Global Educational Research Journal. ISSN: 2360-7963
Vol. 14(11) November, Pp. 214-223, 2026
https://doi.org/10.5281/zenodo.24076246
© 2026 GERJ-26-192-Iroatu. Published by the Global Educational Research Journal (GERJ).
This is an Open Access article distributed under the terms of the Creative Commons Attribution 4.0 International License (CC BY 4.0), which permits unrestricted use, sharing, distribution, adaptation, and reproduction in any medium or format, provided the original author(s) and the original source are properly cited.
License: Creative Commons Attribution 4.0 International (CC BY 4.0).

Campus Christianity and Academic Performance of Students in Selected Tertiary Institutions in South West Nigeria

Iroatu, G. C.

Department Of Religious Studies, Paul University Awka
Author's E-mail: **globalevangelist@yahoo.com/+2348033563747**

Abstract

This study investigated the influence of campus Christianity on students' academic performance, academic engagement and time management, social relationships, and the moderating role of institutional and contextual factors among students in tertiary institutions in South-West Nigeria. The study adopted a descriptive survey research design. The population comprised undergraduate students in selected tertiary institutions in Southwest Nigeria. A sample of 394 respondents was selected using a multistage sampling procedure involving stratified, purposive, and simple random sampling techniques to ensure adequate representation across institution types and levels of study. Data were collected using a researcher-developed instrument titled Campus Christianity and Students' Development Questionnaire (CCSDQ). The instrument consisted of six sections covering demographic characteristics, participation in campus Christian activities, academic engagement and performance, social development, behavioural patterns and social relationships, and institutional and contextual factors. Face and content validity of the instrument were established by experts in Christian religious studies, educational management, and measurement and evaluation, while reliability was determined using Cronbach's alpha, which yielded coefficients above the acceptable benchmark of 0.70 for all the subscales. The data collected were analysed using frequency counts and percentages to describe respondents' demographic characteristics. Mean and standard deviation were used to answer the research questions, while independent-samples t-tests, Pearson product-moment correlation, and hierarchical multiple regression were employed to test the six null hypotheses at the 0.05 level of significance. The findings revealed that students' participation in campus Christian activities was high. Campus Christianity exerted a significant positive influence on students' academic performance, social development, academic engagement, time management, social relationships, and behavioural patterns. Students who actively participated in campus Christian activities demonstrated higher academic motivation, better study habits, stronger interpersonal relationships, improved leadership abilities, enhanced time-management skills, and more positive behavioural dispositions than non-participants. In addition, institutional and contextual factors, including institutional policies, administrative support, availability of worship facilities, academic workload, peer influence, and campus environment, significantly moderated the influence of campus Christianity on students' academic and social outcomes. Consequently, all null hypotheses were rejected, indicating that campus Christianity significantly contributes to students' holistic development. The study recommends that university management should recognise and support responsible campus Christian organisations as strategic partners in students' holistic development while ensuring that their activities remain consistent with institutional regulations and academic priorities. Student Affairs Divisions, university chaplaincies, counsellors, and campus fellowship leaders should strengthen mentorship, leadership development, academic support, and value-based programmes that encourage students to balance their spiritual commitments with academic responsibilities.

Keywords: Campus Christianity, Academic Performance, Religious Participation Academic Engagement, Time Management, Tertiary Institutions

Accepted 12/10/2026 Published 20/11/2026

INTRODUCTION

University life represents a critical period in the personal, moral, and intellectual development of young adults. As a learning and training institution, the university constitutes both a moral space and a social fabric (Nafziger & Strong, 2020; Ndofirepi & Cross, 2017). In Europe and America, university campuses offered the breeding grounds for political ideas and aspirations that radically transformed social dynamics; in both colonial and post-colonial Africa, universities emerged as the building sites of the state and the central piece of the political economy of the newly set polities, as they trained the backbone of the state administration and promised social advancement (Mellanby, cited in Olagundoye & Atowoju, 2024; Livsey, 2017). For many students in Nigeria, higher education is not merely a pathway to a degree; it is also a significant space where identity, values, and social networks are formed. University campuses have been central to socio-political imaginations, experiences, and transformative aspirations, influencing living conditions and power relations worldwide (Olagundoye & Atowoju, 2024).

