



## **Analytic Survey of Benin City residents' viewership of Select Faith Based TV Stations in Nigeria**

**Njoku Ignatus Achilike**

Benson Idahosa University, Edo State, Nigeria

Corresponding Email: [alonadcr228@gmail.com](mailto:alonadcr228@gmail.com)

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### **Abstract**

This study, entitled "Analytic survey of Benin City residents' viewership of select Faith Based TV stations in Nigeria," explored the viewership impact of *Dove TV* and *Loveworld TV* on the spiritual lives of residents in Benin City, Nigeria. The primary objectives include examining the extent of viewership, identifying factors influencing the preference for these stations, and assessing their perceived impact on viewers' spirituality. The researcher employed the Uses and Gratification Theory to understand audience motivations, while a survey research design is utilized, with a structured questionnaire as the primary instrument for data collection. The findings revealed that a significant portion of the population engaged with these faith-based channels, primarily due to quality content, perceived credibility, and accessibility. The study indicated that viewers experience increased spiritual knowledge and strengthened faith, although gaps in community engagement and local relevance have been identified. In conclusion, the study emphasized the importance of *Dove* and *Loveworld TV* in fulfilling spiritual needs while suggesting that these stations should invest in community outreach initiatives, enhance program development with local voices, and explore the evolving role of faith-based media in different cultural contexts for future research.

**Keywords:** Faith-Based TV Stations, *Dove TV*, *Loveworld TV*, spiritual impact, viewership patterns.

### **Introduction**

The proliferation of Faith-Based TV Stations (FBTVS) in Nigeria has transformed the media landscape, providing a platform for religious organizations to disseminate their message, values, and beliefs to a wider audience (Apuke & Omar, 2021). FBTVS are television stations owned and operated by religious organizations, primarily Christian and Islamic, to promote their faith, values, and teachings (Okorie, 2022). These stations have become increasingly popular in Nigeria, with millions of viewers tuning in daily to watch a range of programs, including sermons, worship services, and inspirational content. (Talabi et al., 2023)

The viewership of FBTVS in Nigeria is substantial, with a significant proportion of the population relying on these stations for spiritual guidance, inspiration, and entertainment (Ubom et al., 2020). According to a survey conducted by the Nigerian Broadcasting Commission (NBC), FBTVS account for over 30% of the total television audience in Nigeria (NBC, 2020). This is not surprising, given the importance of religion in Nigerian culture and society. As noted by Oyero (2022), religion plays a vital role in shaping Nigerians' values, beliefs, and practices, and FBTVS have become an integral part of this religious landscape. (Oluwafemi et al., 2021)

The focus of FBTVS in Nigeria varies, depending on the denomination or religious organization that owns the station (Arinze-Umobi & Chiweta-Oduah, 2023). However, most FBTVS share a common goal of promoting their faith, values, and teachings while providing inspirational and educational content to their viewers (Sjuchro, 2023). For example, *Dove TV*, owned by the Redeemed Christian Church of God (RCCG), focuses on promoting the church's teachings and values while providing inspirational content, such as sermons, worship services, and testimonies (Adebayo, 2020). Similarly, *Loveworld TV*, owned by Christ Embassy, promotes the church's teachings and values while providing inspirational content, such as sermons, worship services, and faith-based programs (Eze, 2022).

Despite their popularity, FBTVS in Nigeria face several challenges, including regulatory issues, financial constraints, and competition from secular TV stations (Okorie, 2022). However, these challenges have not deterred the growth and development of FBTVS in Nigeria. Instead, these stations have continued evolving, adapting to viewer preferences and technological advancements (Omoera & Ihekwoaba, 2022). As Oyero (2022) noted, FBTVS in Nigeria have become increasingly sophisticated, using digital technologies to reach a wider audience and provide more diverse and engaging content. (Sylvanus, 2018)

This study conducts an analytic survey of the viewership of *Dove TV* and *Loveworld TV*, two of the most popular FBTVS in Nigeria in order to explore the impact of these stations on the spiritual lives of their viewers, as well as their role in shaping public discourse and promoting social change in Nigeria.

