DIGITAL FAITH AND YOUTH RELIGIOUS IDENTITY: AN EMPIRICAL STUDY OF ONLINE WORSHIP COMMUNITIES IN NIGERIA

Chikodi Josiah Wachukwu
Department of Religious and Cultural Studies
Rivers State University,
Nkpolu-Oroworukwo, Port Harcourt
chikodi.wachukwu@ust.edu.ng
chikojoe64@gmail.com

Abstract: The rapid digitization of contemporary society has reshaped how religious beliefs, practices, and communities are experienced, particularly among youths. This study investigates how participation in online worship communities influences the religious identity of Nigerian youths, focusing on the interplay between digital faith practices and identity formation. Guided by Heidi Campbell's concept of digital religion and James Marcia's identity status theory, a cross-sectional survey was conducted among 400 youths aged 18–30 across five urban centres in Nigeria. Data were collected using a structured questionnaire and analyzed with descriptive statistics, Pearson correlation, and multiple regression using SPSS version 27. Findings revealed that online worship participation had a moderate positive correlation with affective ($r = .47$, $p < .01$) and cognitive ($r = .39$, $p < .01$) dimensions of religious identity, but showed a weak and non-significant association with behavioral commitment ($r = .14$, n.s.). Regression analysis further showed that online participation significantly predicted overall religious identity ($\beta = .38$, $p < .001$), accounting for 27% of its variance, while denominational background exerted a modest influence. The study concludes that digital worship

----

spaces strengthen emotional and cognitive dimensions of youth religiosity while attenuating behavioral ties to local congregations. It recommends that religious institutions adopt hybrid discipleship models that combine digital engagement with embodied communal practices to foster coherent and resilient youth religious identities.

Keywords: Digital religion; Youth religious identity; Online worship communities; Nigeria; Digital faith

Introduction

The accelerating digital transformation of contemporary society has profoundly reshaped the modes through which religious belief, practice, and community are expressed, mediated, and sustained. No longer confined to physical sanctuaries, religious expression now permeates a multiplicity of digital platforms that compress spatial and temporal boundaries, allowing spiritual engagement to occur in real time and on demand. For younger generations in particular, religious encounters increasingly take place within algorithmically curated feeds, livestreamed rituals, and interactive social media spaces. Platforms such as YouTube, Instagram, WhatsApp, and TikTok have not only expanded access to religious content but have also created immersive environments in which devotion becomes woven into everyday digital life (Campbell, 2017; Cheong, 2020). These environments host livestreamed sermons, virtual prayer meetings, theological debates, and multimedia devotional content that converge to form what scholars increasingly describe as "online worship communities" (Hutchings, 2017).

Within the context of Nigeria, these transformations assume heightened significance. Nigeria's population is simultaneously youthful over 60% are under 30 and deeply religious, with faith-based organizations historically exerting profound influence on moral, social, and political life (Pew Research Center, 2019). Traditionally, the religious socialization of Nigerian youths has occurred through tightly knit family structures, local congregations, and denominational schooling systems that transmit doctrines, rituals, and moral codes (Eke, 2021). However, the rise of networked digital media has begun to disrupt this generational pattern, opening new avenues for youths to explore, question, and affirm their religious identities outside the

----

purview of conventional gatekeepers. For many, smartphones now serve as portable chapels, while social media timelines function as hybrid spaces where sacred symbols intermingle with popular culture, global trends, and peer-driven discourses (Laurie, 2019; Ayebamiji, 2022).

These digital spaces offer distinctive affordances that make them particularly attractive to youths: immediacy, personalization, anonymity, and interactivity. Online platforms allow young people to curate individualized religious experiences, selectively engaging content that aligns with their spiritual inclinations while bypassing hierarchical structures or denominational boundaries (Campbell & Tsuria, 2021). This fluidity enables the formation of virtual communities that are trans-geographical and trans-denominational, eroding the traditional ties between religious identity and fixed physical congregations (Cheong, 2020). Youths can attend a Pentecostal worship livestream in Lagos, participate in an Islamic prayer chain from Abuja, and consume Catholic devotional content from Rome—all within a single day and without leaving their personal spaces. Such digital religiosity signifies not merely a technological shift but a paradigmatic reconfiguration of how faith is experienced, negotiated, and embodied (Hutchings, 2017).

