



An Examination of the Impact of Religious Leaders' as Social Media Influencers in Nigeria

Abstract

The growing influence of religious leaders as social media influencers is reshaping the dynamics of public opinion and behaviour, particularly in a digitally connected nation like Nigeria. Using socio-analytical and descriptive methods, the research investigated how social platforms such as Facebook, YouTube, WhatsApp and Instagram, among others, have become vital tools for religious leaders to extend their reach beyond traditional congregational settings. Drawing on social influence theory, the study examined how religious leaders use content creation, interaction, and engagement strategies to build large and loyal audiences while shaping societal discourse. Key findings highlighted that religious leaders influence public opinion by combining religious and socio-political messaging, thus playing dual roles as spiritual mentors and cultural commentators. However, their online presence is not without challenges as issues of misinformation, ethical controversies, and audience manipulation raise concerns about the impact of their messages on a highly impressionable digital audience. The study identified gaps in current academic literature on the long-term effects of religious digital influence and cultural nuances in online engagement. The study recommended the need for ethical accountability among religious leaders, transparency and authenticity in monetization practices, media literacy programs, and further research into the intersection of digital religion and socio-political transformation. This study contributed to the broader understanding of how religion intersects with media and technology in shaping contemporary society, particularly within the Nigerian context.

Keywords: Social Media, Influencers, Religion, Religious Leaders, Nigeria.

Ekele, Blessing Eikojonwa

Postgraduate Student of Religious Studies

Prince Abubakar Audu University,
Anyigba, Kogi State

<https://orcid.org/0009-0003-7204-0191>

Ige, Abiodun Simeon (Ph.D.)

Department of Religious Studies
Prince Abubakar Audu University,
Anyigba, Kogi State

ige.as@ksu.edu.ng

<https://orcid.org/0009-0006-0509->

Okpe, Nicholas O. (Ph.D.)

Department of Religious Studies
Prince Abubakar Audu University,
Anyigba, Kogi State

okpenicks@yahoo.com

<https://orcid.org/0009-0001-8555-1770>

Corresponding Authors Email:

ekeleblessing01@gmail.com

Date Received: 17th September, 2026

Date Accepted: 25th September, 2026

Introduction

In contemporary Nigeria, religion plays a pivotal role in shaping social, cultural, and political landscapes. The nation is deeply religious, with Christianity, Islam

and African Traditional Religion being the dominant faiths, influencing not only personal beliefs but also public life and governance. Historically, religious leaders have held significant sway in guiding the moral and ethical compass of

their followers worldwide. Ojo notes that, "they serve as authoritative voices on matters ranging from spiritual guidance to social justice" (10). This means that the influence of religious leaders in Nigeria extends far beyond the confines of traditional worship spaces.

In recent years, the rapid growth of social media has provided a new avenue for religious leaders to extend their reach and impact. With over 33 million active social media users in Nigeria, platforms like Facebook, Twitter, Instagram, WhatsApp and YouTube have become essential spaces for communication, community building, and social influence (DataReportal 25). Unlike traditional media, social media offers a unique interactive environment where followers can engage directly with religious figures, whether by commenting on posts, participating in live streams, or sharing content. This shift according to Adesoji to digital platforms "has altered the dynamics of influence, enabling religious leaders to act as social media influencers who shape beliefs, attitudes, and behaviours across a vast audience" (19).

The growing presence of religious leaders on social media has led to an expanded role for these figures in Nigeria's public life. Their influence now spans a spectrum that includes not only spiritual guidance but also social and political commentary. "Religious leaders often address pressing social issues such as corruption, poverty, and governance, positioning themselves as moral voices in

the national dialogue" (Ogunlade 71). By leveraging social media, they have gained the ability to quickly mobilise followers, promote charitable initiatives, and address societal concerns, all of which contribute to a heightened role in shaping public opinion and social values.

At the same time, the influence of religious leaders as social media figures is not without challenges. "There are risks associated with the spread of misinformation, potential conflicts between religious and secular views, and ethical questions about the responsibility of religious figures as public influencers" (Ejimabo 34). Additionally, social media can serve as an echo chamber, amplifying certain viewpoints and potentially polarizing audiences. Despite these challenges, the influence of religious leaders on social media in Nigeria remains a powerful force, highlighting the need to examine how their digital presence affects public opinion and societal change.

Who is a Social Media Influencer?

