lawel, 2024).

Twitter(X): Twitter was launched in 2006 by Jack Dorsey, Evan Williams,

Biz Stone and Noah Glass. Twitter gained a lot of popularity first because it offered more different options such as micro blogging and secondly because it was used by some celebrities. Twitter allow users to send short messages to friends and acquaintances (Bangura, 2024).

WhatsApp: WhatsApp was founded by Jan Koum and Brian Acton in 2009. Soon after the App Store became available for download the first version of the WhatsApp messenger, which has become easy and affordable analog SMS and MMS. At the initial stage of development with room and Acton avoided outside investors, fearing that they may require a monetization of the project through the sale of advertising. In April 2011 WhatsApp Inc. took \$8 million from venture capital Fund Sequoia Capital, but with a condition: no advertising in the app. In 2013, when the messenger has already gathered an impressive audience, Sequoia Capital allocated another \$50 million In February 2014 Facebook bought WhatsApp Inc. for \$19 billion. (Campbell, 2022, Hutchison, 2021).

Instagram: Instagram is a photo and video-sharing social media application that was launched in 2010 by Kevin Systrom. The first prototype of Instagram was a web app called Burbn, which was inspired by Systrom's love of fine whiskeys and bourbons. The Instagram app was launched on Oct. 6, 2010, and racked up 25,000 users in one day. From the beginning, the primary focus of the app was to feature photographs, specifically those taken on mobile devices. Just prior to Instagram's initial public offering (IPO) in 2012, Facebook acquired the company for \$1 billion in cash and stock (Kunle, 2022).

TikTok: TikTok was launched by Douyin in 2017 after being acquired by

Byte Dance and merged with musically. It is the leading destination for short videos and has over 1 billion users. TikTok is the most downloaded app worldwide (Lamin, 2023).

Zoom and Google Meet: Zoom is a cloud-based video conferencing platform that enables remote meetings, collaborations and communication. It provides a virtual space for individuals to connect, share content and interact in real, using features like: high-definition video and audio, screen sharing and presentation tools, virtual backgrounds and filters, chat and Q &A functionality, breakout rooms for small group discussion. Zoom is accessible via desktop, mobile, or tablet devices and offers various plans, including free and paid options, to accommodate different users' needs (Dykuk, Egere and Maimako, 2021).

Google Meet is a video conferencing platform integrated with Google calendar and Gmail, designed for secure and straightforward virtual meetings. It allows users to; hold high-definition video meetings, share content and screens, invite participants via Google calendar or email, record meeting for later reference and utilize robust security features, like encryption and two factor authentication. Google meet is ideal for individuals and teams already using Google's ecosystem, offering a seamless and intuitive experience for remote communication and communication (Otube and Oji, 2024).

Social media, Church Communication and Information Dissemination

Church communication is the mainstream of church growth. There is need for interaction that will bring about the desired change in peoples'

life and understanding of the leaders-member relations which will enhance the overall performance of the church. To facilitate this communication process, social media provide effective platform for church communication (Obayi and Onyebuchi, 2020). Afolaranmi (2023) observes that Communication is an effective instrument for successful functioning of an organization because no organization can succeed without communication. Church as an organization that exists in the society needs communication in order to achieve its goals, mission and objective.

Church communication is the process of exchanging ideas, views and values among church leaders and members with the aim of promoting the activities, mission, goals and objectives of the church. Church communication can also take place between clergy, members and none members of the Church, it is not limited to members of a particular denomination alone. It is the type of communication that centres on the church, its members and the general public at large (Kalu, 2023). Anyanwu (2024) asserts that church communication helps to inform, educate, persuade and mobilize support from the members and general public about church activities, projects and programmes. Church communication is an integral part of church growth as no denomination can survive without it. Bolu (2022) notes that church communication is the life-wire of the church which enables church leaders to interact with members, and members to interact with church leaders, and also the general public to be aware of what is happening in the church..