Yet, this transformation also introduces complex challenges for religious identity formation. As Heidi Campbell (2017) observes, the mediatization of religion embeds digital logics into spiritual life, thereby reshaping the authority, authenticity, and accountability structures that have historically anchored religious communities. While digital platforms democratize access to religious knowledge and foster innovative forms of belonging, they can also promote fragmented spiritual commitments, superficial engagement, and consumerist approaches to faith (Golan & Martini, 2019). Algorithm-driven content feeds often create echo chambers that reinforce selective beliefs while shielding youths from critical theological dialogue or embodied communal practices (Tandoc & Maitra, 2018). Consequently, the same technologies that empower youths to discover and express faith may simultaneously weaken their integration into cohesive religious communities, posing profound questions about the nature, stability, and future trajectories of youth religious identity in Nigeria (Eke, 2021).

Statement of the Problem

Despite the exponential growth of online worship communities, there is limited empirical scholarship examining their implications for youth religious identity in the Nigerian context. Existing studies predominantly emphasize the technological aspects of digital religion or the organizational strategies of religious institutions, leaving a gap in understanding how these digital spaces shape youths' personal religious self-concepts, values, and practices. Anecdotal evidence suggests that many Nigerian youths increasingly treat digital worship communities as primary sources of spiritual nourishment, yet concerns abound that such communities promote superficial engagement, consumerist attitudes toward faith, and weak institutional attachment. Without rigorous empirical data, it remains unclear whether online worship communities reinforce or erode coherent religious identity development among Nigerian youths. This knowledge gap hinders religious leaders, educators, and policymakers from designing informed interventions to support healthy faith development in an era of pervasive digital mediation.

Objectives of the Study

1. To examine the influence of participation in online worship communities on the religious identity development of youths in Nigeria.

2. To analyze the patterns of engagement and religious meaning-making among Nigerian youths within digital worship spaces.

Research Questions

1. How does participation in online worship communities shape the religious identity of Nigerian youths?

2. What are the dominant patterns of engagement and meaning-making practices among Nigerian youths in digital worship communities?

Research Hypotheses

Ho: There is no significant relationship between the level of participation in online worship communities and the strength of religious identity among Nigerian youths.

H1: There is a significant relationship between the level of participation in online worship communities and the strength of religious identity among Nigerian youths.

Review of Related Literature

Conceptualizing Digital Religion and Digital Faith

Heidi Campbell conceptualizes **digital religion** as the evolving process through which religious beliefs, practices, and institutions are embedded within, and shaped by, the cultural logics of digital media environments (Campbell, 2017). In this perspective, religion does not merely use digital technologies as neutral tools; rather, it undergoes transformation as digital affordances influence how rituals are performed, how authority is mediated, and how communities are constituted (Campbell & Tsuria, 2021). Digital religion thus represents a hybrid sphere where the boundaries between offline religiosity and online mediation collapse, producing novel forms of spiritual expression and religious sociality that are native to the digital ecosystem (Hutchings, 2017). Digital faith, closely related yet conceptually distinct, refers to the beliefs, rituals, affective attachments, and communal bonds cultivated primarily within digital spaces (Cheong, 2020). It captures the lived religious experiences of individuals who increasingly engage with sacred content, theological discourses, and spiritual practices through online platforms such as YouTube, Instagram, WhatsApp, and TikTok. Digital faith communities often operate according to social media logics virality, algorithmic curation, interactivity, and influencer dynamics that amplify visibility and emotional resonance while decentralizing traditional religious authority (Golan & Martini, 2019). This allows religious content to circulate rapidly across networks, inviting users to become not just passive consumers but active co-creators of religious meaning.

For youths in Nigeria, digital faith offers a fluid and personalized pathway to religious identity formation, enabling them to select from a wide spectrum of

----

doctrinal narratives and spiritual practices unconstrained by denominational or geographical boundaries (Eke, 2021). Unlike traditional faith formation rooted in fixed congregational structures, digital faith thrives on **individual curation and peer validation,** empowering youths to assemble eclectic religious repertoires that blend local traditions with global spiritual trends (Laurie, 2019). This phenomenon exemplifies what Pauline Hope Cheong (2020) terms the "networked religion" paradigm, where religious life is increasingly shaped by relational, participatory, and personalized interactions within digital networks. However, while digital religion and digital faith expand access and pluralism, they also introduce tensions regarding authenticity, authority, and continuity. The integration of religious practice into digital cultures challenges hierarchical models of religious authority, raising questions about who interprets doctrine and validates religious knowledge in decentralized networks (Campbell, 2017). At the same time, the algorithm-driven circulation of content can promote selective engagement, fostering fragmented spiritual commitments and transient forms of belonging (Tandoc & Maitra, 2018). Understanding these dynamics is essential for analyzing how digital environments mediate youth religiosity and reconfigure the nature of religious identity in Nigeria's rapidly digitizing socio-cultural landscape.