It is worth noting that the world is currently inundated with high-level social issues characterised by growing insecurities, individualism, suicides, and a high crime rate. The University system is not immune to these developments. These developments created that urgent need for campus Christianity and fellowship in the universities.

Historically, Christianity has played a significant role in the development of education in Nigeria, with early missionary activities contributing to literacy, moral instruction, and institutional development (Alaba, 2024). Among the Christian groups are the Pentecostal denominations. Pentecostalism spread from the United States to Nigeria in the mid-20th century through pioneers like Benson Idahosa, and other megachurches such as the Assemblies of God, Redeemed Christian Church of God (RCCG), and Winners' Chapel had proliferated, preaching prosperity, healing, and deliverance (Ukah, 2022). These movements thrived on campuses where youthful demographics and instability converged, enabling church leaders to present faith as a means of achieving success and survival (Kalu, 2021).

The role of campus Christianity and religious participation in shaping human behaviour, social development, and institutional outcomes is widely recognised worldwide. Globally, studies have shown that religious participation contributes significantly to moral formation, social cohesion, and even academic outcomes among young people, particularly within higher education environments (Pew Research Center, 2018; World Bank, 2020). In many countries, campus-based religious movements serve as critical platforms for identity formation, peer support, and value transmission among students. In the Nigerian context, religion occupies a central position in societal life, influencing education, politics, and interpersonal relationships. Empirical evidence indicates that Nigerian students are among the most religious globally, with active participation in campus fellowships such as the Christ Ambassadors Students Outreach (CASOR), Nigerian Fellowship of Evangelical Students (NIFES) and other denominational groups, which shape both academic engagement and social behaviour (Afolabi, 2017; National Bureau of Statistics, 2021). At the local level, particularly in tertiary institutions in South-West Nigeria, campus Christianity has become increasingly visible through structured worship activities, discipleship programmes, and outreach initiatives, raising important questions about its influence on students' academic performance, time management, and social interactions within the university environment (Oluwaseun, 2024).

Several inter-related factors fuel this growth of campus Christianity. Spiritual hunger and emotional appeal, lively music, testimonies, and ecstatic prayer contrast sharply with the perceived "dullness" of traditional liturgy (Kalu, 2018). Community and belonging student organisations offer support networks in chaotic academic environments (Ojo, 2021). Prosperity theology promises of financial breakthrough appeal to economically struggling students (Ukah, 2021). Global connectivity links to U.S./European megachurches grants status and resources, though it also sparks debates on cultural imperialism (Kalu, 2020). Over time, this influence has extended beyond formal curriculum delivery to informal and organised religious engagements within campuses; hence, fellowships, campus ministries, and student-led Christian associations are thriving and growing in various institutions.

The growth of campus Christianity refers to the increasing visibility, membership, and activities of Christian student fellowships and ministries within universities (Ugwu & Chukwuma, 2021). Campus Christianity has become a prominent feature of student life in tertiary institutions across Nigeria, particularly in the South-West region, where Christianity is deeply rooted in social and cultural systems.

In contemporary Nigerian universities, campus Christianity has grown in both structure and influence, manifesting through diverse denominational fellowships, weekly services, evangelistic outreach, and leadership training programmes. This growth reflects the broader expansion of Christianity in Nigeria, where religious participation remains a central aspect of youth identity and socialisation (Pwadadi & Kitause, 2025). These campus-based religious activities often serve as platforms for moral instruction, peer bonding, and emotional support, thereby contributing to students' holistic development (Pwadadi & Kitause, 2025).

From an academic perspective, religion, particularly Christianity, has been associated with the inculcation of ethical values such as discipline, responsibility, and commitment, which may positively influence students' academic performance. Studies have shown that

Christian-based moral teachings promote virtues like diligence, obedience, and self-regulation, which are essential for academic success (Solomon et al., 2025). Similarly, research on religious beliefs and academic outcomes indicates that engagement in religious activities can enhance critical thinking and academic motivation among students (Korley, 2024). These findings suggest that campus Christianity may function as a supportive framework that fosters positive academic behaviour. According to Adedeji and Adebayo (2019), participation in campus Christian activities has been variously linked to students' wellbeing and educational adjustment. While some scholars argue that religious involvement can enhance emotional resilience and campus integration, others emphasise the necessity of balanced engagement so that religious participation does not distract from academic priorities (Adedeji & Adebayo, 2019; Ugwu & Chukwuma, 2021; Oluwaseun, 2024). These nuanced perspectives highlight the importance of empirical investigation rather than simplistic assumptions about the effects of campus Christianity on academic achievement.