Barclay (2021) states that in this modern time, social is singlehandedly the fastest way to gain people's attention and at a wide

reach, and one of the ways churches can connect with their members and general public. Communication using new media; internet, blogging and social networks is integral to pastoral mission and church growth which fast-track church administration. Omotayo (2022) asserts that digital communication and social networking are vital component of church administration in the 21st century as it dominates the life of youths and most of the members of the church today, making it imperative for church leaders and clergies to be tech-savvy and use multimedia for effective evangelism, counselling, mentorship, caring for members and information dissemination. According to Kalu (2023, p.22) “Any church that wants to remain relevant in our contemporary society, must adopt the digital media platforms for church communication so as to become effective and make greater impact”

Edward (2023) asserts that social media have moved religion from the confine of place of worship to the web, which is the world largest space. Bolu (2022) corroborates that the use of social media have taken worship life beyond the physical limit of the weekly assembly, which affords Christians the opportunity to watch live broadcast of religious programmes from the comfort of their homes. Avery (2023) observes that the task of reaching the world with the gospel of Jesus Christ cannot be achieved by focusing on face to face gathering. There is need to combine traditional mode of administration with digital mode of administration through the use of social media so as to produce more effective result. The church must combine face to face communication with the digital means of communication in order to make a greater impact in the society and to be

relevant in our time. Afolaranmi and Amodu (2022) posits that the integration of social media into church administration will help the leaders in directing and mobilizing the members towards the accomplishments of the goals of the church.

Social Media and Church Administration

The advent of social media has brought a turning point to churches in Nigeria as both the leaders and members are leveraging on the enormous opportunities new media has offered to carry out evangelism, effective communication and information dissemination publicizing of church programmes and events, online services, ease administrative tasks, rebranding and marketing of the ideas and projects of the church to the public and rebuilding the image of the church thereby gathering public support and partnership (Odukobe and Afolaranmi, 2025; Bolu-Steve, Omotayo and Awoyemi, 2022). This technological innovation has significantly improved how churches conduct their activities in Nigeria, fast-tracking wider audience reach, quick crisis management, increase in membership, enhanced publicity, easy access to information and dissemination. Surprisingly, religious organizations are actively integrating this technological innovation in their operations and other administrative activities (Animate, Akussah and Darko-Adjei, 2021).

Social media provides great opportunities for church leaders and members to be actively involved in evangelism, publicity, pastoral communication and church planting (Paul, Nicholas and Mary, 2019). Digital communication technologies such as Facebook, Whatsapp,

Instagram, Twitter, LinkedIn, TikTok, Youtube, websites and blogs enable church leaders to engage members, the public and promote their activities and programs to a wider audience. The presence of instant feedback mechanism which is a common feature of social media, makes it a strong tool for leadership between members and church administrators as effective communication and information dissemination are guaranteed (Nsereka and Nwanze, 2021).

Maiwada and Lawal (2024, p.14) views “Social media as digital communication channels that enable users to create content, connect with each other and distribute information online. This digital communication channels emerged in the 21st century due to rapid advancement in information and communication technologies”. The last decade has witnessed the upsurge of social media, bringing a positive change in the way individuals and organizations connect, share ideas and disseminate information. Social media has empowered individual and organizations to conduct their businesses in a more effective and efficient manner by facilitating easy access to information gathering and dissemination about products and services (Zengler, 2020).

The 21st century has witnessed rapid advancement in digital communication technologies which have improved every aspect of our society. The proliferation of social media have transformed the way in which church leaders engage with their congregations. These dynamic and interactive media serves as power tools for effective church planting, facilitating communication between leaders and members (Dyikuk, Egere and Maimako, 2021). Many of the churches in Nigeria, including the

Presbyterian Church of Nigeria have social media handles through which, information are passed to the members, host online meeting, publicize their programmes and host live broadcast of church services to reach the members and the wider public(Adebayo, 2020).

According to Ogunsola and Raji (2023, p.1) “with the invention of social media, religious organizations like churches have started to incorporate them into their activities. This is because social media have made information sharing faster and more convenient”. Social media is a high-tech innovation in the world of information and communication technologies and it has created an avalanche of opportunities and channels for people and organizations to share information, interact with one another and manage relationships between organizations and their publics (Dyikuk, Egere and Maimako, 2021). Social media provides great opportunities for church leaders and members to be actively involved in evangelism, publicity, pastoral communication and church planting (Paul, Nicholas and Mary, 2019). Digital communication technologies such as Facebook, Whatsapp, Instagram, Twitter, LinkedIn, TikTok, Youtube, websites and blogs enable church leaders to engage members, the public and promote their activities and programs to a wider audience. The presence of instant feedback mechanism which is a common feature of social media, makes it a strong tool for leadership between members and church administers as effective communication and information dissemination are guaranteed (Nsereka and Nwanze, 2021).