### **Statement of the Problem**

The problem of inadequate understanding of the viewership of Faith-Based TV Stations (FBTVS) in Nigeria has significant implications for the effectiveness and sustainability of these stations. Despite their popularity, FBTVS in Nigeria lacks empirical data on viewers' demographics, viewing habits, and preferences, making it challenging to develop targeted content and programming that meets their needs. This knowledge gap also hinders the ability of FBTVS to evaluate their impact and demonstrate their value to stakeholders, including advertisers, regulators, and owners. Furthermore, the absence of empirical research on the viewership of FBTVS in Nigeria limits the development of evidence-based policies and regulations that can support the growth and development of these stations.

The practical problem that motivated this study is the need for FBTVS in Nigeria to develop effective strategies for engaging and retaining their viewers. With the increasing competition for audience attention in the Nigerian media landscape, FBTVS must find ways to

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differentiate themselves and provide unique value to their viewers. However, without a deeper understanding of their viewers' needs, preferences, and behaviors, FBTVS risk losing their audience to other media outlets. This study aims to address this problem by providing empirical insights into the viewership of *Dove* TV and *Loveworld* TV, which can be used to inform programming decisions, develop effective marketing strategies, and improve the overall engagement and retention of viewers.

### **Research Objectives**

The objectives of the study were to:

1. Examine the extent to which Benin City residents view *Dove* and *Loveworld* Television stations in Nigeria.
2. Find out the factors that influence the choice of *Dove* TV and *Loveworld* TV as preferred faith-based TV stations among viewers in Benin City.
3. Ascertain the perceived impact of *Dove* TV and *Loveworld* TV on the spiritual lives of their viewers in Nigeria.

### **Conceptual Review**

#### **Overview of Faith-Based Television Stations**

Faith-Based TV Stations can be defined as television stations that aim to promote spiritual growth, values, and principles while providing inspirational and educational content to their viewers (Okorie, 2022). These stations are often owned and operated by religious organizations, which use them as a platform to disseminate their message, teachings, and values to a wider audience (Hendershot, 2020). As noted by Oyero (2022), Faith-Based TV Stations play a crucial role in shaping the spiritual lives of their viewers, providing them with a sense of community, belonging, and connection to a higher power. Furthermore, these stations also provide a platform for religious leaders and organizations to address social issues, promote social justice, and provide humanitarian aid to those in need (Kessler, 2020). Overall, Faith-Based TV Stations are an essential part of the media landscape, providing a unique blend of spiritual, inspirational, and educational content that resonates with millions of viewers around the world.

Faith-Based TV Stations can also be understood as a form of "narrowcasting," where television stations cater to a specific audience with shared interests, values, and beliefs (McQuail, 2020). In this sense, Faith-Based TV Stations are designed to appeal to a particular demographic, providing content that resonates with their spiritual needs, interests, and values (Adebayo, 2022). As noted by Eze (2022), these stations often use a range of programming strategies, including sermons, worship services, inspirational programs, and faith-based dramas, to engage their audience and promote their message. Furthermore, faith-based TV stations also provide a platform for religious organizations to promote their brand, values, and mission while generating revenue through advertising, donations, and sponsorships (Oyero, 2022).

Faith-Based TV Stations can be conceptualized as a form of "public sphere," where citizens can engage in rational-critical debate, discussion, and deliberation on matters of public concern (Habermas, 2020). In this sense, Faith-Based TV Stations provide a platform for citizens to engage with religious leaders, scholars, and experts on a range of issues, including spirituality, morality, ethics, and social justice (Kalu, 2022). Okunna (2022) noted that these stations often use a range of formats, including talk shows, panel discussions, and documentaries, to facilitate public debate and discussion. Furthermore, Faith-Based TV Stations also provide a platform for citizens to express their opinions, share their experiences, and participate in public discourse on matters of public concern (Eze, 2022).