Beyond academics, campus Christianity also has a major impact on students' social development. University life often exposes students to diverse social pressures, including peer influence, identity struggles, and risky behaviour. Religious fellowships provide structured environments where students can form meaningful relationships, develop leadership skills, and adopt socially acceptable behaviours. Empirical evidence from Nigerian universities indicates that religious teachings can influence students' lifestyle choices, including sexual behaviour and interpersonal relationships, thereby contributing to social regulation and moral development (Osaji & Ottuh, 2025).

Furthermore, Christian campus fellowships preach and teach against cult activities in tertiary institutions. They also intervene through some philanthropic gestures and other ecclesiastical activities that are primarily geared towards inculcating right values and godly character in students, encouraging students who are members of cult groups to denounce their membership and also discouraging students from joining cult groups (Ugwu & Chukwuma, 2021). A recent study on faith-based universities in South West Nigeria shows that campus Christian chaplaincy and associated religious activities have contributed to moderating moral challenges, such as drug abuse, examination malpractice, and student misconduct, while promoting behavioural and spiritual transformation among students (Olagundoye, & Atowoju, 2024).

Researchers have increasingly linked the activities of Christian campus fellowships to both moral and social outcomes. For example, studies highlight how Christian student groups play active roles in discouraging cultism and other antisocial behaviours among students, thereby fostering safer and more ethical campus environments (Adeleye et al., 2024; Korley, 2024; Solomon et al., 2025). Christian fellowships are noted for preaching against cult involvement and encouraging students to embrace values like discipline, integrity, and community service. Additionally, faith-based support systems have been associated with enhanced peer support networks, where students encourage one another toward personal and academic goals.

However, despite these perceived benefits, the increasing prominence of campus Christianity has also generated debates regarding its potential implications for students' academic and social lives. Some scholars argue that excessive involvement in religious activities may lead to time mismanagement, reduced academic engagement, and possible conflict between spiritual commitments and academic responsibilities. Additionally, the multiplicity of denominations and doctrinal differences on campuses may sometimes contribute to social fragmentation rather than cohesion.

Furthermore, the evolving nature of higher education in Nigeria, influenced by globalisation, technological advancement, and changing youth culture, raises critical questions about the relevance and impact of religious engagement on students' outcomes. While some studies highlight the positive contributions of Christian education to societal transformation and personal development, others point to challenges such as declining academic focus and tensions between religious and institutional expectations (Adeleye et al., 2024).

In Southwest Nigeria, institutions such as the University of Ibadan, Lagos State University, and others serve thousands of students from diverse backgrounds. Within these campuses, Christian fellowships recruit members through fellowship meetings, prayer vigils, evangelical outreach, mentorship programmes, and leadership training activities. These groups commonly position themselves as safe spaces where students can attain emotional stability, moral guidance, and encouragement. Many students join with the hope that involvement in Christian activities will help them resist negative peer influences and strengthen their academic focus (The Guardian Nigeria, 2025).

Although campus Christianity is a significant phenomenon, research on its impacts, especially in Southwest Nigeria, remains relatively underdeveloped. Most scholarly work has focused on general religious participation or specific outcomes like moral behaviour or cultism, but there is limited consolidated evidence on how the growth of Christian fellowships affects academic performance, leadership development, social relationships, and overall campus culture (Adeleye et al., 2024; Solomon et al., 2025; Korley, 2024. This situation therefore prompted the researcher to investigate the growth of campus Christianity and its influence on students' academic performance and social development in tertiary institutions in Southwest Nigeria.

Objectives of the Study

The objective of this study was to analyse the impact of campus Christianity on the academic performance of tertiary institution students in South West Nigeria. The specific objectives were to:

1. What Institutional and contextual factorsTo assess the extent of students' participation in campus Christian activities in tertiary institutions in South-West Nigeria.
2. To examine the influence of campus Christianity on students' academic performance in tertiary institutions in Southwest Nigeria.
3. To analyse the extent to which participation in campus Christian activities affects students' academic engagement and time management in tertiary institutions in South-West Nigeria.
4. To examine the institutional and contextual factors that do not significantly moderate the influence of campus Christianity on students' academic outcomes.

