



# RELIGIOUS DIGITAL BRAND EQUITY AND LOYALTY OF CHURCH MEMBERS IN PORT HARCOURT, RIVERS STATE.

**Chioma Gloria Ogbonda**

Email address: [chiomaogbondag@gmail.com](mailto:chiomaogbondag@gmail.com).

Department of Marketing, Faculty of Management Sciences

University of Port Harcourt, Port Harcourt, Nigeria.

**Igwe, Peace**

Email address: [peaceigwe77@gmail.com](mailto:peaceigwe77@gmail.com), [peace.igwe@uniport.edu.ng](mailto:peace.igwe@uniport.edu.ng)

Department of Marketing, Faculty of Management Sciences

University of Port Harcourt, Port Harcourt,

Nigeria.

Article history:		Abstract:
<b>Received:</b>	28 <sup>th</sup> October 2025	This process of digitalizing communication has impacted immensely on the ways through which religious entities communicate with members and the community at large. The use of digital means, including social media, websites, livestreaming services and mobile applications in churches are increasingly a means of churches to encourage religious interactions and build relationships with congregant. The paper explores the connection between religious digital brand equity and loyalty among church members in Port Harcourt, Rivers state, Nigeria. Through a conceptual review technique, the research examines the dimensions of digital brand equity such as the church brand orientation, and religious activities as well as the Digital brand awareness. The paper also examines the impact of these factors on indicators of loyalty of church members like the maintenance of membership. The results indicate that churches that use digital platforms successfully can build the brand image, increase the engagement level of members, and encourage successful retention. Among the recommendations that the study would make is that churches in Port Harcourt need to embrace organized online communication strategies, enhance online interaction, and have uniform brand communication in order to increase loyalty among members.
<b>Accepted:</b>	26 <sup>th</sup> November 2025	

**Keywords:** digital branding, brand equity, church loyalty, religious marketing, Port Harcourt

## INTRODUCTION

The pace at which the digital technology is evolving has altered the channel of communication and marketing operations in various industries, including religion. It is interesting to note that religious groups, particularly churches use digital platforms to spread the message, communicate with the followers, and build a better relationship with congregants. This has developed into a digital form of engagement that has now taken the shape of religious digital branding whereby churches apply the strategies of branding to gain more visibility and impact.

Branding of religion is the use of branding concepts to a religious organization. The best value created by a church in their programmes to become a household name and capture good value is explained as religious brand equity. Others in the state who have gained a household name due to the large number of adherents, their presence on social media, influence and major church auditorium include Omega power ministry (OPM) founded by Chibuzor Gift Chinyere, Royal house of Grace international church founded by Zilly Aggrey in 1992, salvation ministry founded by David Ibiyeomie in 1997, the redeemed Christian church (popularly known as Redeem) founded by Josiah Olufemi Akindayomi and currently led by Enoch Adeboye The elements of brand equity that comprise the consumer perception, the negative or positive impact and the value that is generated (Hayes, 2025) thus affect this new brand-religious branding.

Church refers to the congregation of people who share beliefs. People can think of the church in two ways and this means, a group of believers in Christ, Matthew 16:18 and a building or structure where people congregate to worship, Acts 2:46 (Jackson, 2017).

A consumer is said to be brand-loyal when he or she prefers to purchase a specific brand within a given product category. Such perception can be converted to repetitive purchase leading to loyalty. It is the love and inclination of their customer towards the brand (Ishak & Ghani, 2013). Moreover, the degree of attachment of a customer to a brand is the parameter (Aaker, 1991). Religious brand loyalty induces some form of commitment among the members. Due to their commitment towards the church, members invest their time, talents, resources and finances. Others even bequeath their property to the church. In Port Harcourt, some of the churches obtain their church land as a donation by the host communities and individuals. The members who are loyal spread the word of mouth to attract people to their man of God.

The actualization of the religious brand and loyalty needs some processes or steps. This is where one church is distinguished by another, that is, the retention of members. The steps are as follows- the physical structure of the church, the message preached, digital strategy, the means of getting new members to join the church, welfarism-the majority of people due to the state of insufficiency of food, money and daily needs have opted to join some churches to have their needs met, signs and wonders, time management-over time churches that spend so much time in church only attract old people, education of kids through the children church, good serene for teenage worship like at the St. Pauls cathedral Diobu which have enough learning facilities among children that make them join the church.