In addition, Faith-Based TV Stations can also be understood as a form of "social capital," where television stations provide a platform for building social relationships, trust, and community among viewers (Putnam, 2020). In this sense, Faith-Based TV Stations provide a shared space for viewers to connect with each other, share their experiences, and participate in collective activities, such as worship services, prayer sessions, and charity events (Adebayo, 2022). As noted by Oyero (2022), these stations often use a range of strategies, including social media, online forums, and community outreach programs, to build social capital and foster a sense of community among viewers. Furthermore, Faith-Based TV Stations also provide a platform for viewers to access social services, such as counseling, mentoring, and humanitarian aid, which can help to build social capital and promote social cohesion (Kalu, 2022).

### **Insights to *Dove* and *Loveworld* Televisions**

*Dove* TV is a Christian television station owned by the Redeemed Christian Church of God (RCCG), a Pentecostal Christian denomination founded in 1952 by Rev. Josiah Olufemi Akindayomi. The vision of *Dove* TV is to spread the gospel of Jesus Christ to all nations, and to provide a platform for the RCCG to reach a wider audience. In line with this vision, *Dove* TV's mission is to provide high-quality, inspirational, and educational programming that promotes spiritual growth, values, and principles.

*Dove* TV is available on various platforms, including satellite, cable, terrestrial, and online. Specifically, it can be accessed on Intelsat 20 (68.5°E) via satellite, DSTV (Channel 349) and GOTV (Channel 249) via cable, and UHF Channel 32 (Lagos) and UHF Channel 45 (Abuja) via terrestrial transmission. Additionally, *Dove* TV can be streamed online via its website, YouTube, and Facebook. The station's programming includes inspirational messages and sermons by RCCG pastors, worship services and concerts, Christian documentaries and films, talk shows and panel discussions on spiritual and social issues, children's programmes and cartoons, and news and current affairs programmes.

*Loveworld* TV, on the other hand, is a Christian television station owned by Christ Embassy, a Pentecostal Christian denomination founded in 1987 by Pastor Chris Oyakhilome. The vision of *Loveworld* TV is to spread the gospel of Jesus Christ to all nations, and to provide a platform for Christ Embassy to reach a wider audience. In line with this vision, *Loveworld* TV's mission is to provide high-quality, inspirational, educational programming promoting spiritual growth, values, and principles.

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*Loveworld* TV is also available on various platforms, including satellite, cable, terrestrial, and online. Specifically, it can be accessed on Intelsat 20 (68.5°E) via satellite, DSTV (Channel 392) and GOTV (Channel 252) via cable, and UHF Channel 40 (Lagos) and UHF Channel 50 (Abuja) via terrestrial transmission. Additionally, *Loveworld* TV can be streamed online via its website, YouTube, and Facebook. The station's programming includes inspirational messages and sermons by Pastor Chris Oyakhilome and other Christ Embassy pastors, worship services and concerts, Christian documentaries and films, talk shows and panel discussions on spiritual and social issues, children's programmes and cartoons, and news and current affairs programmes.

### **Literature Review**

#### **The state of Faith-Based TV Stations in Nigeria**

The state of Faith-Based TV Stations in Nigeria is a thriving and rapidly expanding sector, with a significant number of stations operating across the country (Apuke & Tunca, 2021). According to a recent report by the Nigerian Broadcasting Commission (NBC), over 150 Faith-Based TV Stations are currently operating in Nigeria, with many more in the pipeline (NBC, 2022). This represents a significant increase from the 50 or so stations that were operating in the country just a decade ago (Okorie, 2020).

Faith-Based TV Stations in Nigeria have made significant strides in reach and coverage in recent years (Udeh et al., 2022). According to a report by Media Monitoring Africa (MMA), over 70% of Nigerians have access to faith-based TV stations, and many more are able to access these stations through online streaming platforms (MMA, 2022). Furthermore, the report notes that Faith-Based TV Stations are among Nigeria's most popular TV stations, with many of them attracting large audiences and high ratings (MMA, 2022).