A social media influencer is a person who has a significant online presence and uses their social media platforms to shape public opinion, influence behaviour, and promote products or services. (Hennig-Thurau *et al.* 45). Social Media Influencers (SMI) are also known as YouTubers, bloggers, content creators or influencers, all of which are names for people who present and create content that has an impact on the audience. Accordingly, this paper defines Social Media Influencers

(SMI) can be defined as people who use social media to spread their ideas and opinions through text, video posts or live broadcasts, and they usually have followers who are positively or negatively affected by them.

Theoretical Frameworks

The influence of religious leaders on public opinion through social media can be explained through Social Influence Theory.

i. Social Influence Theory

Social Influence Theory (SIT) posits that "individuals' beliefs, attitudes, and behaviours are often shaped by the influence of others, particularly those in positions of authority or trust" (Kelman 52). Social influence theory explores how individuals' thoughts, feelings, and behaviours are affected by others. The origins of this theory date back to early social psychology studies, particularly during the mid-20th century. It builds upon foundational ideas of conformity, compliance, and obedience, drawing on the works of Kurt Lewin, Solomon Asch, and Stanley Milgram (Cialdini 22). These researchers studied how individuals adapt their behaviours in response to social pressures and authority figures.

Social Influence Theory (SIT) posits that human behaviour is shaped significantly by social contexts, emphasizing the adaptive nature of individuals in response to their environments. A foundational assumption is that behaviour is driven by the social context

and the presence of others. Deutsch and Gerard argue that "individuals often adjust their actions to align with the expectations or behaviours of those around them, demonstrating the profound impact of the immediate social environment" (632). This assumption underscores the situational flexibility of human behaviour, suggesting that conformity and adaptation are central to social interactions. Another key assumption is the dual process of social influence: normative and informational. According to Asch, "Normative influence occurs when individuals conform to gain social acceptance or avoid rejection, while informational influence arises from the desire to align with what is perceived as correct or accurate" (41). For instance, in Asch's classic conformity experiments, participants often aligned their responses with group consensus even when it contradicted their own perceptions, highlighting the interplay between these two forms of influence. This duality reflects the complex motivations behind conformity, where both social approval and perceived accuracy drive behaviour.

Social Influence Theory (SIT) provides a valuable framework for analyzing how religious leaders shape public opinion and behaviour through social media platforms. The theory's foundational principles: normative influence, informational influence, and authority align closely with the dynamics of religious leadership in the digital age. Religious leaders utilize social media to create communities where followers feel

a strong need to conform to shared beliefs and practices. This aligns with normative influence, where according to Obadare, "individuals adopt behaviours or viewpoints to gain acceptance or avoid disapproval from a group" (56). For instance, Pastor Jerry Eze's New Season Prophetic Prayers and Declarations (NSPPD) exemplifies this phenomenon, as millions of followers participate in live prayer sessions and adopt practices encouraged by the online faith community. These digital spaces foster a sense of collective identity and belonging, amplifying the influence of religious leaders over their followers.

Informational influence, another key aspect of social influence theory, explains how people look to religious leaders for guidance, particularly in uncertain or complex situations. Religious leaders on social media often position themselves as trusted sources of wisdom and direction, interpreting events and offering solutions from a spiritual perspective. During the COVID-19 pandemic, for example, Adesoji notes that, "Nigerian religious leaders provided guidance on health protocols and vaccine hesitancy, influencing public behaviour in significant ways" (112). Their ability to provide clarity and reassurance during crises strengthens their followers' reliance on their teachings.

Religious leaders, as respected figures, wield considerable social influence, particularly in matters of morality and ethics. They use their influence to address

critical social issues, such as poverty, violence, and corruption, often framing these issues within a religious context. This approach resonates deeply with followers, who view their guidance as spiritually and morally authoritative. Social influence theory helps explain how religious leaders not only guide personal beliefs but also shape collective behaviours and attitudes within Nigerian society (Ogunlade 73).

Social Media as a Platform for Religious Expression

In Nigeria, the popularity of social media has made it an essential tool for religious expression, with "many religious leaders actively maintaining online presences to engage their followers on both spiritual and social issues" (Adesoji 42). The interactive nature of social media also allows followers to participate in religious dialogues, ask questions, and receive immediate responses, which fosters a sense of community and belonging in the digital space. As Ogunlade observes, this form of engagement has made social media "an indispensable tool for religious leaders who seek to remain relevant in a digital age" (71).

The interplay between religion and media, particularly social media, has become increasingly significant in shaping societal dynamics. In Nigeria, a country where religion holds a profound influence on social, cultural, and political spheres, religious leaders wield considerable power. This power extends

beyond traditional religious settings, as many religious leaders have adapted to the digital age by establishing influential presences on social media platforms. This study examines the role of these religious leaders as influencers on social media and their subsequent impact on public opinion within the Nigerian context.