Social media have changed the pattern of communication across the world where many people and organizations are navigating towards the use

of digital communication channels to reach their target audience. This development has increasingly facilitated the effective dissemination of information by corporate bodies and individuals. Thereby, reducing the difficulty in spreading information by organizations such as churches, government and Non-Governmental Organizations (NGOs) to their audience (Obi-Ani, Anikwenze, and Isini, 2020, Enweani and Eke, 2022). The emergence of social media in the 21st century has provided incredible and plethora of communication channels for church leaders and members to actively engage and follow church sermons, share their reactions with photos and text, asking questions, tweeting along (Hesse, 2019).

Social media empowers church leaders to engage in meaningful dialogue with their congregation, fostering a more connected and responsive church community. Social media have revolutionized how churches in Nigeria operate, providing many communication channels for effective communication and robust engagement with members on religious activities (Ajani and Adeyemi, 2019). Social media is now being harnessed by churches to disseminate information to their esteemed members and viewers. The advent of social media have created a social cyber environment, where people, businesses and organizations connect to each other with ease irrespective of distance or geographical barriers (Aiyende and Omojola, 2021). Social media have changed the face of communication all over the world. These digital tools have facilitated social interactions, surpassing the contributions of many other innovations in the history of communication (Sakhieva, Meshkova, Gimaliev, Melnik, Shindryaeva, and Zhdanov, 2024).

Ezeabata (2024) succinctly submits that social media have revolutionized our daily lives, including how we work, interact and communicate. Social media have profoundly influenced how the church carries out its mission and evangelism, connects with its members, and adapts to the evolving world. Wobodo (2020) corroborates that one area where social media have had a notable impact is in communication, enabling the church to reach a broader audience through Whatsapp, Facebook, Twitter, websites, and mobile apps, enhancing message dissemination and engagement with individuals who may have been inaccessible through traditional methods. Accelerating technology in the 21st century has continued to witness unprecedented technological revolution with so dizzying rapidity that it has transformed every aspect of the society, including churches have started leveraging on the enormous opportunities and possibilities social media have offered to church leaders and members (Anthony and Paul, 2020). Lois (2022) opine that social media have maintained a rising wave of impact on the church community, influencing the way church leaders and members do things generally. Today, church leaders and members can communicate, receive information, anywhere and anytime. Thus, the evolution of social media have dismantled the hitherto barriers to distance and time in communication.

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way individuals and organizations connect, share ideas and disseminate information. Social media has empowered individual and organizations to conduct their businesses in a more effective and efficient manner by facilitating easy access to information gathering and dissemination about products and services (Zengler, 2020).

There is no doubt that social media have gained wider acceptability and usability, and it is also becoming the most important communication tools among church leaders and members. Most churches have started to embrace this technology to expand their church community into the virtual world. The impact of social media on church life is generally seen as positive one (Badmos 2022).

Social media are effective tools for church administration because of the following characteristics: interactive in nature, digital, online and mobile technology, audience created and users driven, functions in real time, usually borderless and the infrastructure for publishing or broadcasting is usually cheaper for individuals to access. (Otube and Oji, 2024).

Bolu-Steve, Omotayo, Adegoke, and Awoyemi (2022) opine that the benefits of the social media to the church leaders cannot be underestimated because it serves as channels of information dissemination without the limitation of time, space or distance that characterized other means. Social media offer communication channels that is increasingly efficient, reliable, accurate, cheap, and portable and with speed compared to no other means.

Social media technologies are important tools for church administration as it is cost effective in nature. Social media platforms are

important tools for church administration because it is less expensive to get a social media handle unlike conventional media that is very expensive to acquire and maintained (Chima, 2024). Creating Facebook, Whakapapa, Instagram, Twitter or YouTube accounts do not cost much. Over 70% of Nigerians are social media users. Social media are highly affordable and easily be accessed (Obagwu, 2023). Udochukwu (2024) opines that social media usage among church in Nigeria is very high, as 86% of churches in Nigeria has social media account through which they carry out their religious activities, reach out to their members and easy administrative work of church leaders.