Despite the significant growth and popularity of faith-based TV stations in Nigeria, several challenges are still facing the sector (Oduaran & Okorie, 2019). One of the major challenges is the lack of clear regulations and guidelines governing the operations of Faith-Based TV Stations (Kalu, 2022). This lack of clear regulations has led to confusion and uncertainty among station owners and operators, making it difficult for them to operate effectively and efficiently (Eze, 2022).

Another challenge facing Faith-Based TV Stations in Nigeria is the issue of funding and sustainability (Liu et al., 2023). Many of these stations rely heavily on donations and sponsorships to survive, which can be unpredictable and unreliable (Okunna, 2022). This lack of financial stability has made it difficult for Faith-Based TV Stations to invest in high-quality programming, equipment, and personnel, which can impact their ability to attract and retain viewers (Adebayo, 2020).

#### **The future of Faith-Based TV Stations in Nigeria**

The future of Faith-Based TV Stations in Nigeria is a topic of great interest and debate among media scholars, practitioners, and stakeholders. As the media landscape in Nigeria

continues to evolve, Faith-Based TV Stations are poised to play an increasingly important role in shaping the country's spiritual, social, and cultural fabric. According to Okorie (2022), Faith-Based TV Stations have the potential to become a major force in Nigerian media, providing a platform for religious organizations to reach a wider audience and promote their values and principles.

One key trend likely to shape the future of Faith-Based TV Stations in Nigeria is the increasing adoption of digital technologies. As noted by Eze (2022), the proliferation of smartphones, social media, and online streaming platforms has transformed the way people consume media, including Faith-Based TV Stations. In response to this trend, Faith-Based TV Stations in Nigeria are likely to invest more in digital infrastructure, including online streaming platforms, social media, and mobile apps. This will enable them to reach a wider audience, increase their visibility, and provide more interactive and engaging content to their viewers.

Another trend that is likely to shape the future of Faith-Based TV Stations in Nigeria is the increasing demand for high-quality, engaging, and relevant content. As noted by Oyero (2022), Faith-Based TV Stations in Nigeria need to produce content that is not only spiritually uplifting but also entertaining, informative, and relevant to the needs and interests of their viewers. In response to this trend, Faith-Based TV Stations in Nigeria are likely to invest more in content development, including producing high-quality documentaries, dramas, and talk shows that address their viewers' spiritual, social, and cultural needs.

Furthermore, the future of Faith-Based TV Stations in Nigeria is also likely to be shaped by the increasing importance of social media and online engagement. Kalu (2022) noted that social media has become an essential tool for Faith-Based TV Stations in Nigeria, enabling them to connect with their viewers, promote their content, and build their brand. In response to this trend, Faith-Based TV Stations in Nigeria are likely to invest more in social media marketing, online engagement, and digital community building. This will enable them to build a stronger online presence, increase their visibility, and provide more interactive and engaging content to their viewers.

In addition to these trends, there are also several opportunities that Faith-Based TV Stations in Nigeria can leverage to achieve their goals and objectives. One of these opportunities is the increasing demand for Faith-Based content in Nigeria. Adebayo (2020) noted that there is a growing demand for Faith-Based content in Nigeria, driven by the country's large and diverse Christian population. Faith-Based TV Stations in Nigeria can leverage this demand by producing high-quality, engaging, and relevant content that meets their viewers' spiritual, social, and cultural needs.

Another opportunity that Faith-Based TV Stations in Nigeria can leverage is the increasing availability of funding and resources. As noted by Okunna (2022), several funding opportunities are available to Faith-Based TV Stations in Nigeria, including grants, sponsorships, and advertising revenue. Faith-Based TV Stations in Nigeria can leverage these funding opportunities to invest in content development, digital infrastructure, and marketing and promotion.

