COMPUTERISATION FOR RELIGIOUS ORGANISATIONS IN NIGERIA PROMOTING SUSTAINABLE PROSPERITY

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Abstract: Management of religious organisations has developed to the point where technology systems are highly complicated and managerial concerns are ubiquitous. Religious organisations need to consider the supporting roles that modern technology, notably computers, plays for them. Since religious organisations continue to employ various technologies in their everyday operations worldwide, it is necessary to consider how they use them for sustainable development. In this article, we assess the use of computerised systems by religious organisations in Nigeria and the effect these systems had on their operational management approaches and services. Representatives from fifteen different religious organisations were chosen for the study in the Nigerian cities of Lagos, Asaba, Kaduna, and Lokoja. The research uses a phenomenological approach, and the results show that religious organisations must use computers in their management and social work to be more productive, keep better records, and promote sustainable prosperity.

Keywords: Computer Literacy, Diffusion of Innovation, Faith-Based Groups, Nigerian Economy, Sustainable Development Goals, Technology and Religion

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1. Introduction

The purpose of technology in society has always been to enhance human potential, increase the effectiveness of current duties, and promote sustainable prosperity and development. Technology and religion combine in novel ways as many faiths learn to adapt to contemporary scientific knowledge, including computer knowledge. Religious organisations' preservation will likely be the most important use of future technologies such as computers. It is essential to look at the supportive functions, such as information communication, computerisation, long-term documentation, and speed, that contemporary technologies offer religious organisations as they continue to use different forms of technology in their daily operations throughout the globe. Religious organisations are nonprofit, voluntary groups that are registered or unregistered, whose purpose is drawn from a religious or spiritual tradition to propel human happiness, sustainable prosperity, and social and economic development in society. Similar to organisations in the public sector, religious organisations are coming under increasing pressure to innovate, sustain service delivery, and improve performance.

This study focused on the significance of computerised systems for religious organisations in Nigeria in promoting sustainable prosperity. According to Ottuh and Akpotor (247), recent estimates in the Nigerian religious setting, approximately 50 per cent of the population is Muslim, about 49 per cent profess Christianity, and about 1 per cent accounts for other religious adherents. The study was done to determine if using computers by religious groups in Nigeria could make their management and social services more efficient and help them achieve their goals faster. Fifteen religious organisations across Nigeria – Roman Catholic Church, Baptist Church, Baha'i Faith, Christ Apostolic Church, The Grail Movement, Hare Krishna, Ogboni Reformed Fraternity, Chrislam, Judaism, Sunni Islam (Mosque), Assemblies of God Church, Synagogue Church of All Nations, Jehovah Witnesses, Living Faith Church, and Eckankar – were arbitrarily selected as particular case studies. An effort was undertaken in this study to identify the most effective and efficient uses of

computers for religious organisations' management services. Because computer technology has advanced significantly over the last several decades, religious organisations worldwide, particularly those in third-world countries and other secular organisations, would benefit from this research.

2. Religious Organisations and Their Significance

According to Ottuh and Jemegbe (8), religion is a formalised system of ethical principles pertaining to holy objects and laws regulating the conduct of adherents. It is distinct from magic, which entails superstitious beliefs and actions intended to achieve the desired result (Berger 17). According to Odumosu and Simbine (133), a religious organisation is a coalition of followers of one or more religions who gather together in an organised or unstructured group to work for a variety of religious objectives, including promoting human happiness, sustainable peace and development. Around the world, religion is very important to people, and this is also true in Nigeria, where people often visit different places of worship to seek the face of God and engage in a wide range of religious activities. It is stated that religious organisations work to enhance religious understanding, practice, and people's moral growth (Maulid 134). Religious nonprofit organisations provide services to all people without discrimination based on gender, race, or religion. According to statistics, religious organisations have maintained good connections with traditional leaders and governmental authorities who have seen them grow into one of the key contributors to the people's social, economic, educational, and moral wellness (Ottuh, Ottuh, and Aitufe 48). The UN 2030 Agenda for Sustainable Development is to achieve sustainable development for all people in all spheres of life (Joseph 279). The majority of religious organisations in Nigeria base their teachings on money and a person's capacity to generate riches for long-term success, furthering the UN's objective.