Although there has been an increased digitization of the church, there is a dearth of literature on the concept of religious digital brand equity and its effect on the loyalty of members of church in Port Harcourt. This paper thus investigates the connection between the digital brand equity and loyalty among the members of the church in Port Harcourt.

### Statement of the Problem

We live in a city where churches have risen so much and level of competition is escalating in day to day basis, there has been high diversification of doctrines, mobility of congregants whereby some would wish to be general overseer opt to run their own church which has been the case leading to high introduction of new churches in every street at Port Harcourt but with limited efforts to see members loyal to God and doctrines of the church. It has seen the same introduce the concepts of marketing and branding like brand equity to religious institutions in the effort to learn how the churches can establish strong identities and retain committed members. It is rather unfortunate that this aspect of church life is overlooked in most churches.

Once again, it involves issues of unhealthy competitions among church leaders, instead of to arrange appropriate programmes that will empower her membership and to project the right image. The other critical problem is the correct perception of loyalty. It is vital in the ultimate retention of members. Naturally, it is played around by some church leaders and not even comprehended by all members. An example of this is an instance of the South African Pastor, Lesego Daniel, who has made his congregants drink petrol after he stated that it would somehow turn into a miracle of pineapple juice and graze grass as was reported by The Christian Post by Jessica Martinez on September 26, 2014. This raised a question in the minds of many on the distinction between devotion to a Church and to God; and whether devotion to a Church is devotion to God.

Individuals are no longer attached to single churches. They change churches as they see it necessary, as they are not committed and how they assimilate new members.

The issue of church building, religious activities, awareness using digital strategies of communication and the impact they have on the retention of members are the gaps that the research has determined must be addressed and which the current study should focus on. The research is conducted to determine the digital brand equity and loyalty of church members in Port Harcourt.

### Conceptual Framework

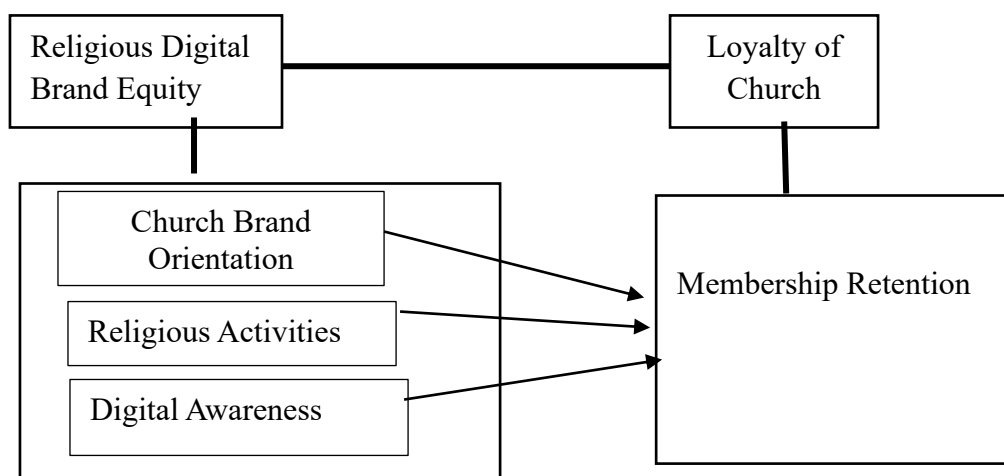


Fig. 1: *Conceptual Framework of the study of the relationship between Religious Digital Brand Equity and Loyalty of Church members.*

## **Aim and Objectives of the Study.**

This study will focus on exploring the connection between the religious digital brand equity and the loyalty of the church members in Port Harcourt.

The specific objectives are:

- i. To determine the connection between church brand orientation and retention of members.
- ii. To establish the connection between the relationship between religious activities and membership retention.
- iii. To establish the impact of digital awareness of the brand and retention of membership.

## **Research Question**

The research questions were developed in the following manner;

- i. What are the effects of religious activities on retention of members?
- ii. What is the level of digital brand awareness as a membership retention factor?
- iii. How far can the church brand orientation help in the retention of membership?