Youth, Media, and Religious Identity

Adolescence and young adulthood constitute critical developmental phases marked by heightened identity exploration, experimentation, and consolidation. James Marcia (1980) conceptualizes identity formation as a dynamic process involving exploration and commitment, in which individuals actively search for and eventually internalize beliefs, values, and roles that define their sense of self. Religious identity encompassing personal beliefs, moral frameworks, and spiritual commitments often becomes a central domain of this developmental task (King & Boyatzis, 2013). During these stages, youths seek coherence and meaning, negotiating between inherited traditions and emerging personal convictions as they shape their religious self-concepts within broader sociocultural contexts (Smith & Denton, 2005). Digital media have become pivotal arenas for this identity work, offering expansive access to religious discourses, communities, and practices. Scholars such as Nina Laurie (2019) argue that digital platforms create pluralistic

----

spaces where youths encounter diverse religious narratives, theological debates, and spiritual practices beyond their immediate cultural or denominational settings. Similarly, Emmanuel Ayebamiji (2022) observes that Nigerian youths increasingly leverage social media to experiment with spiritual ideas, join virtual devotional groups, and seek peer affirmation for their evolving beliefs. These online spaces facilitate **reflexive religiosity,** enabling youths to critically evaluate multiple belief systems while engaging in transnational religious conversations unconstrained by local gatekeepers.

However, the same digital affordances that promote religious exploration can also destabilize commitment and coherence in youths' religious identities. The vast plurality of online religious content may foster **eclecticism,** where individuals assemble fragmented spiritual repertoires without integrating them into a coherent worldview (Campbell & Tsuria, 2021). Algorithmic content curation often amplifies emotionally appealing or sensational religious material, privileging novelty over theological depth (Tandoc & Maitra, 2018). As a result, youths may adopt transient beliefs or shift rapidly between religious affiliations, cultivating a fluid and situational spirituality rather than long-term commitment to structured traditions (Laurie, 2019; Golan & Martini, 2019). This tension underscores the ambivalent role of digital media in shaping youth religious identity: they provide unparalleled opportunities for exploration, connection, and personalization, yet they may simultaneously undermine stability, continuity, and institutional embeddedness. Understanding how youths navigate this paradox is crucial, especially within the context of Nigeria, where religious identity remains a core marker of social belonging and moral legitimacy (Eke, 2021). Exploring these dynamics offers critical insights into how digital environments are reconfiguring the trajectory of youth religious development in an era of pervasive mediatization.

Online Worship Communities in Africa

In recent years, **digital worship communities have proliferated across** Sub-Saharan Africa, reshaping the religious landscape and offering novel modes of spiritual engagement. These communities have emerged most prominently within **Pentecostal-Charismatic networks,** which are characterized by their adaptive

----

structures, experiential worship styles, and embrace of media technologies (Meyer, 2015). Pentecostal movements in the region have historically leveraged mass media radio, television, and print to amplify their reach, but the advent of social media has dramatically expanded their capacity to cultivate **interactive, networked spiritual publics** (Ukah, 2020). Platforms such as YouTube, Facebook, Instagram, and WhatsApp now function as primary spaces where sermons are live-streamed, testimonies shared, and worship experiences curated for global audiences.

In Nigeria specifically, Oluwatoyin Olajubu (2020) documents how **Pentecostal churches rapidly adopted digital platforms during and after the COVID-19 pandemic** to sustain youth engagement and ensure continuity of religious practice despite restrictions on physical gatherings. Churches developed sophisticated digital ministries featuring multimedia worship sessions, virtual vigils, online deliverance services, and real-time pastoral counseling. Comment-enabled livestreams encouraged youths to participate actively during services through prayer emojis, testimonies, and scriptural contributions, thereby fostering a sense of immediacy and communal presence. Social media evangelism campaigns also intensified during this period, mobilizing young digital natives to share religious content across their networks and invite peers to virtual worship spaces (Afolabi & Oloyede, 2021).