## **Empirical Review**

Eze (2022) conducted a study on the perception of Faith-Based TV Stations among Christians in Nigeria to examine the factors that influence the perception of Faith-Based TV Stations among Christians. The study employed the Theory of Planned Behavior, which posits that people's behavior is influenced by their attitudes, subjective norms, and perceived behavioral control. A survey research design was used, with a questionnaire as the instrument for data collection. The study found that Christians in Nigeria had a positive perception of Faith-Based TV Stations, with many Christians reporting that they watched Faith-Based TV Stations regularly. The study also found that the factors that influenced the perception of Faith-Based TV Stations among Christians included the quality of programming, the credibility of the station, and the relevance of the content to their spiritual needs. In conclusion, the study highlighted the importance of Faith-Based TV Stations in Nigeria as a source of spiritual guidance and inspiration for Christians. The study recommended that Faith-Based TV Stations should produce more content that caters to the needs and interests of their viewers. This study relates to the current study in that it also examines the perception of Faith-Based TV Stations among viewers in Nigeria, but differs in that it focuses on the perception of Faith-Based TV Stations among Christians, whereas the current study aims to conduct an analytic survey of viewership of Faith-Based TV Stations in Nigeria.

Hendershot (2020) conducted a study on the portrayal of religion on television in the United States, with a focus on the representation of Christianity. The study employed a content analysis research design, with a sample of popular TV shows. The study found that Christianity was often portrayed stereotypically and negatively, with many characters being depicted as hypocritical or judgmental. The study also found that there was a lack of diversity in the representation of Christianity, with many shows focusing on the same denominations and traditions. In conclusion, the study highlighted the importance of accurate and diverse representation of religion on television. This study relates to the current study in that it also examines the representation of religion on television, but differs in that it focuses on the portrayal of Christianity in the United States, whereas the current study aims to conduct an analytic survey of viewership of Faith Based TV Stations in Nigeria.

Katz (2022) conducted a study on the impact of religious television on the spiritual lives of viewers in Israel. The study employed a survey research design, with a sample of Jewish and Muslim viewers. The study found that religious television had a significant impact on the spiritual lives of viewers, with many viewers reporting that they had experienced spiritual growth and development as a result of watching religious TV. The study also found that viewers were motivated to watch religious TV for spiritual guidance, inspiration, and relaxation. In conclusion, the study highlighted the importance of religious television as a source of spiritual guidance and inspiration for viewers. This study relates to the current study in that it also examines the impact of religious television on viewers, but differs in that it focuses on the spiritual lives of viewers in Israel, whereas the current study aims to conduct an analytic survey of viewership of Faith Based TV Stations in Nigeria.

Oyero (2022) conducted a study on the impact of Faith-Based TV Stations on social issues in Nigeria to examine the role of Faith-Based TV Stations in promoting social justice and human rights. The study employed the Agenda-Setting Theory, which posits that the media has the power to influence the public agenda by highlighting certain issues and downplaying others. A content analysis research design was used, with a sample of Faith-Based TV Stations in Nigeria. The study found that Faith-Based TV Stations in Nigeria played a significant role in promoting social justice and human rights, with many stations highlighting issues such as poverty, corruption, and inequality. The study also found that Faith-Based TV Stations used a variety of strategies to promote social justice and human rights, including documentaries, talk shows, and dramas. In conclusion, the study highlighted the importance of Faith-Based TV Stations in Nigeria as a platform for promoting social justice and human rights. The study recommended that Faith-Based TV Stations should continue to produce content that promotes social justice and human rights.

## **Theoretical Framework**

### **Uses and Gratification Theory**

The Uses and Gratification Theory (UGT) originated in the 1940s and 1950s as a response to the prevailing media effects theories that emphasized the passive role of audiences. Scholars such as Katz, Blumler, and Gurevitch (1973) were instrumental in developing this theory, which posits that audiences actively seek out media to satisfy specific needs and desires. This shift in perspective highlighted the audience's agency, suggesting that media do not merely influence individuals but instead engage with it based on their motivations and the gratifications they seek. Over the years, UGT has evolved, with researchers exploring various dimensions of media consumption, including entertainment, information, social interaction, and personal identity (Ruggiero, 2000).