## **Research Hypotheses**

HO1: Religious activities and membership retention have no significant relationship.

HO2: There is no linkage between digital brand awareness and retention of membership significantly.

HO3: The relationship between the church brand orientation and the retention of members is not significant.

## **LITERATURE REVIEW**

### **Conceptual Review**

#### **• Digital branding Religious concept.**

Religious digital branding refers to the use of digital media technologies to convey the religious message, establish the institutional identity, and sustain the connection with the followers. Churches have turned to social media to advertise sermons, give testimonies, and update information concerning the activities of the church.

The study indicates that social media is now an important resource that churches are using to communicate and establish rapport with members. It is an actual weapon in uniting the members of the church, creating an online community, and finding and appealing to new ones. Moreover, these platforms help churches to distribute content, promote conversations, and create a feeling of community among adherents (Ayeni, 2021; Badmos, 2014). Badmos also defined social media as a term which is used to refer to a range of web-based app and technologies which make individuals communicate with each other socially over the internet. Facebook, Twitter, YouTube, Del.icio.us, Google+, Digg, Blogs, 2go, WhatsApp among others are some examples of Social Media Websites (SMW) and applications that have user-based content and User-Generated Content (UGC).

The online religion has also provided new evangelism and outreach possibilities. Religious social media platforms enable Christians to read religious materials, attend prayer hours and engage with church leaders without considering the geographical boundaries.

#### **Religious digital brand equity concept.**

The religious digital brand equity is the value attributed to a product, service, or organization through linking the product, service, or organization to the religious values, symbols, and beliefs in the digital market. It takes advantage of the branded-self concept whereby the customers associate themselves with brands that share their personal spiritual beliefs, which allow them to have strong loyalty and trust. Within the context of digital space, this equity is developed by providing regular, authentic, culturally sensitive content that appeals to the target audience in regard to their faith (Sudarti & Hendar, 2024; Akenzua & Oseyomon, 2023; Okoh & Maijimre, 2024). The religious digital brand equity includes of the influence to the consumer behaviour; digital trust and credibility; digital content strategy to create the relationship with the people and engage directly with them and ethical consideration of consumption.

#### **Religious Brand Equity Concept.**

Religious brand equity is the value and the strength of a given church that determines its value. Nardella (2014) believes that religion groups use advanced marketing strategies to further appeal to different resources such as members, volunteers, funds, and societal backing. To have a more understanding on the association of religion and marketing, Nardella employed the term, the pole of religion. The pole of religion, according to him, is conceived as a market where religious organizations which are of equal legal status, freely compete with one another. Just like in any market, it is all an exchange of goods as well as the privilege of the customers to decide on the basis of their choice. Religious brand equity is a variation of the marketing term, brand equity, to faith-based organizations. Conventionally, brand equity is the value exhibited on a product or service based on brand awareness, brand relationship, perceived quality, and brand loyalty (Keller, 2013). Brand equity when applied in religion depicts the worth that the people in the congregation as

well as the outside community has to the church or religious group depending on the identity, reputation, teachings, and spiritual provisions of the church (Einstein, 2008).

Religious brand equity is a multidimensional concept. In reference to Keller (2013), the primary elements, which are brand awareness, perceived quality, brand associations, and loyalty, can be implemented to churches as follows:

**1. Brand Awareness-** This is the level at which a church is recognized and remembered by the existing and prospective members. The awareness is vital since the people would tend to attend and be involved in churches that they familiarized and have confidence in (Einstein, 2008).

**2. Perceived Quality-** The evaluation of the church services, leadership, spiritual direction, and the community activities. Perceived high quality enhances the confidence of the members towards the church in terms of its effectiveness both spiritually and organizationally (Baloglu & McCleary, 1999).

**3. Brand Associations-** These are the symbolic and emotional ties that people have toward a church, i.e. trust, authenticity, shared values, and belonging to the spiritual community (Einstein, 2008).

**4. Brand Loyalty-** It is dedication of members to take an active role in the activities of the church, stay its members through the years, and promote the church to their social circles (Reichheld and Scheffer, 2000).