Religious organisations consider poverty to be a burden and do not want people to experience it since they consider people as 'children of God.' Ottuh and Idjakpo (17) postulate that the world

and everything on it belong to God. As a result, people cannot be impoverished. Such teachings, which encourage people to work hard in their different jobs not only to earn a livelihood but also to fulfil their religion's mission of success and prosperity on earth, have a favourable long-term impact on the country's economy. Many religious groups have gone beyond preaching and give practical examples of how to make money by investing in many facets of the Nigerian economy, including, among others, ICT, commerce, agriculture, transportation, and education. As a result, religious organisations can actively support sustainable prosperity, peace, and development through their teachings and social actions. In this sense, religious institutions both directly and indirectly create jobs, people are taught to believe in their ability to build wealth, and people pay taxes on their investments to the government. These actions all contribute to boosting the nation's economy and raising the standard of living for its citizens. Therefore, we contend that using computerised management systems by religious organisations to handle their daily operations enhances their efficacy and efficiency; computerisation will increase their speed, accuracy, accountability, accessibility, and productivity.

3. Technology and Sustainable Prosperity

The notion of 'sustainable prosperity' expresses a holistic, long-term goal for a society. It symbolises a greater and broader emphasis on good change that aims to boost real communal prosperity. In a nutshell, sustainable prosperity refers to a wealthier, healthier, and more affluent future. On the other hand, sustainable development is the process of addressing current demands without sacrificing the capacity of future generations to address their own needs (Hoeh 139). Technology is crucial in attaining sustainable development. This is because it makes dealing with the unpredictable aspects of daily life easier. Technology provides a variety of methods to promote growth and information sharing, which in turn enhances sustainable prosperity (Adamczyk *et al.* 103). It aims to achieve both of these objectives in order to simplify human activities and find solutions

to many life issues. Technology provides the human community access, knowledge, and empowerment to promote sustainable development. As technology permeates every aspect of human life, it accumulates a variety of meanings. Thus, technology now significantly influences sustainable development's social, environmental, and economic elements. The advent of technology has created numerous and comfortable employment opportunities for working populations, thus promoting sustainable prosperity.

The employment of technology is intimately related to sustainable prosperity. Modern technology has positive and negative results. Many issues, including those in the environmental sector, are directly related to technology use. By increasing the efficiency and efficacy of new and more sustainable forms of development, technology development contributes significantly to achieving Sustainable Development Goals (SDGs) objectives. Thus, developing new technologies that encourage investigation and invention is necessary. Technology may reduce the amount of time it takes to create an item or provide a service, thus directly increasing a business's total earnings (White 108). Technology may help a company's production rate be more effective by enabling the movement of larger quantities of goods or the provision of more services. Numerous solutions offered by technology may help society become more sustainable. For example, robotics, digital twins, and smart building systems may all help businesses become more efficient and reduce their carbon impact. For instance, utility companies may manage energy responsibly across whole grids thanks to cloud computing (Akubue 36). The bulk of the SDGs set out by the United Nations can only be achieved with the use of digital technology. A crucial component of Microsoft's digital strategy for sustainable data transformation for time and resource savings is Microsoft's cutting-edge and predictive analytics technologies (Akubue 40). Sustainability-oriented technology is already the backbone of many businesses and will continue to advance how business is done for many years to come.