Nkama (2024) posits that social media platforms are good for church administration because of speed and wide audience reach: In today's digital world, social media has brought the world into a global village, where with a click on your keyboard, you can reach the world with seconds. Social media is very fast and has wide audience coverage. Ukoma (2024) asserts that churches can leverage on the potentials of social media to reach out to its audience, have their meetings and enhance global publicity. Social media has opened great doors to churches for wider publicity, global reach and visibility. It is very cheap to acquire, easy to operate, and high in popularity.

Social media provides great opportunity for organizations to build their corporate image and brand. Churches being a religious organization can harness the potential of social media to build cordial relationship between the leaders and the members and gain support from the general public. That is why most churches in Nigeria are active users of social media. Social media has given them visibility, wider coverage, audience reach and effective communication channels (Kunle, 2022, Badmos 2022).

Apart from removing geographical barriers to communication, social media serve as easy, quick, and reliable sources of information. Through the social media, leaders and members of the Presbyterian Church of Nigeria, South East, can keep themselves updated on issues and events on a minute interval because social media websites are interactively accessible with mobile phones. It can serve as a veritable and easy source of information for church leaders and powerful means of communication for church administration purposes and work (Bolu-Steve, Omotayo, Adegoke, and Awoyemi, 2022).

Empirical Review

Animante, Akussah and Darko-Adjei (2021) examined experiences and perception towards the use of social media for church activities among charismatic churches in Ghana. The study examined the experiences and perception of the use of social media for church activities by the Charismatic Evangelistic Ministry, North Legion and the Maker's House Chapel International, Kwabenya in Ghana. The mixed methods approach which involves both quantitative and qualitative techniques were deployed to undertake the research expedition. They studied the opinions of 156 church workers. The instruments for data collection were questionnaire and interview. The researchers found that church leaders and church members possessed at least some basic computer skills to enable them access and navigate social media platforms adopted by the churches. The study also showed that social media has contributed positively to quality and effective church administration especially in the area of information dissemination, improved communication between church leaders and members and enhanced decision making process. The study among other things

recommended that churches should provide adequate continuous training for leaders on the evolving trend of digital technology. This study is related to this current study because it deals with how social media aids church leaders in the administration of the church which is the primary objective of this current study. Social media plays crucial role in church administration by enhancing two-way communication flow between church workers and members and publicity of church programs as highlighted in the work of Animante, Akussah and Darko-Adjei (2021). The gap here is geographical contexts, this work was done in Ghana and the researchers studied Charismatic Evangelistic Ministry, North Legion and the Maker's House Chapel International, Kwabenya in Ghana. While, this current study focused on the Presbyterian Church of Nigeria, South East.

Ossai-Ugbah (2021) investigated the use of information and communication technologies in Nigerian Baptist churches. The purpose of the study was to investigate the information and communication technologies (ICT) resources in use in these churches and the constraints being experienced in the use of these technologies. The study adopted a descriptive survey method through random sampling of respondents. A total of 600 questionnaires were distributed and 520 were received, and the study was based on the responses of the 520 respondents. The findings showed that ICT help Baptist Churches Pastors in sermon preparation, worship and distribution of church materials online. Also, the study found that education background played a great factor in the use of ICT by Baptist pastors and in their churches. The findings further revealed that some of the challenges faced by Baptist pastors in the use of ICT were lack of ICT education, personnel and finance. The study recommended that ICT training and

education should be a core part of the curriculum in the training of Baptist pastors. This study is related to this current study because social media is a subset of information and communication technologies. Social media is a digital innovation in the information and communication technologies. Social media platforms such as WhatsApp, Facebook, Twitter and LinkedIn rely on ICTs enabled users to create, share and interact with content. Social media is a key component of ICTs, as it leverages these technologies to enable social interaction, content sharing and online communication. Also, the work studied pastors and members of a Christian denomination in Nigeria and this current work studies pastors (church leaders) and members of a Christian denomination in Nigeria. The gap in knowledge here is that while the work under review focused on broad category of information and communication technologies such as Internet technologies, software applications and network protocols, this current study focuses on subset of information and communication technologies such as Facebook, WhatsApp, Twitter, Tiktok, YouTube and Instagram. Social media is a subset of information and communication technologies.