### Religious Brand Equity is Important.

The religious brand equity is significant as it affects the engagement of the members, their satisfaction, and their loyalty. Churches having a good brand equity can retain members, attract more members and become more visible in the religious market (Einstein, 2008). In addition, brand equity could also lead to trust and credibility, which is vital especially in spiritual organizations where moral and ethical uprightness is a major consideration (Keller, 2013).

The studies indicate that a high brand equity in religious organizations is linked positively with the willingness of the church members to engage themselves in the church activities, contribute to church projects, and stay loyal in the long run (Baloglu & McCleary 1999). As an illustration, the congregants would be more influenced to show loyalty behaviours when they think that the church is real, trustworthy, and rich in spirituality.

### The issues that have an impact on religious brand equity.

It has pointed out a number of factors that affect religious brand equity:

**1. Organizational Identity and Leadership** -Quality and brand associations are greatly enhanced by organizational identity and good leadership (Einstein, 2008).

**2. Communication and Engagement** -Regular communication both offline and online assists in creating awareness and strengthening brand identifications. Online sermons, social media, and church apps are digital engagement methods that have gained relevance in defining religious brand equity (Campbell & Tsuria, 2021).

**3. Member Experience** -Perceptions of the church include the quality of worship services, pastoral care, and community activities, which makes members feel connected to the church (Keller, 2013).

**4. Reputation and Social Influence** - The reputation of a church in the community and peer networks makes the church more credible and therefore highly valued by the community which helps in strengthening the brand equity (Einstein, 2008).

### Loyalty of Churches

The retention of members is talked about under the loyalty of churches.

#### i. Retention of Members

The reason why people remain in the church are four principles, as pointed out by Rainer (2003), and expounded. They are

**a. The Principle of Expectation:** One of our research team members did a two-year study of the churches that had good assimilation rates. We were shocked to discover that the expectation of the members and the potential members was one of the major similarities among the churches.

Membership of the church was not the imparting of the name to a roll it was obviously supposed that the member should make a difference through the ministries of the church. Giving was not publicized as something to do but a requirement among the church members. It was frequently these expectations that were least clearly expressed than in membership or inquirer classes.

**b. The Principle of Ministry Involvement:** When a church member fails to get his or her ways meaningfully engaged in any form of ministry in the church, he or she has a high probability of dropping out. However, the leadership

of the church cannot afford to wait any longer and transfer new members to ministry locations. When there is a period of over six months between the stages of new membership to ministry involvement, then it is more likely that the individual is already on its way to becoming an inactive member of the church.

**c. The Principle of Relationships:** What most church leaders are not aware, is that, these relationships with the new member are best developed before the member joins.

When a new member has no connection with a church member, when he or she joins the church, it becomes extremely hard to establish relationships. This is why it is of paramount importance that church members should become very deliberate in building relationships with unchurched individuals until a time when the latter will visit the church.

**d. The Principles of the Small-group Involvement:** Such involvement can be done through discipleship groups, home cell groups, ministry teams, and choirs and praise teams, just to mention but a few. The Sunday school is the most effective assimilation group, in our research, which is the open-ended small group that usually convenes on the church campus. An individual who was present on Sunday school class is five times more likely to be an active member of the church five years later, compared to an individual who attends only the worship services.

### Theoretical Framework

#### Brand Equity Theory

Brand Equity Theory describes the connection between brand value and the perception and experience of consumer. In the theory, companies that establish good brand recognition, favorable associations and perceived quality have better chances of developing loyalty among consumers.

Brand equity can be achieved in the church setting by the means of a regular message, inspirational preaching, outreach and successful online communication.

#### Relationship Marketing Theory

The Relationship Marketing Theory stresses on the significance of the long-term relationship with the stakeholders instead of concentrating on the short-term transactions. By serving its members digitally, churches can increase their chances of building emotional bonds and inculcate long-term commitment.

### METHODOLOGY

**Research Design:** In this research, the research design taken is the survey and descriptive research design, in order to explore the correlation between religious digital brand equity and the church member loyalty in Port Harcourt.

**Population in the study:** It consisted of the ministers of gospel and the members of the churches involved in the study. The population as estimated total churches registered is 3,000 (Ngwoke, 2024). The geographical location of this research is the members of the church who are located in Port Sector in Rivers State.