Modern technologies contribute to sustainable development in many ways; for example, the internet, where the network of everyday objects is linked with monitoring one's devices' behaviour. Also, energy waste can be reduced, and product lifecycles can be improved by using internet-enabled appliances. Solar panels are becoming more and more accessible to homes and offices, making them an attractive alternative for many looking to produce their own electricity. With modern technology, people and organisations can now store and utilise electricity in a much more efficient way. Today, with the aid of technology, online marketing and banking now rely heavily on big data, which also offers a number of applications for enhancing sustainability. Large data sets may be analysed to help organisations learn more about environmental issues. Businesses may examine their energy use and utilise big data to identify areas where efficiency can be improved (White 109). In order to help individuals eat a more sustainable diet without always eating salads, plant-based meat alternatives are being created through technology. As a result of technology, businesses may now assess their cleanliness, air quality, and other environmental problems quickly, safely, and correctly with the use of survey solutions like SMARTouch (Irwin 36). In this sense, as a result of technology, important health and safety assessments are becoming simpler to carry out. Due to the advancements in automotive technology, electric vehicles are now a practical alternative. However, these products are expensive but will get more affordable and efficient with time.

4. Computer and Religious Organisations

Religious organisations increasingly need helpful information that is both effective and efficient for decision-making. Religious institutions have advanced significantly since the days of analogue operations and manual filing systems. For their extensive duties of information retrieval, storage, and processing, most religious organisations in Nigeria only have a few or no electronic systems. In this manner, much as computers are widely used in secular enterprises, industries, and research,

computerisation may improve the speed and efficiency with which religious organisations offer their services to members and non-members. Unfortunately, many religious organisations in Nigeria are still far behind regarding using computers to improve their management. We conducted a survey to determine the number of computers installed and owned by religious organisations between 2017 and 2021 (Table 1).

S/N	Religious Organisation	No of Computer No(%)				
		2017	2018	2019	2020	2021
1	Roman Catholic	1(9.1)	1(6.7)	2(6.7)	2(4.9)	7(10.4)
2	Baha'i Faith	0(0)	1(6.7)	1(3.3)	2(4.9)	4(5.9)
3	Baptist Church	0(0)	0(0)	2(6.7)	2(4.9)	6(9.0)
4	Christ Apostolic Church	0(0)	0(0)	1(3.3)	1(2.4)	2(3.0)
5	Grail Movement	1(9.1)	1(6.7)	2(6.7)	1(2.4)	2(3.0)
6	Hare Krishna	0(0)	0(0)	0(0)	1(2.4)	1(1.5)
7	Ogboni Reformed Fraternity	0(0)	0(0)	0(0)	1(2.4)	1(1.5)
8	Sunni Islam	0(0)	0(0)	0(0)	0(0)	1(1.5)
9	Chrislam	1(9.1)	1(6.7)	3(10)	(12.2)	11(16.4)
10	Assemblies of God	1(9.1)	1(6.7)	2(6.7)	4(9.8)	8(11.9)
11	Synagogue Church	5(45.4)	7(46.6)	11(36.7)	(34.2)	13(19.4)
12	Judaism	0(0)	0(0)	1(3.3)	1(2.4)	1(1.5)
13	Eckankar	0(0)	0(0)	1(3.3)	2(4.9)	2(3.0)
14	Jehovah Witnesses	0(0)	1(6.7)	1(3.3)	2(4.9)	3(4.5)
15	Living Faith Church	2(18.2)	2(13.2)	3(10)	3(7.3)	5(7.5)
	Total	11(100)	15(100)	30(100)	1(100)	67(100)