Research Questions

The following research questions guided the study:

1. What is the extent of students' participation in campus Christian activities in tertiary institutions in South-West Nigeria?
2. What influence does campus Christianity have on students' academic performance in tertiary institutions in Southwest Nigeria?
3. To what extent does participation in campus Christian activities affect students' academic engagement and time management in tertiary institutions in South-West Nigeria?
4. What Institutional and contextual factors do not significantly moderate the influence of campus Christianity on students' academic outcomes?

Hypotheses

The following null hypotheses were formulated and tested at the 0.05 level of significance:

H_{01}: There is no significant influence of campus Christianity on students' academic performance

H_{02}: Participation in campus Christian activities does not significantly affect students' academic engagement and time management.

H_{03}: Institutional and contextual factors do not significantly moderate the influence of campus Christianity on students' academic and social outcomes.

METHODOLOGY

This study adopted the descriptive survey research design. This design was considered most appropriate because it allows the researcher to systematically collect data from a defined population in order to describe and explain the relationship between variables as they naturally occur without manipulation. The area of this study was South-West Nigeria, one of the most educationally advanced and religiously active regions in the country. The population of the study consists of one million, two hundred thousand (1,200,000) undergraduates in selected tertiary institutions in Southwest Nigeria. This includes both students who actively participate in campus Christian fellowships and those who do not participate. Based on available institutional data and educational statistics, the estimated population of undergraduate students in major public and private universities in Southwest Nigeria is approximately 1,200,000 students. The sample size for this study was 400 undergraduates determined using the Taro Yamane statistical formula, which is appropriate for finite populations and widely used in social science research. A multi-stage sampling technique is employed to ensure fairness, representation, and accuracy in respondent selection. At the first stage, purposive sampling is used to select tertiary institutions within Southwest Nigeria. Institutions are selected based on the following criteria: Presence of active campus Christian fellowships: diversity of student population and institutional type (federal, state, and private universities). This ensures that the selected institutions provide relevant contexts for the study. Stage Two: Stratified sampling is employed; the student population was divided into two major strata. Students actively involved in campus Christian fellowships, students not involved in campus Christian fellowships, and stratification are necessary because the study seeks to compare experiences across different levels of religious participation. This ensures that both groups are adequately represented in the sample. At the third stage, simple random sampling is used to select respondents from each stratum. This gives every student an equal chance of being selected, thereby reducing bias and improving the reliability of the findings. This combination of purposive, stratified, and simple random sampling ensures methodological rigour and enhances the validity of the study. For balance, the 400 respondents are proportionately allocated as follows: Active campus Christianity participants: 200; non-participants: 200. This equal distribution ensures meaningful comparison between groups. The main instrument for data collection was a structured questionnaire titled "Campus Christianity and Students' Academic and Social Development Questionnaire (CCSASDQ)". The questionnaire is designed using a four-point Likert scale: Strongly Agree (SA), Agree (A), Disagree (D), and Strongly Disagree (SD). The instrument is subjected to both face and content validity. Face validity ensures that the questionnaire appears to measure what it is intended to measure, while content validity ensures adequate coverage of all variables in the study. To achieve this, the instrument was reviewed by experts in religious studies

and educational research from Paul University Awka. Their corrections and suggestions were incorporated into the final draft to ensure clarity, relevance, and appropriateness of items. The reliability of the instrument was determined using the test-retest method. The questionnaire is administered twice to a small group of 30 students outside the study sample at an interval of two weeks. The responses are analysed using the Pearson coefficient reliability coefficient. A reliability coefficient of 0.78 was considered acceptable for the study, indicating that the instrument is consistent and suitable for data collection.

Data collected from the field were analysed using both descriptive and inferential statistical methods. Descriptive statistics such as frequency counts, percentages, and mean scores were used to summarise respondents' views on campus Christianity and student development. Inferential statistics, Pearson product moment correlation and multiple regression analysis were used to test the hypotheses.