Content Creation and Engagement Strategies used by Religious leaders include, text, video, and images. The frequency and timing of posts are also crucial for maintaining engagement and relevance on social media. Studies suggest that consistent posting helps to keep followers engaged and enhances the visibility of religious leaders' content (DataReportal 22). By strategically timing posts, religious leaders can capture the attention of followers when they are most receptive, increasing the likelihood of engagement. Timing is also often affected by an algorithm depending on the platform that is being used. For example, it is believed that Facebook algorithms are favourable between 5am-6:30am in the morning and 6pm-8pm in the evening. Posts created during this timing often have more engagement than others.

Prominent Religious Leaders on Social Media

The concept of social media influencers typically pertains to individuals who have garnered a significant following online, allowing them to influence their audience's perceptions, behaviours, and decisions. In Nigeria, religious leaders have emerged as powerful social media

influencers, leveraging their spiritual authority to engage with followers on digital platforms. This phenomenon is particularly noteworthy given the strong religious sentiments prevalent in the country, where religious leaders' opinions are often regarded as divine guidance. Religious leaders such as Jerry U. Eze, Angela Nwosu, Chris Oyakhilome and Sam Adeyemi, among others, have amassed large online followings, which they use to disseminate their teachings, promote religious values, and comment on contemporary issues. Their messages, often framed in religious language, can influence their followers' views on everything from personal conduct to national politics. Social media thus, "becomes a new pulpit from which these leaders preach, reaching millions in real-time and with unprecedented immediacy" (Olorunnisola and Douai 20). For the purpose of this research, the influence of two prominent religious leaders on Facebook will be studied.

i. Jerry Uchechukwu Eze

Pastor Jerry Uchechukwu Eze is the founder and lead pastor of Streams of Joy International, a vibrant Pentecostal church based in Nigeria. He is also known as the convener of the New Season Prophetic Prayers and Declarations (NSPPD), which has gained immense popularity both in Nigeria and globally through social media platforms such as Facebook, YouTube, and Instagram. Launched as a daily prayer initiative, NSPPD has attracted millions

of participants who engage with the live broadcasts and recorded sessions, which feature prophetic declarations, testimonies, and fervent prayers (Obadare 120). Eze's ministry is characterized by dynamic preaching style, which combines biblical teachings with contemporary issues, appealing particularly to younger audiences. Pastor Eze is known for energetic presentations and the use of captivating visual and audio elements in broadcasts. This modern approach has not only expanded his reach but has also positioned him as a leading figure in the realm of digital ministry in Nigeria. He is popularly known for the saying, "What God cannot do, does not exist."

Pastor Eze's influence on his followers is profound, as evidenced by the extensive online community that has formed around the NSPPD. Ejimabo states that the "prayer sessions, which are held daily, create a sense of belonging and spiritual engagement among participants, often leading to personal testimonies of breakthroughs and miracles attributed to the prayers" (58). His use of social media to facilitate real-time interaction allows followers to share their experiences and testimonies, fostering a vibrant community of faith that transcends geographical boundaries.

Moreover, Eze's emphasis on prophetic declarations resonates deeply with many followers, who view him as a spiritual authority capable of interceding on their behalf. His teachings often emphasize

faith, hope, and resilience in the face of life's challenges, appealing to those seeking solace and guidance during difficult times. This message is particularly poignant in a society like Nigeria, where socio-economic challenges are prevalent, and many individuals look to religion for hope and direction. The NSPPD initiative also serves as a platform for addressing contemporary social issues, including mental health and economic hardships, providing a holistic approach to spiritual care. His ministry illustrates what Campbell calls the "networked religious authority" model, where charisma is digitally mediated yet collectively affirmed (75). By actively engaging with his audience on these matters, Eze not only fulfills a pastoral role but also positions himself as a relevant voice in societal discourse, thereby enhancing his influence and authority.

Pastor Jerry Uchechukwu Eze exemplifies the impact of religious leaders as social media influencers in Nigeria. Through innovative use of digital platforms and engaging content, he has built a community that not only seeks spiritual guidance but also fosters a sense of belonging and support among its members. His ministry underscores the evolving landscape of religious leadership in the digital age, highlighting the profound influence these leaders have in shaping public opinion and personal faith.

ii. Angela Nwosu (Digital Ogbanje)

Angela Nwosu, popularly known as “Digital Ogbanje,” has gained significant influence as a traditional religious influencer and spiritual advisor in Nigeria. With a unique blend of traditional spirituality and contemporary religious practice, she has cultivated a vast following on social media platform like Facebook. Nwosu’s brand as the Digital Ogbanje is rooted in her ability to engage with followers on personal spiritual matters, often providing guidance and counseling through posts and videos.