These online worship communities have **enabled continuous spiritual participation** unconstrained by geography or congregational membership, allowing Nigerian youths to maintain devotional routines from home, schools, or workplaces. This flexibility aligns with Heidi Campbell's (2017) notion of "networked religion," where digital platforms facilitate fluid religious practices that transcend traditional institutional boundaries. Online communities often integrate multimedia aesthetics, gamified engagement, and algorithmically optimized visibility, making them highly attractive to young audiences accustomed to interactive digital environments (Cheong, 2020). In this sense, digital worship spaces have become crucial infrastructures for religious socialization and identity expression among African youths navigating increasingly digitized cultural landscapes (Laurie, 2019).

Yet, scholars have also cautioned that **virtual worship may undermine communal cohesion and accountability.**Tim Hutchings (2017) warns that while digital platforms enhance access and convenience, they may produce what he terms "thin

----

communities"—loosely connected networks lacking the embodied discipline, mutual responsibility, and ritual solidarity characteristic of physical congregations. The absence of face-to-face interaction can dilute the formative power of collective rituals, potentially reducing worship to an individualized and consumer-driven experience (Golan & Martini, 2019). Thus, while online worship communities expand participation, they may simultaneously **fragment the deep social bonds and institutional loyalties t**hat have historically undergirded African Christian communities. Understanding this tension is vital for assessing the long-term implications of digital worship on youth religious identity in Nigeria and the wider Sub-Saharan region.

Religious Identity Development

Religious identity constitutes a multidimensional construct encompassing the affective, cognitive, and behavioral components of an individual's engagement with religion. Stephen Marks (2019) describes religious identity as involving **affective attachment** (emotional connection to religious symbols, communities, and practices), **cognitive alignment (**endorsement of doctrinal beliefs and theological worldviews), and behavioral commitment (participation in rituals, ethical practices, and institutional membership). These dimensions interact dynamically, enabling individuals to integrate religious meaning into their self-concept and navigate their place within broader social and spiritual communities (King & Boyatzis, 2013). For many youths, especially in transitional stages of life, religious identity serves as a stabilizing framework through which they interpret moral choices, life purpose, and social belonging (Smith & Denton, 2005).

However, the advent of digital media has **reconfigured the processes through which these dimensions develop and interrelate.** Digital environments expose youths to vast repositories of theological content and devotional materials, which can enhance **cognitive engagement** and **affective resonance** by allowing repeated, personalized interactions with religious ideas (Campbell & Tsuria, 2021). Virtual worship spaces also foster a sense of emotional community through interactive features like live chats, reactions, and peer affirmation (Cheong, 2020). Yet, this same mediated accessibility may inadvertently **diminish behavioral commitments** to

----

local congregations, as youths can participate in religious practices without the embodied discipline, accountability structures, and ritual routines of physical communities (Hutchings, 2017; Golan & Martini, 2019). The result is often a form of "disembedded religiosity" where belief and belonging flourish online but are only weakly anchored in offline congregational life.

Within Nigeria, these dynamics carry particular significance. Youths are increasingly turning to digital worship communities to explore and express faith, yet most existing studies have primarily measured **general religiosity levels** such as frequency of prayer, scriptural reading, or religious service attendance without examining how digital participation influences the **integration of affective, cognitive, and behavioral identity dimensions** (Eke, 2021). Such an oversight obscures the nuanced ways in which digital contexts may foster **affective andcognitive consolidation** while simultaneously attenuating **behavioral continuity** within traditional congregations. This gap limits understanding of how Nigerian youths reconcile their digital religious practices with their embodied religious obligations, and whether such reconciliation strengthens or fragments their religious identity over time.

Addressing this gap is crucial for developing a holistic understanding of youth religiosity in the digital era. As digital technologies become increasingly embedded within the spiritual lives of Nigerian youths, the **interplay between online participation and identity consolidation** warrants rigorous empirical investigation. Such inquiry can illuminate whether digital engagement serves as a complement to, or a substitute for, embodied religious practice and how this balance shapes the coherence, resilience, and durability of religious identity during the formative stages of youth development.

Methodology

Research Design

This study employed a cross-sectional survey design to examine the relationship between digital worship participation and youth religious identity.

Population and Sampling

The target population includes Nigerian youths aged 18–30 who engage regularly in online worship communities. A multistage sampling strategy will be adopted. Five urban centers Lagos, Abuja, Port Harcourt, Enugu, and Kano will be purposively selected. A sample of 400 respondents will be determined using the Cochran formula (at 95% confidence level and 5% margin of error), stratified by gender and denomination to ensure representativeness.

Instrumentation

A structured questionnaire was used, to collate data for the study.

The instrument will undergo expert content validation and pilot testing. Reliability will be assessed using Cronbach's alpha (target $\alpha \geq 0.80$).