Table 1: *Source: Field survey by author, 2022*

The data shows that most religious organisations in Nigeria have a small number of computers installed for their organisational use. This also indicates a lack of religious organisations' preference for computerised management systems. The information in Table 1 is used to figure out the status of religious organisations' ownership and use of computers for the period under review (see Figure 1 below).
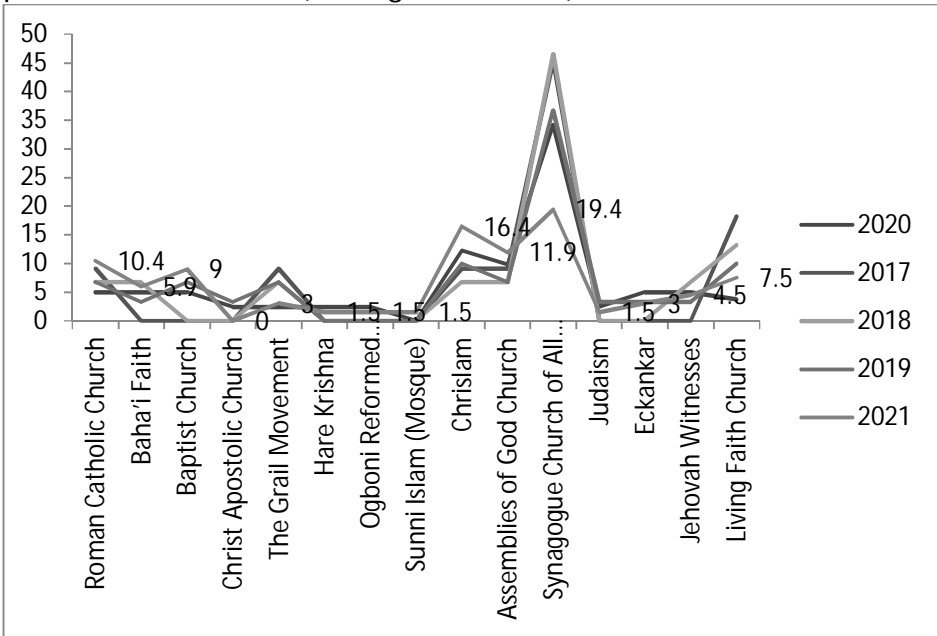

Figure 1: Illustrating table 1

5. Theory of Diffusion of Innovation

Everett Rogers presented the Theory of Diffusion of Innovation in 1983, explaining the process of disseminating any new technological innovation, concept, or helpful information in a specific setting. Not everyone immediately adopts new concepts or technological advancements. It starts with a sluggish beginning, a high rate of adoption, and a lengthy tail when it has an S-shaped pattern. According to Rogers (317), there are five basic sorts of individuals with varying degrees of openness to new concepts or technological innovations in any given civilisation. They consist of Innovators: they are risk-takers with a keen interest in testing novel concepts and often exhibit extrovert

characteristics and lean liberal. Early Adopters: people who make decisions quickly but with sufficient knowledge and are less risk-averse than innovators. Late Majority: individuals who make thoughtful and deliberate decisions and rarely take the lead in forming opinions in their social environments or groups. Laggards: people who are often conventional and conservative and are the most resistant to change.

We believe that this theory is appropriate for this research even though it tends to focus on the past because if religious organisations in Nigeria adopted a computerised system for their management, administration, and evangelistic activities, each member would be carried along simultaneously. The theory's visual pattern would be evident, for instance, if religious organisations made computer literacy mandatory for all activities under their purview in the hopes of retrieving the organisation's official documents and records. In this way, they would be moving in the direction of effectiveness and efficiency. This hypothesis is crucial to the study because it predicts that religious organisations would benefit more from and excel at using the computerised system recommended for administration, management, and interaction with the public. This is important because religious organisations are there to help a society that is changing quickly in all areas because of new technologies.

6. Managing Religious Organisations via Computerized Systems

The studies of the data in Table 1 produced some intriguing results about the issue. All religious groups are aware of and may have access to a contemporary computerised system of administration, despite the fact that their degree of computer competency is poor. It should be highlighted that the majority of religious leaders and organisational employees do not take the problem of computer literacy seriously, and as a result, few have attempted to acquire more computer systems for their organisations' usage. Furthermore, they do not properly employ computers in the administration of their businesses, which explains why they lack the computer gear and software required

for such management. Religious organisations engage in all types of information management on a regular basis, regardless of whether they are automated or not (Olarinmoye 51). Table 2 shows religious organisations' disposition to adopt computerisation.