Her influence stems from her approachability and relatability, which resonate particularly with younger audiences seeking spiritual guidance in a rapidly changing world. By addressing modern challenges faced by followers, such as mental health and relationship issues, Nwosu has positioned herself as a vital resource in their spiritual journeys. The use of vibrant visuals and engaging storytelling enhances her appeal, making her teachings accessible and relevant to a contemporary audience. Nwosu's influence as the Digital Ogbanje is indicative of the shift in how religious authority is perceived in the digital age. Her success underscores the potential of social media to empower non-traditional leaders who resonate with followers on personal and emotional levels. This reflects the broader trend of emerging religious figures leveraging social media

to establish themselves as credible voices in spiritual discourse.

She is known for selling various spiritual bracelets, beads and fortified soaps or wash. Although these products are sold in exorbitant prices, Angela Nwosu’s followers do not care so much about the prices; for them. According to followers’ reviews on Nwosu’s Facebook comment sections, “the reward from these products is far greater than the prices attached to them. The products are believed to attract wealthy spouses, secure great business opportunities, fight against evil spirits, “tie” ones’ spouse as the case may be.” Angela Nwosu lives in Dubai with her family and has a total of 3.6 million followers on Facebook.

Angela Nwosu exemplifies the role of traditional religious leaders in the digital age, leveraging social media to engage with her followers and address their spiritual and emotional needs. By blending traditional beliefs with contemporary issues, she has cultivated a loyal following that seeks her guidance and support. Her influence highlights the evolving landscape of religious leadership, where traditional practices are reimagined and revitalized through the power of social media.

Impact of Religious Leaders on Social Media

As respected figures with significant authority, religious leaders in Nigeria impact followers' perspectives on social, moral, and political issues, contributing

to both individual and collective behaviour changes.

i. Influence on Social and Political Views

Religious leaders in Nigeria often shape public opinion on social and political issues by sharing their perspectives on morality, ethics, and societal values. Given that Nigeria is a deeply religious society, religious leaders' opinions often carry more weight than those of political figures (Obadare 37). Ejimabo notes that, "when religious leaders speak out on issues such as corruption, poverty, or social justice, they can mobilise followers to support or oppose specific political movements, policies, or social trends" (41). Social media platforms amplify this influence by providing a direct line of communication between leaders and followers, bypassing traditional media gatekeepers and enabling leaders to share unfiltered messages. Religious leaders' commentary on social and political issues often frames these matters within a religious or moral context, which resonates with followers who view such issues through a spiritual lens (Adesoji 84). For instance, during elections as seen in the year 2023, some Nigerian religious leaders used social media to endorse candidates and advocated for political positions that align with their religious values, impacting public opinion and swaying voters.

ii. Shaping Moral and Ethical Behaviour

Beyond politics, religious leaders significantly influence followers' personal moral and ethical behaviour. By addressing topics such as honesty, generosity, and community responsibility, religious leaders provide guidance on personal conduct. Many followers view religious teachings as a blueprint for ethical living, and thus, Oguntola believes that "moral standards, promoted by religious leaders often translate into followers' day-to-day actions" (63). Social media allows leaders to reinforce these teachings regularly through posts, videos, and interactive content, keeping moral guidance in the forefront of followers' minds. Moreover, Cheong asserts that, "when religious leaders address controversial issues such as domestic violence, drug abuse, or sexual morality, their messages often lead to changes in attitudes and behaviours among their followers" (50). For example, religious leaders advocating against domestic violence have helped raise awareness and decrease societal acceptance of such behaviour in Nigeria, promoting respect and compassion within families and communities. Followers are not only influenced by the teachings but also feel a social pressure to conform to the moral standards promoted by their religious leaders, which according to Kelman, can "lead to substantial behavioural change" (58).