Nsereka and Nwanze (2021) examined evangelism in the era of new media. The study investigated the practice of online evangelism by evangelical churches in Port Harcourt, Rivers State. The study adopted a qualitative research method and interview was used as instrument for data collection. The theoretical framework used in the study was technological determinism theory. The researchers interviewed pastors and members of evangelical churches in Port Harcourt, Rivers State. The findings showed that social media are veritable instruments for sustaining old members and wooing new ones. Evangelical churches in Port Harcourt, Rivers State

utilize of social media for their evangelical activities. Also, the study found that churches that use social media platforms are up-to-date; the social media used in evangelism are perceived as attractive and satisfactory. The findings equally showed that social media platforms mostly used for evangelism by Evangelical Churches in Port Harcourt, Rivers State are Facebook, WhatsApp, Twitter and Instagram. The study recommended that social media should be greatly utilized by churches in Rivers State, because of its potency in fostering bonds among old church members and evangelizing prospective ones. The study is related this current study because it focused on social media use by the Church. It explored the benefits of using the social media for Christian religious activities and challenges opposing the use of this digital communication technology. The gap in knowledge here is in the research methodology, while the study under review used qualitative method, this current study uses quantitative method. Another gap in knowledge is the context of the study, while the study under review focused on Evangelical Churches in Port Harcourt, Rivers State, while this current study is on the Presbyterian Church. These are different Christian denominations.

Dyikuk, Egere and Maimako (2021) explored the Catholic Church in Nigeria and social media use: A critical juxtaposition. The study investigated the Catholic Church in Nigeria and social media use: A critical juxtaposition, to access how the church in Nigeria viewed social media use. The study employed the qualitative method of research which involved sampling views and opinions of scholars and experts through extent literature and interview. The researchers used probability sampling. The criterion of being Catholic and familiar with the variables of social media

as they are utilized by Christians in Nigeria was used to randomly select 13 persons as population for the study. All members had an equal opportunity of being selected. The findings revealed that the church has embraced the use of social media in its religious activities and social media has brought positive transformation and great improvement in the administration and conduct of activities in the Church. The researchers also found that the culture of suspicion, ignorance secrecy, conservatism and fear are responsible for lack of taking advantage of social media platforms for evangelisation purposes. The study recommended openness to media protocol, debuting social media ethical codes and setting up a social media commission as positive ways the church can engage social media meaningfully. It concluded that since social media offers good platforms and opportunities for religious organizations to engage meaningfully with the members, the Catholic Church in Nigeria must set its own bench mark for engaging with the new technology while fulfilling its divine mandate on Earth. The study is related this current study because it centred on social media use by the Church. It explored the benefits of using the social media for Christian religious activities and challenges opposing the use of this digital communication technology. The gap in knowledge here is in the research methodology, while the study under review used qualitative method, this current study uses quantitative method. Another gap in knowledge is the context of the study, while the study under review focused on Catholic Church, this current study is on the Presbyterian Church. These are different Christian denominations.

Theoretical Framework.

This study was anchored on the Technological Determinism theory. This theory was propounded by Marshal McLuhan in 1962. McQuail (2010) argues that Technological Determinism theory presumes that a society's technology drives the development of its social structure and cultural values. The theory aims to highlight that the principal element in deciding the course of social change is technology. Otubor and Oji (2024) opine that the technological advancement of a society defines its media production and consumption and in the process. The theory helped to explain how innovation in modern technology helps to engineer some forms of change in society or in the ordering of things.

The theory states that social progress follows an inevitable course that is driven by technological innovation. Technological determinism has two central concepts: One is that technological development itself follows a predictable, traceable path that is beyond any cultural or political influence (Olaimolu and Alade, 2024). The order that the technology in turn organizes society in a way to further develop itself shows that technology is the driving force of the society. Technological determinism emphasizes that technology is the principal initiator of the society's transformation.

Technological determinism sees technology as the basis for all human activity instead of considering technology as part of a larger spectrum of human activity. Technological determinism refers the belief in technology as a key governing force in society. Technological development determines social change. It changes the way people think and how they interact with others (Wimmer and Dominick, 2011).