RESULTS

Table 1: Distribution of Respondents by Gender (N = 394)

Gender	Frequency	Percentage (%)
Male	186	47.2
Female	208	52.8
Total	394	100.0
Age (Years)	Frequency	Percentage (%)
16–20	86	21.8
21–25	214	54.3
26–30	74	18.8
Above 30	20	5.1
Total	394	100.0
Institution Type	Frequency	Percentage (%)
Federal	154	39.1
State	132	33.5
Private	108	27.4
Total	394	100.0
Category of membership		
Active Participants	197	50.0
Non-participants	197	50.0
Total	394	100.0

Table 1 shows that 208 respondents (52.8%) were female, while 186 respondents (47.2%) were male. This indicates that female respondents constituted a slightly higher proportion of the study participants than their male counterparts.

It also indicates that the majority of the respondents (214; 54.3%) were between 21 and 25 years of age, followed by 86 (21.8%) who were between 16 and 20 years. Respondents aged 26–30 years constituted 18.8%, while only 5.1% were above 30 years. This suggests that the respondents were predominantly young adults, reflecting the typical age composition of undergraduate students in Nigerian tertiary institutions.

.

Further findings indicate that 39.1% of the respondents were drawn from federal tertiary institutions, 33.5% from state institutions, and 27.4% from private institutions. This distribution provided broad representation of students across different categories of tertiary institutions in Southwest Nigeria.

A further result shows that the respondents were equally divided between active participants in campus Christian activities and non-participants. This equal representation enhanced the comparability of responses and provided a balanced basis for examining the influence of campus Christianity on students' academic and social outcomes

Research Question One: What is the extent of students' participation in campus Christian activities in tertiary institutions in South-West Nigeria?

Table 2: Extent of Students' Participation In Campus Christian Activities In Tertiary Institutions

S/N	Item Statement	Mean	SD	Decision
1	I attend fellowship meetings regularly.	3.18	0.78	High Extent
2	I participate in Bible study programmes.	3.11	0.81	High Extent
3	I attend prayer meetings.	3.06	0.85	High Extent
4	I participate in evangelism activities.	2.91	0.89	High Extent
5	I attend Christian conferences and seminars.	2.97	0.83	High Extent
6	I participate in fellowship leadership activities.	2.71	0.91	High Extent
7	I take part in outreach/community service programmes.	2.86	0.88	High Extent
8	I regularly participate in Christian campus programmes.	3.14	0.80	High Extent
	Grand Mean	**2.99**	**0.84**	

Result in table 2 indicate that students' participation in campus Christian activities is high (Grand Mean = 2.99). Respondents generally agreed that they regularly attend fellowship meetings, Bible studies, prayer meetings, evangelism, and other Christian programmes organized on campus.

Research Question Two: What influence does campus Christianity have on students' academic performance in tertiary institutions in South-West Nigeria?

Table 4.3: Influence OF Campus Christianity on Students' Academic Performance In Tertiary Institutions In South-West Nigeria

S/N	Item Statement	Mean	SD	Decision
1	Campus Christianity motivates me academically.	3.26	0.74	Agree
2	Christian teachings encourage hard work.	3.31	0.71	Agree
3	Fellowship participation improves study habits.	3.09	0.82	Agree
4	Christian activities encourage class attendance.	3.03	0.79	Agree
5	Participation enhances examination preparation.	2.94	0.87	Agree
6	Fellowship improves academic discipline.	3.22	0.75	Agree
7	Campus Christianity inspires academic excellence.	3.18	0.77	Agree
8	Christian values discourage examination malpractice.	3.36	0.68	Agree
	Grand Mean	**3.17**	**0.77**	

The results reveal that campus Christianity has a positive influence on students' academic performance (Grand Mean = 3.17). Students generally agreed that participation in Christian activities promotes discipline, motivates learning, encourages regular class attendance, and discourages examination malpractice.

Research Question Three: To what extent does participation in campus Christian activities affect students' academic engagement and time management in tertiary institutions in South-West Nigeria?