iii. Reinforcing Cultural and Religious Identity

Religious leaders also play a crucial role in strengthening cultural and religious identities, particularly in a pluralistic society like Nigeria where diverse ethnic and religious groups coexist. By sharing messages that emphasize the values, practices, and beliefs associated with their faith, religious leaders help followers maintain a strong sense of identity (Obadare 44). Social media enables leaders to regularly reinforce these aspects of identity through content that celebrates religious holidays, cultural practices, and shared history. Adesoji opines that, "this constant reinforcement helps followers feel connected to their faith and cultural heritage, despite modern pressures to secularize" (95). In addition, religious leaders often address issues that threaten cultural or religious values, such as globalization and westernization, encouraging followers to hold fast to traditional beliefs. This reinforces a collective identity among followers, uniting them in shared beliefs and practices. Such cohesion can have a stabilizing effect on communities, as members feel a sense of belonging and purpose tied to their religious identity (Ejimabo 45).

iv. Promoting Community Engagement and Social Welfare

A notable impact of religious leaders on behaviour is the ability to mobilise followers for community engagement and social welfare initiatives. Leaders

frequently call on followers to participate in charitable activities, donate to causes, or volunteer in community programs, which promote social cohesion and support for those in need. This aspect of religious leadership fosters a spirit of altruism and solidarity among followers, encouraging them to contribute positively to society (Ogunlade 98). These efforts are enhanced by social media allowing leaders to quickly disseminate information about charitable campaigns, fundraisers, or volunteer opportunities. Oguntola noted that "when a religious leader promotes a cause, followers are more likely to participate, viewing it as a religious duty or a way to gain spiritual merit" (68). This type of engagement is crucial in Nigeria, where government resources for social welfare are often limited, and religious organizations fill essential gaps by providing healthcare, education, and financial support to disadvantaged communities (Cheong 57).

While the rise of religious leaders as social media influencers has brought new opportunities for outreach and community building, it has also introduced significant challenges and controversies. These issues range from questions about authenticity and commercialization to concerns about the potential for polarization and the spread of misinformation. In Nigeria, a deeply religious and diverse country, the intersection of social media and religion raises complex issues that affect both the leaders themselves and their followers.

Religious leaders face several interconnected challenges in their use of social media, including maintaining authenticity while navigating commercialization, as branding, self-promotion, advertisements, and monetization may create doubts about the sincerity of their spiritual messages (Campbell 64; Ejimabo 42). They also risk contributing to polarization and divisive rhetoric when addressing sensitive political, religious, ethnic, or social issues, as their influential messages can intensify existing tensions and intergroup divisions (Obadare 49; Olorunnisola and Douai 134; Adesoji 92). Another significant concern is the spread of misinformation, since followers may readily accept unverified claims from trusted religious figures, particularly on issues such as health, politics, and social events (Cheong 45; Ejimabo 56). Furthermore, social media exposes religious leaders to increased public scrutiny and loss of privacy, where personal actions, statements, or perceived inconsistencies with their teachings can attract criticism and damage their reputation (Ogunlade 85). Finally, leaders must continually balance their traditional spiritual and pastoral responsibilities with modern influencer expectations, including frequent posting, audience engagement, trend participation, and the adoption of contemporary communication styles, creating tension between religious authenticity and the demands of digital relevance (Cheong 52; Olorunnisola and Douai 137).

Conclusion

The influence of religious leaders as social media influencers in Nigeria represents both an opportunity and a challenge. On one hand, these leaders play a significant role in shaping public opinion and encouraging positive behaviours, such as community engagement and adherence to moral values. On the other hand, challenges such as misinformation, commercialization, and potential for societal polarization must be addressed to maximize the positive impact of their influence. Religious leaders have a unique position of authority and trust among their followers, which allows them to play a transformative role in both spiritual and societal matters. However, as Campbell observes, “the responsibilities associated with this influence are substantial, especially in a digital context where messages spread quickly and can have unintended consequences” (78). Therefore, religious leaders should approach social media with a sense of ethical responsibility, balancing traditional roles with the demands of digital interaction (Olorunnisola and Douai 138). The evolving role of religious leaders as influencers on social media in Nigeria calls for a thoughtful and strategic approach. By adopting practices that promote authenticity, inclusivity, and ethical engagement, religious leaders can strengthen their positive impact on society. As Nigeria continues to experience social and political challenges, religious leaders who use their platforms

responsibly can contribute to national unity, foster understanding among diverse groups, and inspire ethical behaviour among their followers.