This theory is relevant to this study because it provides innovative

and digital approach for church administration through the use of digital communication technologies (Facebook, YouTube, Twitter, WhatsApp, Instagram and Zoom) to reach their target audience. The integration of social media in church administration will reduce the stress and cumbersome pattern of conventional or face to face mode of church administration. The invention of podcasting and streaming of sermons, church services and religious oriented programmes, online church meetings through Zoom and Google meet are digital innovations for church administration brought about social media. Church administrators in the Presbyterian Church of Nigeria, South Synod can carry out different aspects of church administration such as fund raising, online meetings, disseminating information, interact with their member, and publicize church programmes and evangelism outreach through the aid of social media platforms. Church administrators and members who are not able to attend church meetings as a result of other engagements can connect to the church meetings online through the use of social media.

Methodology

This study adopted descriptive survey research design. This design was found suitable for the study because descriptive survey design enables the researcher to gather data from a large number of population on their attitudes and perception in a research work. The population of the study is 6,382. The population of this study was drawn from the 2026 statistics of the Aba Synod of the Presbyterian Church of Nigeria. The sample size of this study is 363, this was determined using Australian calculator with a confidence level of 95% and precision level of 0.5(5%). The study

employed random sampling technique. The instrument of data collection was structured questionnaire. The area of the study is Aba Synod which comprises Aba North Presbytery, Aba East Presbytery, Osisioma Presbytery, Aba West Presbytery and Aba South Presbytery. Data was presented in frequency tables and analysed using simple percentage.

Findings

In this chapter, results generated from field investigation are presented and analysed. A total of 363 copies of questionnaire were distributed out of which 352 (97%) were filled correctly and returned. While, 11 (3%) copies were not returned. Therefore, the researcher's analyses were based on the 352 (97%) returned valid copies.

Level of awareness of Social Media in Church Administration among leaders and members Aba Synod

Table 1: Awareness of social media

Responses	Frequency	Percentage
Agree	348	99%
Disagree	4	1%
Total	352	100

Source: Orji, Izuchukwu I. field survey, 2026

The table shows that 348 respondents which represents 99% of the total respondents agreed that they are aware of social media. This implies majority of the respondents have social media platforms.

Table 2: Level of awareness of social media in church administration

Responses	Frequency	Percentage
High	282	80%
Average	60	17%
Low	11	3%
Total	352	100

Source: Orji, Izuchukwu I. field survey, 2026

A significant proportion of the respondents (80%) reported a high level of social media awareness in church administration. This suggest that greater number of church leaders and members of the Presbyterian Church in Aba Synod have expertise on social media usage for church administration. It implies that leaders and members of Aba Synod have high knowledge level of social media in church administration.

Extent of Social Media Usage in Church Administration

Table 3: You use social media in church administration

Responses	Frequency	Percentage
Agree	336	95%
Disagree	16	5%
Total	352	100

Source: Orji, Izuchukwu I. field survey, 2026

The table shows that 95% of the respondents agreed that they use social media in church administration in the Presbyterian Church of Nigeria Aba Synod. This implies that the leaders and members of Aba Synod have embraced and utilizes social media for church administrative activities.

Table 4: Extent of social media usage in church administration

Responses	Frequency	Percentage
Large	328	93%
Little	22	6%
None	2	1%
Total	352	100

Source: Orji, Izuchukwu I. field survey, 2026

The table indicates that 328 (93%) of the respondents admitted that to a large extent they use social media in church administration in Aba Synod. This implies that Aba Synod of the Presbyterian Church of Nigeria have largely adopted social media for their church administrative activities.

Benefits of social media usage in church administration

Table 5: There are benefits of using social media in church administration

Responses	Frequency	Percentage
Agree	349	99%
Disagree	3	1%
Total	352	100

Source: Orji, Izuchukwu I. field survey, 2026

The table indicates that majority of the respondents (99%) reported that there are benefits of using social media in Church administration in Aba Synod. This implies that social media platforms offer benefits which church leaders and members can leverage on.