The present study has been a study of the religious digital brand equity and loyalty of some members of the churches in Port Harcourt and that which can apply to the churches in Port Harcourt. It is anchored on hundred (100) respondents who have been selected among church members in the Christianity Council of Nigeria block (Anglican, Methodist, Presbyterian, Catholic) and the Pentecostal block. In Port Harcourt (OPM, The Redeemed, Salvation ministry, Winners Chapel, The Lords chosen, Assemblies of God) using questionnaire. Member retention is the operational variable.

Sample/sampling Techniques' 100 respondents purposely selected out of the ministers of the gospel and church members in Christian council of Nigeria bloc made up the sample size of this work.

The Anglican, Methodist, Presbyterian and the Pentecostal bloc. This study employed the purposive sampling by way of selection.

**Instrumentation:** The research tool that was applied was a questionnaire known as the Religious digital brand equity and loyalty of church members Questionnaire.

Validity of instrument: Pre-testing was done to a sample group of respondents to optimize the questions to be used and to bring out clarity and relevance.

**Reliability of Research Instrument:** The instrument tested was assessed through test retest method and 25 ministers of the participating churches were used. The answers by the test were correlated by the spearman rank Order correlation coefficient.

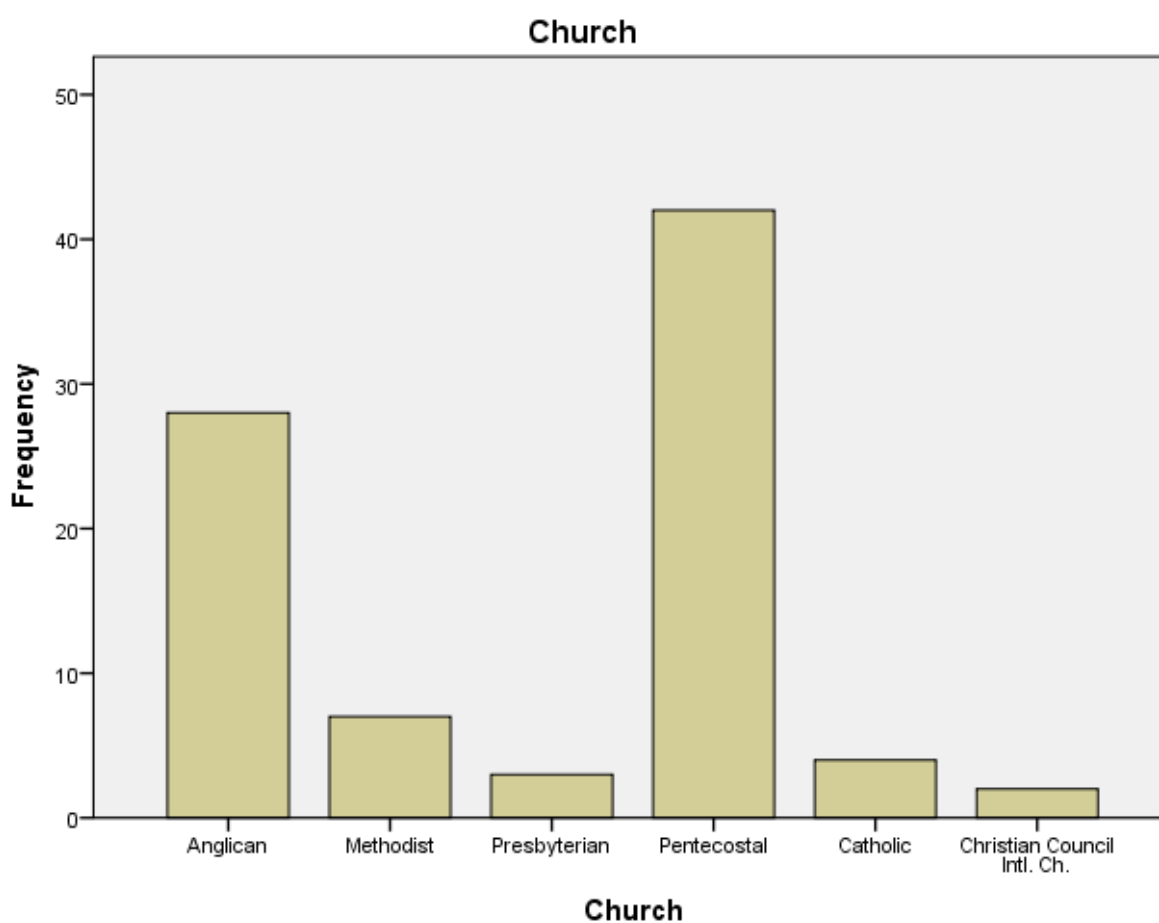
### PRESENTATION AND INTERPRETATION OF THE RESULTS.