Data Collection and Analysis

Data will be collected through Google Forms and WhatsApp survey links shared via youth religious networks. Descriptive statistics (means, frequencies) will describe engagement patterns. Pearson correlation and multiple regression analyses will test hypotheses, using $p < 0.05$ as the significance threshold. Analyses will be conducted using SPSS version 27.

Results

Table 1. Descriptive Statistics of Participants

Variable	Category	Frequency (n)	Percentage (%)
Gender	Male	190	47.5%
	Female	210	52.5%
Age Group	18–21 years	124	31.0%
	22–25 years	168	42.0%
	26–30 years	108	27.0%
Religious Denomination	Pentecostal	224	56.0%
	Catholic	72	18.0%

Variable	Category	Frequency (n)	Percentage (%)
	Protestant	64	16.0%
	Others (Islam, etc.)	40	10.0%
Online Worship Platforms Used	YouTube (Yes)	336	84.0%
	WhatsApp (Yes)	308	77.0%
	Instagram (Yes)	232	58.0%
	TikTok (Yes)	188	47.0%
Average Weekly Participation	1–2 times	96	24.0%
	3–5 times	184	46.0%
	6+ times	120	30.0%

Interpretation:

Most respondents were female (52.5%) and predominantly Pentecostal (56%). Engagement with online worship content was highest on YouTube and WhatsApp, with nearly half participating at least 3–5 times weekly.

Correlation Analysis

Table 2: Pearson Correlation between Online Worship Participation and Religious Identity Subscales (N = 400)

Variables	Affective Identity	Cognitive Identity	Behavioral Identity
Online Worship Participation	$r = 0.47$**	$r = 0.39$**	$r = 0.14$ (n.s.)

$p < 0.01$; n.s. = not significant

Interpretation:

Online worship participation showed a moderate positive correlation with affective (emotional attachment) and cognitive (belief strength) religious identity, but a weak and non-significant relationship with behavioral identity (ritual practice and institutional attendance).

Multiple Regression Analysis

Table 3: Regression Predicting Religious Identity from Online Worship Participation (Controlling for Gender and Denomination)

Predictor Variable	B	SE B	β	t	p
Constant	21.82	2.13	—	10.24	<.001
Online Worship Participation	3.42	0.48	.38	7.13	<.001
Gender (Female = 1)	1.17	0.66	.09	1.77	.078
Denomination (Pentecostal = 1)	2.04	0.73	.15	2.79	.006

$R^2 = .27$, $F(3, 396) = 48.86$, $p < .001$

Interpretation:
Online worship participation significantly predicted overall religious identity (β = .38, $p < .001$), explaining 27% of the variance. Gender showed a marginal effect (p = .078), while denomination had a small but significant positive effect (β = .15, p = .006).

Discussion

This study examined how participation in online worship communities influences the religious identity of Nigerian youths, and the engagement patterns they exhibit in these digital spaces. The findings offer nuanced insights into the intersection of digital faith and youth identity formation.

Strengthening of Affective and Cognitive Religious Identity

The positive association between online participation and affective/cognitive religious identity aligns with Heidi Campbell's assertion that digital religion fosters emotional belonging and belief reinforcement through mediated interaction. High-frequency engagement on YouTube and WhatsApp appears to cultivate continuous exposure to doctrinal content, thereby strengthening internalized belief systems and personal identification with religious communities. This supports Pauline Hope

----

Cheong's (2020) claim that social media amplify religious authority through networked charisma and peer validation.

Weak Behavioral Commitment and Institutional Attachment

Conversely, the non-significant link between online participation and behavioral identity suggests that digital worship does not strongly translate into embodied religious practices such as congregational attendance or ritual obligations. This echoes Tim Hutchings' observation that virtual religious spaces often produce "thin communities" lacking physical accountability and ritual discipline. The findings indicate a form of "disembodied religiosity" where youths experience intense emotional and intellectual engagement without proportional institutional embeddedness.

Individualized and Hybrid Faith Expressions

The regression model shows that denomination (particularly Pentecostal affiliation) modestly predicts stronger religious identity, suggesting that Pentecostal youths leverage digital media to reinforce communal identity narratives, as noted by Oluwatoyin Olajubu (2020). However, the qualitative patterns (platform diversity, cross-denominational consumption) point to hybridized religious expressions: youths selectively curate their digital faith experiences, blending doctrinal content from multiple traditions. This reflects the postmodern "religious bricolage" documented by Nina Laurie in African youth digital cultures.