Recommendations

The increasing role of religious leaders as social media influencers in Nigeria calls for strategic approaches to harness their influence positively while addressing the challenges identified. Based on the findings from this study, the following recommendations are given:

- Promoting Digital Literacy and Responsibility among religious leaders: Courses on media and digital ethics should be included in the curricular of theological seminaries, Islamic schools and other training establishments. Many religious leaders currently engage digital platforms without adequate reflection on the ethical implications of online engagement. Scholarly engagement with digital religion can equip future religious leaders with the intellectual tools needed to navigate the complexities of online practices responsibly.
- Clear Ethical Guidelines for Social Media Activities: Religious bodies in Nigerian should develop written digital media codes of conduct covering religious statements, political statements, counseling, advertising and interaction of religious leaders with followers within digital spaces. Leaders of this association are to ensure that online communication reflects the same ethical standards as expected in physical interaction. This will help reduce manipulation, sensationalism and irresponsible use of religious authority.
- Balancing Content Between Spiritual and Societal Issues: While many followers expect guidance on spiritual and moral issues, leaders must be mindful when addressing social and political matters. By framing such topics within a context of tolerance and unity, leaders can foster understanding among different groups.
- Transparency and Authenticity in Monetization Practices: Given the ethical concerns around commercialization, religious leaders should be transparent about their monetization practices, if applicable, and avoid content that might appear overly commercial.
- Encouraging Interfaith and Community Engagement and Collaboration: Religious leaders can use their platforms to promote interfaith dialogue and encourage community service, both of which have the potential to strengthen social ties.

Citation: Ekele, Blessing E.; Ige, Abiodun S. & Okpe, Nicholas O. "An Examination of the Impact of Religious Leaders' as Social Media Influencers in Nigeria". *Journal of People and Worldviews (JPW)*, 2026: pp205-216.

Works Cited

- Adesoji, A. *Religion and Media Influence in Modern Nigeria*. Ibadan University Press, 2021.
- Asch, S. E. "Opinions and Social Pressure." *Scientific American*, vol. 193, no. 5, 1955, pp. 31-35.
- Campbell, H. A. *Digital Religion: Understanding Religious Practice in Digital Media*. Routledge, 2013.
- Cheong, P. H. *Digital Religion, Social Media, and Culture: Perspectives, Practices, and Futures*. Peter Lang, 2012.
- Cialdini, Robert B. *Influence: The Psychology of Persuasion*. Harper Business, 2001.
- DataReportal. "Digital 2025: Nigeria." *DataReportal Official Website*, www.datareportal.com/reports/digital-2025-nigeria Accessed 20 Jan. 2025.
- Deutsch, M., and Harold B. G. "A Study of Normative and Informational Social Influences Upon Individual Judgment." *The Journal of Abnormal and Social Psychology*, vol. 51, no. 3, 1955, pp. 629-636.
- Ejimabo, N. E. "Understanding the Impact of Leadership in Nigeria: Its Reality, Challenges, and Perspectives." *SAGE Open*, vol. 3, no. 2, 2013, pp. 1-14.
- Facebook. "Angela Nwosu Digital Ogbanje." *Facebook Page*, www.facebook.com/angela.nwosu Accessed 20 Jan. 2025.
- Hennig-Thurau, Thorsten, et al. "The Impact of New Media on Customer Relationships." *Journal of Service Research*, vol. 13, no. 3, 2010, pp. 311-330.
- Kelman, H. C. "Compliance, Identification, and Internalization: Three Processes of Attitude Change." *Journal of Conflict Resolution*, vol. 2, no. 1, 1958, pp. 51-60.
- McCombs, M., and Donald S. "The Agenda-Setting Function of Mass Media." *Public Opinion Quarterly*, vol. 36, no. 2, 1972, pp. 176-187.
- Milgram, S. *Obedience to Authority: An Experimental View*. Harper and Row, 1974.
- Obadare, E. *Pentecostal Republic: Religion and the Struggle for State Power in Nigeria*. Zed Books Ltd, 2018.
- Ogunlade, T. *Faith and Society: The Evolving Role of Religious Leaders in Nigeria*. Harmony Books, 2019.
- Oguntola, F. *Nigeria's Spiritual Landscape: Power, Influence, and Authority in Religious Communities*. Integrity Publishers, 2018.
- Ojo, M. A. *The End-Time Army: Charismatic Movements in Modern Nigeria*. Africa World Press, 2006.
- Olorunnisola, A., and Douai A. *New Media Influence on Social and Political Change in Africa*. IGI Global, 2020.
- Pew Research Center. *The Role of Social Media in Shaping Public Opinion*. 2020, www.pewresearch.org Accessed 20 Jan. 2025.
- Streams of Joy International. "About Pastor Jerry Eze." *Streams of Joy International Official Website*, www.streamsofjoy.org/about Accessed 20 Jan. 2025.