**Data Presentation**

This justifies the number of companies that were invested and the percentage of questionnaire that was retrieved in the field.

**Table 1: Frequency of church distribution**

		Church			
		Frequency	Percent	Valid Percent	Cumulative Percent
Valid	Anglican	28	32.6	32.6	32.6
	Methodist	7	8.1	8.1	40.7
	Presbyterian	3	3.5	3.5	44.2
	Pentecostal	42	48.8	48.8	93.0
	Catholic	4	4.7	4.7	97.7
	Christian Council Intl. Chapel.	2	2.3	2.3	100.0
	Total	86	100.0	100.0	



**Figure 2: Bar chart representing the percentage of church participation**

**Analysis of Data**

**Table 2 Religious Activities**

Items	SA	A	U	D	SD	X	Mean
1. Welfares activities of the church retain its members	5	4	3	2	1	86	3.49
2. Special features of a church affect it members financial commitment	15	39	10	17	5	300	4.06
3. People choose a church due to their numerous religious activities	30	40	9	5	2	86	4.33
4. Most of the churches usually have programmes that make members invite people to attend	150	160	27	10	2	349	3.67
	34	36	8	6	2	86	
	170	144	24	32	2	372	
	25	30	15	10	6	86	
	125	120	45	20	6	316	

**Presentation and interpretation of the results.**

The chapter is related with Data presentation and Analysis of the results obtained during the field work. The correct data and analysis presentation allow the researcher to make a reasonable conclusion.

**Data Presentation**

This justifies the number of companies that were invested and the percentage of questionnaire that was retrieved in the field.

**Table 3: Digital Awareness**

Items	SA	A	U	D	SD	X	Mean
	5	4	3	2	1		
1 The level of awareness creation can retain members in the church	34	19	-	20	13	86	3.48
	170	76	-	40	13	299	
2 Lack of aware of existence of a church affects its will-be members	4	52	4	26	-	86	3.40
	20	208	12	52	-	292	
3 Awareness of a church enriching programme enhance members financial commitment	14	28	10	28	6	86	3.18
	70	112	30	56	6	274	
4 Awareness of church activities make you refer people to the church	12	18	20	33	3	86	3.42
	60	72	60	99	3	294	
<b>Average mean</b>							<b>3.37</b>

Question one (See Table 3) indicates that there are 34 respondents who strongly agree, 19 respondents who agree, non for undesirable, 20 disagree, 13 strongly disagree. Question two reveals that 4 of the respondents strongly agree, 52 agree, 4 undesirable, 26 disagree and non strongly disagree. Question three reveals that there are 14 respondents who strongly agree, 28 agree, 10 undesirable, 28 disagree and 6 strongly disagree. Finally question four indicates that 12 people strongly agree, 18 agree, 20 undesirable, 33 disagree and 3 strongly disagree. These mean values indicate that awareness generates loyalties of church in Rivers State.

**Table 4: Church Brand Orientation**

Items	SA	A	U	D	SD	X	Mean
	5	4	3	2	1		
1. The extent of regular phone/WhatsApp calls from church leader affect retention of its members	27	38	5	13	3	86	3.85
	135	152	15	26	3	331	
2 Packaging of the church is the work of the leader and members	12	53	6	13	2	86	3.70
	60	212	18	26	2	318	
3 The extent a church value it name can make people refer others to the church	23	39	4	19	1	86	3.72
	115	156	12	38	1	320	
4 The make-up a church can determine the rate of referral	30	30	15	4	7	86	3.83
	150	120	45	8	7	330	
<b>Average mean</b>							<b>3.78</b>

In table 4., question one shows that 27 respondents strongly agree, 38 respondents agree, 5 undesirable, 13 disagree, and 3 strongly disagree. Question two shows that 12 strongly agree, 53 agree, 6 undesirable, 13 disagree, and 2 strongly disagree. Question three shows that 23 strongly agree, 39 agree, 4 undesirable, 19 disagree, 1 strongly disagree. Question four shows that 30 strongly agree, 30 also agree, 15 undesirable, 4 disagree and 7 strongly disagree. The average mean shows that church brand orientation enhances loyalty of churches in Rivers State.