Table 6: Benefits of using social media in church administration

Responses	Frequency	Percentage
Virtual meetings	72	20%
Live streaming	60	17%
Publicity of church events	82	23%
Counselling	64	18%
Evangelism	74	21%
Total	352	100

Source: Orji, Izuchukwu I. field survey, 2026

The study shows that majority of the respondents use social media for virtual meetings, live streaming of church programmes, and publicity of church events, counselling and evangelism. This implies that the integration of social media in church administration has enhance church administration by introducing innovative and digital approach to church administration

through the use of social media technology.

Discussion of Findings

From the analysis of data gathered through the use of structured questionnaire

Level of Awareness of Social Media in Church Administration Among Leaders and Members Aba Synod

A significant proportion of the respondents (80%) reported a high level of social media awareness in church administration. This suggest that greater number of church leaders and members of the Presbyterian Church in Aba Synod have expertise on social media usage for church administration. The implication is that there is high level social media awareness in church administration among leaders and members of the Presbyterian Church of Nigeria, Aba Synod. This shows leaders and member of the Presbyterian Church of Nigeria, Aba Synod are tech savvy and are conversant with digital technological tools for church administration.

The findings align with Linonge-Fontebo and Baloye (2024) who found a high frequency of social media knowledge and engagement among Cameroonian Pentecostal churches, especially during the COVID-19 pandemic, which accelerated online worship practices. Also, the finding of this study is in agreement with study of Darko-Adejei, Animante and Akussah (2021) who discovered that majority of churches and church workers were aware of social media and they have social media accounts which they use to reach out to members in the form of teaching, prayers and announcement.

Extent of Social Media Usage in Church Administration

The result indicated that majority (93%) of the respondents admitted that to a large extent they use social media in church administration in Aba Synod. The implication is that to a large extent, leaders and member of the Presbyterian Church of Nigeria, Aba Synod utilises social media in the church administration. Which means that Aba Synod have fully integrated social media platforms and deploy them in church administration. This finding aligns with the study of Megwas, Ihechu, Benson-Eluwa and Osuagwu (2025) who discovered that there is a widespread usage of digital media platforms as effective tools for religious connection and church communication among Christians in South East Nigeria. Leaders and members of Christian religious organisations actively use social media platforms to access church-related information and participate in virtual religious activities. Also, the findings of this study corroborates with the study of Oloba and Blankenship (2024) who reported that social media platforms such as Facebook, YouTube, WhatsApp, TikTok and Twiter (now X) have become vital tools for majority of Christian leaders and ministries to reach their audiences. Social media handles of churches now serve as digital altars where sermons are streamed, testimonies shared, devotionals posted and prayers offered.

Benefits of Applying Social Media Usage in Church Administration in Aba Synod.

The study shows that majority of the respondents use social media for virtual meetings, live streaming of church programmes, and publicity of

church events, counselling and evangelism. The findings align with the study of Damingo (2023) who reported that the application of social media platforms like Facebook, Whatsapp, YouTube, Zoom, Google Meet, Blogs and other digital tools have enhanced and improved the administrative structure of the church. The work of Wobodo (2020) supports the above findings that churches in Nigeria has integrated social media in all aspects of its religious activities which has brought positive changes and transformation. Social media have changed the mode of church administration drastically, making it faster, easier, cost effective and convenient for church leaders to handle administrative tasks remotely and achieve maximum results. The findings are consistent with Kathambi, Gitome and Bwire (2021) who reported that churches in Nigeria have leveraged on the use of social media technology to carry out various activities without being present at the venue of the meeting. With this technology deployed, worshippers and church administrators can participate in different activities like donation, questions and answer obtain feedback in real time from the remote location respectively.

Conclusion

The study concludes that social media have transformed church administration in Aba Synod of the Presbyterian Church of Nigeria. It have contributed greatly in enhancing the ways and manners church administration is been carried out. Social media have impacted positively on church administration through numerous benefits such as virtual meetings, evangelism, publicity, counselling and church growth.

Recommendations

The researcher recommends the following:

1. There should be continuous tech training for church workers and members of Aba Synod to equip them with current trends in digital media technology
2. Aba Synod should invest in the acquisition of digital gadgets for effective social media usage in church administration
3. Aba Synod should partner with ICT companies for technical support, and financial resources should be provided.

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