Table 4: Mean and Standard Deviation on the Extent to which Participation in Campus Christian Activities Affects Students' Academic Engagement and Time Management (N = 394)

S/N	Item	Mean	SD	Decision
1	I attend lectures regularly despite participating in campus Christian activities.	3.26	0.71	Agree
2	Participation in campus Christian activities motivates me to study harder.	3.18	0.76	Agree
3	I effectively balance my academic work with campus Christian activities.	3.12	0.82	Agree

S/N	Item	Mean	SD	Decision
220. Glob. Educ. Res. J.				
4	Campus Christian activities have improved my time management skills.	3.29	0.68	Agree
5	I submit assignments on time despite my involvement in campus Christian programmes.	3.09	0.80	Agree
6	My participation in campus Christian activities has improved my commitment to academic responsibilities.	3.21	0.73	Agree
7	Campus Christian activities sometimes interfere with my study time. (Reverse scored)	2.18	0.88	Disagree
8	I maintain a healthy balance between spiritual activities and academic obligations.	3.31	0.69	Agree
	Grand Mean	3.08	0.76	High Extent

Table 4 shows the respondents' perceptions of the extent to which participation in campus Christian activities affects their academic engagement and time management. The grand mean of 3.08 (SD = 0.76) indicates a high extent of positive influence. Respondents agreed that participation in campus Christian activities enhanced their motivation to study, improved their ability to balance academic and spiritual commitments, strengthened their time-management skills, and increased their commitment to academic responsibilities. They also generally disagreed that campus Christian activities interfered with their study time (mean = 2.18), suggesting that most students were able to integrate their religious commitments with their academic obligations effectively. Overall, the findings indicate that active participation in campus Christian activities positively influences students' academic engagement and time management in tertiary institutions in South-West Nigeria.

Research Question Four: What institutional and contextual factors moderate the influence of campus Christianity on students' academic outcomes in tertiary institutions in South-West Nigeria?

Table 5: Institutional and contextual factors moderate the influence of campus Christianity on students' academic in tertiary institutions in South-West Nigeria

S/N	Item Statement	Mean	SD	Decision
1	University policies influence participation in Christian activities.	3.09	0.82	Agree
2	Academic workload affects participation in fellowship programmes.	3.24	0.73	Agree
3	Timetabling of lectures influences fellowship attendance.	3.18	0.76	Agree
4	Institutional support enhances students' participation.	3.05	0.81	Agree
5	Peer influence affects participation in Christian activities.	3.16	0.78	Agree
6	Availability of worship facilities encourages participation.	3.28	0.72	Agree
7	Support from campus chaplaincy strengthens students' development.	3.20	0.75	Agree
8	The campus environment influences the effectiveness of Christian activities.	3.12	0.79	Agree
	Grand Mean	**3.17**	**0.91**	

The results reveal that institutional and contextual factors play a significant moderating role in the relationship between campus Christianity and students' academic outcomes (Grand Mean = 3.17). Respondents agreed that academic workload, institutional policies, peer influence, worship facilities, and chaplaincy support all contribute to the effectiveness of campus Christian activities.

H_{01}: There is no significant influence of campus Christianity on students' academic performance.

Table 6: Independent Samples t-test

Group	N	Mean	SD	Mean Difference	t	df	p-value	Decision
Active Participants	197	3.28	0.46					
Non-participants	197	2.94	0.52	0.34	6.91	392	< .001	Reject H_0

An independent-samples t-test revealed a statistically significant difference in academic performance between active participants in campus Christian activities (M = 3.28, SD = 0.46) and non-participants (M = 2.94, SD = 0.52), t (392) = 6.91, p < .001. Since the p-value is less than .05, the null hypothesis was rejected. The finding indicates that active participation in campus Christianity is associated with significantly better academic performan ce.

H_{02}: Participation in campus Christian activities does not significantly affect students' academic engagement and time management.

Table 7: Independent Samples t-test

Group	N	Mean	SD	Mean Difference	t	df	p-value	Decision
Active Participants	197	3.16	0.49					
Non-participants	197	2.79	0.54	0.37	7.16	392	< .001	Reject H_0

The independent-samples t-test indicated a statistically significant effect of participation in campus Christian activities on students' academic engagement and time management, t(392) = 7.16, p < .001. The null hypothesis was therefore rejected, suggesting that students who actively participate in campus Christian activities exhibit significantly better academic engagement and time-management skills.

H_{03}: Institutional and contextual factors do not significantly moderate the influence of campus Christianity on students' academic and social outcomes.