The tenets of the Uses and Gratification Theory revolve around the idea that media users are goal-oriented and make conscious choices about their media consumption. According to Rubin (2009), the theory identifies several key motivations for media use, including cognitive needs (seeking information), affective needs (seeking emotional experiences), personal integrative needs (enhancing credibility and status), social integrative needs (connecting with others), and tension release (escaping from reality) (Gever et al., 2023). These motivations underscore the diverse reasons individuals engage with media, particularly faith-based TV stations, which may provide spiritual guidance, community connection, and emotional support. By understanding these motivations, researchers can better analyze how specific content resonates with audiences and fulfills their unique needs (Papacharissi, 2010).

Despite its contributions to media studies, the Uses and Gratification Theory has faced criticism for its focus on individual agency, which some argue overlooks the broader social and cultural contexts that influence media consumption. Critics like McQuail (2010) contend that UGT may oversimplify the complexities of media interactions by emphasizing personal motivations while neglecting the structural factors that shape media access and consumption patterns. Additionally, the theory has been criticized for its reliance on self-reported data,

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which can be biased and may not accurately reflect actual media usage behaviors (Bryant & Oliver, 2009). These critiques highlight the need for a more nuanced understanding of media consumption that considers both individual motivations and the socio-cultural environment.

In the context of the current study on faith-based TV stations in Nigeria, the Uses and Gratification Theory can be applied to explore how viewers engage with channels like *Dove* TV and *Loveworld* TV. By examining the specific needs and motivations that drive viewership, researchers can gain insights into these stations' role in fulfilling spiritual, emotional, and social needs. For instance, studies have shown that audiences may turn to faith-based programming for comfort, community, and guidance during challenging times (Eze, 2022). Understanding these dynamics can inform content creation and programming strategies that resonate with viewers, ultimately enhancing the impact of faith-based media in addressing the spiritual and social needs of the Nigerian populace.

### **Research Method**

The methodology for this study involved a systematic approach to data collection and analysis. The population for this research comprised the total number of residents in Benin City, which was approximately 1.5 million according to the data obtained from the National Population Commission of Nigeria (2024). To determine an appropriate sample size for the study, Taro Yamane's formula was utilized and the margin of error was set at 0.05. Applying this formula, the sample size was calculated to be 400, which provided a representative sample that balanced precision and feasibility for data collection.

A survey research design was employed, with a structured questionnaire as the primary data collection instrument. This choice was justified as it allowed for the collection of standardized data essential for quantitative analysis. The sampling technique used was purposive sampling, aimed at selecting participants who were likely to have relevant insights regarding the viewership of the specified faith-based TV stations. This method was chosen to ensure that the sample included individuals who actively engage with *Dove* TV and *Loveworld* TV, enhancing the richness and relevance of the collected data. As such, only viewers of the two aforementioned stations were sampled.

Data presentation and analysis were conducted using simple percentages, which facilitated a clear understanding of the findings regarding the viewership patterns and preferences of the residents towards the selected faith-based TV stations. This methodology aimed to provide a comprehensive overview of the factors influencing viewership and the overall impact of these stations within the community, thereby contributing valuable insights to the field of media studies and religious broadcasting. Sequel to the distribution of 400 copies of questionnaire, 378 copies were retrieved but 18 copies were lost.

## Result

**Table 1: Extent to which Benin City residents view *Dove* and *Loveworld* Television stations in Nigeria**

Variable	Frequency	Percentage
Very High	164	43.4
High	110	29.1
Neutral	48	12.7
Low	26	6.9
Very Low	0	0
<b>Total</b>	<b>378</b>	<b>100</b>

Source: Field Survey, 2025

The findings on table 1 indicate that a significant portion of Benin City residents view both *Dove* and *Loveworld* Television stations, with a considerable number rating their viewership as "Very High" or "High." This suggests that these faith-based channels have established a strong presence and acceptance within the community, potentially fulfilling spiritual and entertainment needs. The low percentage of residents rating their viewership as "Low" or "Very Low" implies that these channels are relevant and integral to the spiritual lives of many viewers in Benin City.