**Table 5: Membership Retention**

Items	SA	A	U	D	SD	X	Mean
	5	4	3	2	1		
1 The peculiarity of a church determines the retention of it members	65	5	8	6	2	86	4.45
	325	20	24	12	2	383	
2	30	40	9	5	2	86	4.06

	The introduction of football clubs in church today is helping the retention of members	150	160	27	10	2	349	
3	Churches with modern structure attracts membership	34	30	14	6	2	86	4.04
		170	120	24	32	2	348	
4	The level of bible study days in a church keep its members	50	20	4	11	1	86	4.24
		250	80	12	22	1	365	
	Average mean							4.20

In Table 5., Question one shows that 65 respondents strongly agree, 5 respondents agree, 8 is undesirable, 6 disagree and 2 respondents strongly disagree. Question two shows that 30 strongly agree, 40 respondents agree, 9 is undesirable, 5 disagree and 2 strongly disagree. Question three shows that 34 respondents strongly agree, 30 respondents agree, 14 respondent is undesirable, 6 respondents disagree, and 2 respondents strongly disagree. Question four shows that 50 respondents strongly agree, 20 respondents agree, 4 respondent is undesirable, 11 respondents disagree, while 1 respondent strongly disagree. The average mean shows that there is membership retention in the churches in Rivers State where the independents variables are applicable.

**Hypothesis Testing**

H<sub>01</sub>: There is no significance relationship between Religious activities and Membership retention.

Table 6: Religious activities and Membership Retention

Correlations			Religious Activities	Membership Retention
Spearman's rho	Religious Activities	Correlation Coefficient	1.000	.566**
		Sig. (2-tailed)	.	.000
		N	86	86
Spearman's rho	Membership Retention	Correlation Coefficient	.566**	1.000
		Sig. (2-tailed)	.000	.
		N	86	86

Correlation is significant at the 0.01 level (2-tailed).

Table 6 shows a strong positive relationship between the independent variable (Religious Activities) and the dependent variable (Membership retention) *p* value (= 0.00) less than the level of significance of 0.05. Spearman’s (rho) correlation coefficient is 0.566 above the average of 0.50. We therefore reject the null hypothesis and accept the alternate hypothesis which says that there is a strong positive relationship between Religious Activities and Membership Retention of Religious Brand Equity and Loyalty of Churches in Rivers State.

H<sub>02</sub>: There is no significant relationship between awareness and membership retention

Table 7: Digital Awareness and Membership Retention

Correlations			Awareness	Membership Retention
Spearman's rho	Awareness	Correlation Coefficient	1.000	.707**
		Sig. (2-tailed)	.	.000
		N	86	86
Spearman's rho	Membership Retention	Correlation Coefficient	.707**	1.000
		Sig. (2-tailed)	.000	.
		N	86	86

Correlation is significant at the 0.01 level (2-tailed).

Table 7 shows a strong positive relationship between the independent variable (Awareness) and dependent variable (Membership retention), *p* value (= 0.000) less than the level of significance of 0.05. Spearman’s (rho) correlation

coefficient is 0.707 above the average of 0.50. We therefore reject the null hypothesis and accept the alternate hypothesis which says that, there is a strong positive relationship between Awareness and Membership Retention of Religious Brand Equity and Loyalty of Churches in Rivers State.

H<sub>03</sub>: There is no significant relationship between church brand orientation and membership retention.

**Table 8: Church Brand Orientation and membership retention**

Correlations			Church Brand Orientation	Membership Retention
Spearman's rho	Church Brand Orientation	Correlation Coefficient	1.000	1.000**
		Sig. (2-tailed)	.	.000.
		N	86	86
Spearman's rho	Membership Retention	Correlation Coefficient	1.000**	1.000
		Sig. (2-tailed)	.000.	.
		N	86	86

Correlation is significant at the 0.01 level (2-tailed).