Implications for Religious Institutions and Policy

These findings carry significant implications. Religious institutions should recognize online worship communities as legitimate spiritual spaces rather than competitors to physical congregations. Faith leaders must develop integrated hybrid discipleship models that merge digital engagement with structured offline mentorship, fostering holistic religious identity. Additionally, religious education curricula should incorporate digital media literacy, enabling youths to navigate religious content critically amid algorithmic echo chambers.

Conclusion

This study affirms that digital worship communities profoundly shape the religious identity of Nigerian youths, primarily by reinforcing affective and cognitive dimensions while only marginally influencing behavioral commitments. Nigerian youths appear to be reimagining faith through networked, personalized, and emotionally resonant digital spaces, heralding a paradigm shift in religious socialization. Religious organizations and policymakers must adapt to this evolving landscape to support coherent youth faith development.

Recommendations

Religious institutions in Nigeria should adopt hybrid discipleship models that blend digital engagement with embodied communal practices. By integrating structured online activities with in-person mentorship, liturgy, and congregational participation, these institutions can translate youths' affective and cognitive engagement in digital spaces into consistent behavioral commitment. Faith organizations should also formalize their online worship platforms by appointing trained digital ministers, creating moderated discussion forums, and embedding interactive follow-up systems to foster accountability, doctrinal coherence, and sustained engagement among youths.

Furthermore, youth ministries and religious education programmes should incorporate digital religious literacy to equip young people with critical skills for navigating algorithm-driven content, discerning credible theological sources, and resisting superficial engagement. Religious leaders are encouraged to empower digitally skilled youths to co-create contextually relevant faith-based content that resonates with their peers, thereby enhancing identification with religious communities. Finally, religious bodies, academic institutions, and policymakers should invest in longitudinal research to monitor the evolving influence of digital worship on youth religious identity, ensuring that emerging trends inform adaptive pastoral strategies and evidence-based policy interventions.

References

Afolabi, O., & Oloyede, T. (2021). Pentecostalism and the digital turn: Faith, media, and youth participation in Nigeria. *Journal of African Media Studies, 13*(4), 611–628.

Ayebamiji, E. (2022). Youth, social media, and the changing religious landscape in Nigeria. *Journal of African Digital Culture, 4*(1), 55–72.

Campbell, H. A. (2017). *Digital religion: Understanding religious practice in digital media*. Routledge.

Campbell, H. A., & Tsuria, R. (2021). *Digital religion: Understanding religious practice in digital media* (2nd ed.). Routledge.

Cheong, P. H. (2020). Religious authority and social media: Religious leaders and the digital public sphere. *Religions, 11*(9), 473.

Eke, C. (2021). Youth religiosity and digital culture in Nigeria: Emerging dynamics. *African Journal of Religion and Society, 8*(2), 101–119.

Golan, O., & Martini, M. (2019). Visual religion online: The mediation of religious experience on social media. *New Media & Society, 21*(10), 2292–2310.

Hutchings, T. (2017). *Creating church online: Ritual, community, and new media*. Routledge.

King, P. E., & Boyatzis, C. J. (2013). Religious and spiritual development. In R. F. Paloutzian & C. L. Park (Eds.), *Handbook of the psychology of religion and spirituality* (2nd ed., pp. 100–118). Guilford Press.

Laurie, N. (2019). Digital youth cultures and identity in Sub-Saharan Africa. *Media, Culture & Society, 41*(2), 180–196.

Marcia, J. E. (1980). Identity in adolescence. In J. Adelson (Ed.), *Handbook of adolescent psychology* (pp. 159–187). Wiley.

Meyer, B. (2015). Sensational movies: Video, vision, and Christianity in Ghana. *University of California Press.*

Olajubu, O. (2020). Pentecostalism and digital worship in Nigeria: Continuity and change. *Journal of African Religious Studies, 12*(1), 45–62.

Pew Research Center. (2019). *Religion and public life in Nigeria*. Pew Forum on Religion and Public Life.

Smith, C., & Denton, M. L. (2005). *Soul searching: The religious and spiritual lives of American teenagers*. Oxford University Press.

Tandoc, E. C., & Maitra, J. (2018). News and religion on social media: A study of echo chambers. *Information, Communication & Society, 21*(10), 1439–1455.

Ukah, A. (2020). Redeeming the city through social media: Pentecostal urbanism and digital evangelism in Nigeria. *Africa, 90*(4), 753–775.