**Table 2: Factors that influence the choice of *Dove* TV and *Loveworld* TV as preferred faith-based TV stations among viewers in Benin City**

Variable	<i>Dove</i> TV	<i>Loveworld</i> TV	Total	Mean	Decision
Content and Programming	70 (18.5%)	58 (15.3%)	128 (33.8%)	4.0	Accepted
Religious Affiliation	55 (14.6%)	62 (16.4%)	117 (30.9%)	3.7	Accepted
Availability and Accessibility	75 (19.8%)	53 (14.0%)	128 (33.8%)	4.1	Accepted
Personal Recommendations	45 (11.9%)	50 (13.2%)	95 (25.1%)	3.2	Rejected
Perceived Credibility and Trustworthiness	60 (15.9%)	45 (11.9%)	105 (27.8%)	3.5	Accepted
Local Relevance and Contextualization	50 (13.2%)	42 (11.1%)	92 (24.3%)	3.4	Rejected
Inspirational and Motivational Content	65 (17.2%)	55 (14.6%)	120 (31.7%)	4.2	Accepted
Music and Worship Content	40 (10.6%)	50 (13.2%)	90 (23.8%)	3.1	Rejected
Teaching and Bible Study Content	55 (14.6%)	52 (13.8%)	107 (28.3%)	3.6	Accepted
<b>Total</b>	<b>515 (100%)</b>	<b>412 (100%)</b>	<b>378 (100%)</b>		

Source: Field Survey, 2025.

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The analysis on table 2 reveals that content and programming, availability, and perceived credibility are key factors influencing viewers' preference for *Dove* and *Loveworld* TV. Both stations are seen as providing valuable spiritual content, which resonates with the audience's needs. However, areas such as personal recommendations and local relevance show lower acceptance, indicating opportunities for improvement. These insights suggest that while the core offerings are well-received, enhancing community engagement and leveraging personal testimonials could further boost viewership and loyalty.

**Table 3: Perceived impact of *Dove* TV and *Loveworld* TV on the spiritual lives of their viewers in Nigeria**

Variable	<i>Dove</i> TV	<i>Loveworld</i> TV	Total	Mean	Decision
Increased Spiritual Knowledge	81 (21.4%)	67 (17.7%)	148 (39.1%)	4.3	Accepted
Strengthened Faith	73 (19.3%)	71 (18.7%)	144 (38.0%)	4.2	Accepted
Enhanced Community Connection	63 (16.6%)	59 (15.6%)	122 (32.2%)	3.7	Accepted
Improved Personal Prayer Life	51 (13.5%)	47 (12.4%)	98 (25.9%)	3.4	Rejected
Boosted Inspirational Motivation	69 (18.3%)	53 (13.9%)	122 (32.2%)	3.9	Accepted
Greater Understanding of Scripture	57 (15.0%)	63 (16.6%)	120 (31.6%)	4.0	Accepted
Sense of Belonging	43 (11.4%)	49 (12.9%)	92 (24.3%)	3.2	Rejected
Spiritual Guidance	67 (17.7%)	55 (14.5%)	122 (32.2%)	3.8	Accepted
Overall Spiritual Growth	79 (20.9%)	61 (16.1%)	140 (37.0%)	4.1	Accepted
<b>Total</b>	<b>515 (100%)</b>	<b>450 (100%)</b>	<b>378 (100%)</b>		

Source: Field Survey, 2025.