S/N	Variable	Agree		Disagree		Undecided	
		F	%	f	%	f	%
1	Computerisation is better	14	93.3	1	6.7	-	-
2	Computerisation is not forbidden by organisation	14	93.3	-	-	1	6.7
3	Willing to adopt computerisation	11	73.3	2	13.3	1	6.7
4	Willing to buy and install more computers	8	53.3	2	13.3	5	33.3
5	Willing to employ professionals to manage computers	5	33.3	7	46.7	3	20
6	Willing to train our staff for computer proficiency	11	73.3	2	13.3	2	13.3
7	Our prime obstacle is finance	15	100	-	-	-	-

Table 2: *Source: Field survey by author, 2022*

Religious organisations in Nigeria may gain from the computerisation of administrative tasks and social services they render to members and non-members (Olarinmoye 51). The ability of computers to retrieve user-submitted data after it has been kept for an extended period facilitates the computerised administration of religious organisations' swift response to administrative and social demands (Stokes 165). One problem that religious organisations may face in this regard is high installation costs (Cohen 74; Arowoshegbe 187), as most religious groups would not be able to keep up with the changes and cost in technology. As a result of technological advancement and opportunities in contemporary times, religious leaders and adherents write and publish religious literature. The quality and

quantity of such output are greatly influenced by modern technology, such as the computer, advanced printing machines and Information Communication Technology. Thus, humans are becoming enveloped in a world that is becoming more interconnected technologically (Fuegi and Francis 16; Evans 44). It can be argued that religious organisations are greatly benefiting from the use of the internet and other technologies for the effective and efficient management of their institutions.

The computer and other ICT tools have transformed the globe into a global village, and based on our conversations so far, it is clear that efficient management depends on effective communication and the right use of the communication tools at hand (Maulid 133). Religious organisations must work to promote sustainable prosperity if they want to be a social transformational force. Religious organisations cannot avoid this huge obligation to humanity. Therefore, we dare argue that computerised systems are here to aid religious organisations in managing their affairs and achieving their goals, which are primarily human happiness and development. Thus, in several ways, computerisation helps religious organisations to be the transforming agents of society.

7. Computerisation of Religious Organisations to Advance Sustainable Prosperity

In every period of human life, religion has played a crucial role in advancing knowledge about human health, wealth, and well-being (Emerson, Monahan, and Mirola 203). The link between financial prosperity and the more transcendent aspects of human life has often been discussed by the creators of long-lasting religious traditions across the globe. In its purest form, religion defends and advances the happiness and well-being of all people. Gas-Aixendri and Albareda-Tiana (234) have argued that economic results are influenced by religious convictions. Supporting virtues include hard work, honesty, thrift, and respect for others. Other things, like a belief in the afterlife, may also encourage people to work harder in this life.

Religion may facilitate meaningful investigation into the nature and purposes of the human development process itself in

the context of the United Nations' Agenda 2030 (Joseph 283). The Sustainable Development Goals (SDGs) that make up Agenda 2030 are centred on the five P's: people, planet, prosperity, peace, and partnerships (United Nations 21). Here, a potent force for resolving issues like poverty, illiteracy, and war that at first glance appear insurmountable is revealed. In this way, the social-economic setting of prosperity theology has drawn much attention from the continent's underprivileged populations (Clarke, Jennings, and Shaw 118). Some major religions, such as Islam, Hinduism, Buddhism, and Christian charismatic and neo-Pentecostal preachers, have included prosperity lessons in their teachings for the retrogression of the micro and macro economy in many countries.

These religions' philosophies place a strong emphasis on human self-determination and hold that it is the Supreme Being's will for individuals to be prosperous, healthy, and completely successful in this world. In this way, Nattunilath (470) thinks that the Creator's (God's) work is evident in the creation, which also shows the Creator's good intentions. Religious organisations have a crucial role to play in sustainable development because of their track record of providing basic social services. Research has demonstrated that faith-based businesses contribute to the social infrastructure reconstruction of a community (Glaab and Fuchs, 291). However, obtaining finance is a significant obstacle that religious organisations must overcome while working on socioeconomic issues. Religious organisations rely on contributions, tithes, and offerings, but these are sometimes insufficient to cover operating and capital expenses. Computerised management systems may make it more important for religious groups to work together and share their limited resources so they can do important social and economic projects.