Table 8 show a perfect relationship between the independent variable (Church Brand Orientation) and the dependent variable Membership retention, the ( $p$  value is 0.000) less than the level of coefficient of 0.05 Spearman's ( $\rho$ ) correlation coefficient is 1.000 twice the average of 0.5. We therefore reject the null hypothesis and accept the alternate hypothesis which says that, there is a strong positive relationship between Church Brand Orientation and Membership Retention of Religious Brand Equity and Loyalty of Churches in Rivers State.

**4.2 SUMMARY OF FINDINGS**

The first hypotheses showed a strong positive relationship, the second hypotheses showed a strong positive relationship, the third hypotheses showed a perfect relationship between the independent variable (brand orientation) and dependent variable (membership retention).

Therefore, Religious digital brand equity such as (Religious Activities, Digital Awareness, Church Brand Orientation) have impact on loyalty of church member intents of their membership retention.

**CONCLUSION**

This study examined the relationship between religious digital brand equity and loyalty of church members in Port Harcourt. The study highlights the growing importance of digital platforms in shaping church engagement and member commitment and impact on the retention of members.

**REFERENCES**

1. Aaker, D. A. (1991). Managing brand equity. The Free Press.
2. Akenzua, P. O. U. T & Oseyomon, E. P. (2023). Faith-based marketing and online engagement of customers of health and wellness products in Benin City. *Uniben Journal of Marketing*, 2 (2), 93-115
3. Ayeni, O. B. (2021). Marketing in Emerging Economies. In S. Appau (ed.), *Marketing Brands in Africa*, Palgrave Studies, 99-119.
4. Badmos, K. (2014). Effect of social media on the church. Paper presented at the
5. Baloglu, S. & McCleary, K. W. (1999). A model of destination image formation: *Annals of Tourism Research*, 26, 868-897. [http://dx.doi.org/10.1016/S0160-7383\(99\)00030-4](http://dx.doi.org/10.1016/S0160-7383(99)00030-4)
6. Campbell, H. A. & Tsuria, R. (2021). *Digital religion: Understanding religious practice in digital media*. 2<sup>nd</sup> ed. Routledge.
7. Einstein, M. (2008). *Brands of faith: Marketing religion in a commercial age*. Routledge.
8. <https://www.investopedia.com/terms/b/brandequity.asp#>
9. <http://www.christianitytoday.com/pastors/2007/july-online-only/thom-rainer-four-principles-membership-retention.html>.
10. [https://doi.org/10.1007/978-3-030-77204-8\\_6](https://doi.org/10.1007/978-3-030-77204-8_6)
11. Ishak, F. & Ghani, N. H. (2023). A review of the literature on brand loyalty and customer loyalty. *Business*, 186-198.
12. Jackson, S. (2017). The Church as building, congregation, and universal body of believers: Semantic change. Article submitted to Ball State University, 1-12
13. Keller, K. L. (2013). *Strategic brand management: Building, measuring, and managing brand equity*. 4<sup>th</sup> ed. Pearson Education.

14. Ngwoke, (2024), Christianity in Nigeria (Wikipedia/Pew Research); African Journal of Pentecostal Studies. SmartScrapers.
15. Nardella, C. (ed) (2014) Studying religion and marketing: An introduction. <https://www.rivisteweb.it>.
16. Okoh, B. U. & Maijimre, S. J. (2024). Religious communication in the digital age: Exploring the benefits and challenges of social media in religious expression in the Nigerian society. *Icheke Journal of the Faculty of Humanities*, 22 (4), 73-86
17. Rainer, T. (2007). Four Principles for Membership Retention
18. Reichheld, F. F. & Scheffer, P. (2000). E-loyalty: Your secret weapon on the web. *Harvard Business Review*, 78 (4), 105-113.
19. Sudarti, K. & Hendar, N. T. (2024). The role of religious brand community support to increase value co-creation in market religio-centric. *Asia Management and Business Review*, 4 (2), 173-186
20. Trochim, W. M. (2006). *The research methods knowledge base* (2<sup>nd</sup> ed.). <http://www.socialresearchmethods.net/kb>