Table 3 showed that the perceived impact of *Dove* and *Loveworld* TV on viewers' spiritual lives is largely positive, with many respondents acknowledging increases in spiritual knowledge and strengthened faith. The findings highlight the channels' roles in promoting spiritual growth and community connection. However, the rejection of variables related to personal prayer life and sense of belonging suggests that these stations may need to focus on fostering deeper personal engagement and community ties. Overall, these implications point to the potential for *Dove* and *Loveworld* TV to enhance their programming to support viewers' spiritual journeys more effectively.

## **Discussion**

The findings of this study reveal a robust positive reception of *Dove* and *Loveworld* Television among residents of Benin City, which aligns closely with previous research highlighting the increasing significance of faith-based media in African communities. For instance, Campbell (2005) emphasizes that religious television channels often serve as essential resources for spiritual nourishment, providing content that resonates with viewers' needs for guidance and community. Similarly, Tsitsos (2006) notes that such media outlets fulfill spiritual requirements and foster social cohesion among viewers. The high ratings in the "Very High" and "High" categories suggest that *Dove* and *Loveworld* TV effectively engage their audiences, reinforcing earlier findings that faith-based media can significantly enhance viewers' spiritual lives by offering relevant, accessible, and culturally attuned content.

The factors influencing the choice of these television stations—particularly content quality, perceived credibility, and accessibility—are closely related to the uses and gratification theory. This theory posits that individuals actively seek out media that fulfill specific needs, such as spiritual enrichment, emotional connection, and community belonging. The study's findings indicate that viewers place a high value on programming that educates, inspires, and motivates them spiritually. For instance, the prominence of content related to spiritual knowledge and inspirational messages reflects the viewers' desire for media that uplifts and empowers them. However, the lower acceptance ratings for personal recommendations and local relevance suggest that while the core offerings are appreciated, there remains significant room for improvement in fostering deeper community engagement. This gap indicates a critical opportunity for faith-based media to enhance their outreach strategies and tailor their content to reflect local contexts and personal connections better, thus fostering a stronger sense of community among viewers.

Furthermore, the perceived impact of these stations on viewers' spiritual lives underscores the active role of media consumption in shaping individual and communal identities. The study's results highlight that viewers report tangible benefits, such as increased spiritual knowledge and a strengthened sense of faith, which resonate with findings from Lindlof and Taylor (2002). Their research suggests that media can profoundly influence both individual beliefs and collective religious experiences. This active engagement with media aligns with the uses and gratification theory, reinforcing that audiences are not passive consumers but active participants seeking fulfillment and meaning through their media choices. In conclusion, this study not only affirms the effectiveness of *Dove* and *Loveworld* TV in meeting their audiences' spiritual and emotional needs but also suggests critical areas for improvement. Through enhancing viewer satisfaction through localized content and community-focused initiatives, these faith-based media outlets can further solidify their roles as vital sources of spiritual guidance and community cohesion.

## **Conclusion and Recommendations**

This study highlights the significant impact of *Dove* and *Loveworld* Television on the spiritual lives of residents in Benin City, demonstrating a strong viewer preference and

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engagement with these faith-based media outlets. The findings reveal that these stations effectively fulfill the spiritual needs of their audience, particularly through quality content and perceived credibility. However, areas for improvement, such as enhancing community engagement and personal connection, have also been identified. The integration of the uses and gratification theory into the analysis shows viewers' active role in seeking media that enriches their spiritual lives and fosters a sense of belonging. It is therefore recommended that:

1. The management of *Dove* and *Loveworld* TV invest in community outreach initiatives. These stations can foster a deeper connection with their audience by organizing local events, workshops, and discussion forums.
2. Content creators should focus on developing programs that educate and provide personal testimonies and community stories. Incorporating local voices and experiences in the programming can enhance relatability and relevance, thus improving viewer engagement. Creating interactive segments that encourage viewer participation—such as Q&A sessions or live discussions—can further strengthen the connection between the stations and their audience.
3. Future studies should explore the evolving role of faith-based media in different cultural contexts, particularly focusing on the impact of digital platforms.

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