Therefore, religious organisations may also source additional funds from outside their organisations. This means that only religious organisations with well-established computerised managerial systems will be eligible to receive funds from financial institutions such as the Bank of Agriculture and the Bank of Industry, or from the many interventional programmes

established by the Central Bank of Nigeria (CBN) and non-governmental organisations (NGOs) to direct funds to humanitarian and social agencies tasked with meeting human needs in society (Kemi and Jenyo 235). Edappilly (137) argued along this line when he said that information and the media are so prominent in today's society that they now have a direct impact on people's lives. He also says that information is now one of the most important ways to get power and money. Religious organisations throughout the globe have made many attempts to promote poverty reduction and human prosperity. For instance, all Christian social work is based on Jesus' exhortation to "love God above all else and your neighbour as yourself" (Mark 12:31). The Christian religion, like other religions, teaches people to live a prosperous life, which is made possible through hard work and empowerment. Ottuh and Idjakpo (130) opine that when it comes to defending people and their rights to live a better life, the Church specifically emphasises the importance of the family and their well-being. Religious organisations' social works are crucial because they feel compelled to assist people because they love them as much as Jesus does.

In the Islamic sphere, there are initiatives to integrate economic sustainability development into the Islamic curriculum and schools around the Islamic world (Reuter 1217). Islam believes that the idea of advancing human prosperity through economic well-being practically unites everyone in society. However, there is also little or no proof that other religious authorities take this subject into account in their sermons or writings, according to Sustainable Development Goal 12 of the World Health Organization (WHO), which is to ascertain sustainability in consumption and production (Albareda-Tiana, and Gas-Aixendri 74). However, these findings do not imply that they do not take it into account in their presentations or writings (Sarkawi, Abdullah, and Dali 114). The Islamic community strongly emphasises the recommendation to spend as little as possible and claims that significant spiritual achievements may be accomplished with the least amount of material resources (Reuter 1219). However, Gas-Aixendri and Albareda-Tiana (233), who has

researched the efforts by faiths to create a more sustainable world, emphasise the desire for a less consumer-focused society shared by many religious organisations. For instance, Buddhists, Advaita Hindus, and Taoists emphasise the need for each person's "inner effort" in order to resolve the social justice dilemma (Reuter 1220). They link the social problems they face and the things that define or hint at their spiritual beliefs.

For the Hindus, the path to totally achieving serenity and sustainable prosperity leads through *dharma* (cosmic law or religious and moral duties) (Dwivedi 5). However, the accomplishment of the state of peace, in accordance with Hindu philosophy, is the ultimate objective of human existence (Gas-Aixendri and Albareda-Tiana 234). The Hindu concept of human sustainability is predicated on peace – an epitome of human prosperity. Peace is a dynamic balance between all the many parts of existence, not the calm of death; hence, *dharma* is a way for humanity to contribute to this sociological balance as a member of the natural world. For this, Hinduism encourages its adherents to lead modest lives. It prevents individuals from continuously increasing their material desires. People are required to learn how to feel spiritual satisfaction so that they do not chase after worldly pleasures and upset nature's delicate balance.

Conversely, Buddhism argues that sustainability does not equate to sustainable development in the contemporary sense (Puntasen 184). Instead, it entails securing the right level of financial well-being, achieving non-harming economic actions, and realising inner freedom from suffering (Zsolnai 147). Thus, prosperity sustainability in the literal sense is a result of the Buddhist economic approach in practice. In the context of working on the SDGs, it offers a chance for religious diversity to come together, and a collaborative examination of religious viewpoints may give direction and insight on creating a more just, peaceful, and sustainable world for human prosperity. In doing so, religions such as Hinduism, Buddhism, and Taoism have also developed initiatives that address challenges like poverty reduction, ending hunger, ensuring healthier lifestyles, guaranteeing an inclusive and equitable society, attaining gender

equality, and encouraging gainful employment for all. Hinduism, Buddhism, and Taoism, among other Eastern faiths, have also engaged in socially conscious endeavours to support the most underserved human communities. It should be noted that various religious organisations have also fostered more sustainability-friendly views via conferences, for example.

In addition to encouraging tolerance and respect for individuals who follow different faiths, religious organisations promote religious freedom. Religious freedom fosters sustainable economic development in a number of additional ways. Reducing religiously-related violence and bloodshed advances peace by lessening religious tensions, which tend to create poverty and human prosperity. Religious freedom is also closely linked to the presence of other liberties and a number of beneficial social and economic outcomes that promote human prosperity and development. Ottuh and Akpotor (244) assert that religion may contribute significantly to a nation's social and economic growth when religious organisations can function in a free and competitive atmosphere. As liberties seem to increase or decline together, a comprehensive future research agenda should concentrate on better understanding these linkages. Religious freedom may also directly improve a company's financial line if it is respected inside the workplace. Both reduced expenses and higher morale are among them. Engaging stakeholder expectations may provide businesses with a competitive edge. Businesses, governments, and society all have an interest in seeing progress in religious freedom.

Religious organisations with strong computerised management systems can significantly reduce poverty and promote human development and sustainable prosperity through humanitarian aid, service delivery, inclusive empowerment, and fostering support for overall development. They can do this by helping the poor, especially the disadvantaged populations. For example, religious organisations are often considered to be reliable sources of information and assistance for disaster relief operations because of their broad networking, position, and charisma in local communities. For example, members of

Christian groups have been in the vanguard of public opposition to abusive and corrupt governments, overthrowing authoritarian regimes, and advancing human rights in developing nations. Religious organisations help those who may otherwise go unnoticed and are the organisations that most people rely on during difficult times. They are in a good position to advocate for and engage with the underprivileged. Due to their rigid hierarchies and propensity to perpetuate societal power systems, religious organisations may both promote and impede change.

However, some religious organisations have even helped authoritarian governments come into existence by favouring status *quo* preservation over enhancing the voice of the underprivileged (Battcock **7**). Religious organisations may provide significant power that may be constructively engaged on a variety of issues, including corruption and government. This is because religion significantly impacts the attitudes and actions of its adherents. For Ottuh and Jemegbe (33), people may be moved to action, as seen by the reaction of religious people to those who were most negatively impacted by the COVID-19 pandemic. As a means of promoting sustainable prosperity in society, religious organisations can establish debt reduction awareness campaigns among their followers. We can argue that promoting sustainable prosperity by religious organisations needs computerised systems for the efficiency and effectiveness of such vital services. The administration and services of religious organisations have developed to the point where managerial concerns are prevalent and computerised systems are exceedingly inevitable. As a result, religious organisations need to adopt computerised management systems for their day-to-day managerial affairs and services. Religious organisations will only be taken seriously and trusted if they can innovate technologically and perform better than their members anticipate. In this sense, the use of computers by religious organisations will boost output, revenue, accuracy, long-term documentation, accountability, and recognition.

8. Conclusion

This research clearly reveals the significance of computerised management systems for religious organisations and how such technological empowerment can contribute to the efficiency and effectiveness of religious organisations' administrative and social services, especially in the area of human prosperity development. Despite some difficulties in generalising, the study maintained that religious organisations play an important role in contributing to the SDGs. The results of this study show that religious organisations actively contribute to SDGs in solving the problem of poverty and thus promoting human prosperity through their social concerns, for example, poverty reduction through business and economic empowerment. The fifteen religious organisations in the study were discovered to support initiatives that address issues, including eradicating hunger, decreasing poverty, guaranteeing healthy lives, attaining gender equality, and encouraging good employment for everyone.

Religious organisations can significantly reduce poverty in many ways, such as by rendering services and humanitarian aid, empowering local communities and helping them demand accountability, establishing peaceful states and societies, altering attitudes and behaviours, and fostering support for international advocacy and development. Therefore, we posit that religious organisations need computerised management systems to effectively and sufficiently enhance the operation of religious organisations and contribute efficiently to the attainment of human development and sustainable prosperity development.

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