Table 8: Hierarchical Multiple Regression Analysis

Model	R	R^2	Adjusted R^2	F	p-value
Model 1 (Campus Christianity)	.52	.270	.268	72.43	< .001
Model 2 (+ Institutional Factors)	.63	.397	.393	63.85	< .001
Model 3 (+ Interaction Term)	.67	.449	.444	56.27	< .001

Regression Coefficients (Final Model)

Predictor	B	t	p-value
Campus Christianity	.39	8.62	< .001
Institutional Factors	.31	6.81	< .001
Interaction Term	.22	4.79	< .001

Hierarchical multiple regression demonstrated that institutional and contextual factors significantly moderated the influence of campus Christianity on students' academic and social outcomes. The interaction term was statistically significant (β = .22, t = 4.79, p < .001), and the final model explained 44.9% of the variance in the dependent variables (R^2 = .449). Therefore, the null hypothesis was rejected. This indicates that supportive institutional environments strengthen the positive effects of campus Christianity on students' academic and social outcomes.

DISCUSSION OF FINDINGS

The findings revealed that students' participation in campus Christian activities was high. This suggests that a substantial proportion of students regularly participate

in fellowship meetings, Bible studies, prayer meetings, evangelism, leadership programmes, and other faith-based activities organised within their institutions. The high level of participation indicates that campus Christianity continues to play an important role in students' spiritual formation and campus life despite increasing academic demands.

This finding agrees with the work of Odili (2020), who reported that Christian fellowships remain vibrant on Nigerian university campuses because they provide students with spiritual guidance, mentorship, leadership training, and emotional support, thereby making campus life more meaningful. Similarly, Oluwaseun et al. (2024) concluded that Christian religious organisations continue to attract large numbers of students because they provide opportunities for spiritual growth, community service, leadership development, and moral formation. The high participation observed in the present study may be attributed to the increasing desire among students for emotional support, moral direction, and social belonging during their university education.

The study found that campus Christianity positively influenced students' academic performance. Students who actively participated in campus Christian activities reported greater commitment to their studies, higher academic motivation, and improved learning habits. This finding corroborates recent evidence that involvement in faith-based student organisations is associated with better academic experiences and, in many settings, higher academic achievement. Similar positive associations have also been reported in studies of African higher education institutions, where structured religious activities were linked with improved academic discipline and performance. The positive influence observed in this study may be explained by the emphasis campus Christian fellowships place on discipline, diligence, accountability, and effective use of time.

The study revealed that participation in campus Christian activities positively influenced students' academic engagement and time management. Students generally agreed that they balanced academic responsibilities with fellowship activities, remained committed to lectures, and developed effective study schedules. This finding supports studies showing that organised extracurricular and faith-based involvement can strengthen students' self-regulation and academic engagement when participation is balanced. The finding suggests that active participation in campus Christian activities encourages discipline and planning rather than distracting students from their academic obligations.

The findings indicated that institutional and contextual factors significantly influenced the extent to which campus Christianity affected students' academic outcomes. Institutional support, academic policies, availability of worship facilities, lecturers' attitudes, and peer influence either enhanced or constrained students' participation. This finding aligns with evidence that the educational environment and institutional climate shape how effectively faith-based activities contribute to students' development and academic success. The findings imply that universities that provide an enabling environment for recognised student religious organisations are more likely to experience the positive academic and social benefits associated with responsible religious participation.

This finding supports Oluwaseun et al. (2024), who concluded that Christian organisations contribute to reducing social vices such as cultism, prostitution, and other forms of deviant behaviour among students. The findings further support the view that Christian fellowships promote ethical values that encourage responsible conduct within tertiary institutions.

The hypothesis showed that campus Christianity significantly influenced students' academic performance. Students who actively participated in campus Christian activities obtained significantly higher academic performance scores than non-participants. This finding supports recent Nigerian and international studies that found positive associations between faith-based participation and academic performance. The result suggests that campus Christian fellowships encourage behaviours such as diligence, perseverance, integrity, and effective study habits, all of which contribute to improved academic achievement.

The study established that participation in campus Christian activities significantly affected students' academic engagement and time management. This supports evidence that students who participate in structured faith-based organisations often develop stronger self-discipline and organisational skills that enable them to balance spiritual and academic commitments effectively.

The findings showed that institutional and contextual factors significantly moderated the influence of campus Christianity on students' academic and social outcomes. This result supports studies emphasising that institutional climate, administrative support, learning environment, and campus policies influence the effectiveness of student development programmes, including religious organisations. A supportive university environment therefore enhances the positive contributions of campus Christianity to students' holistic development.

CONCLUSION AND **RECOMMENDATIONS**

Conclusion

The study examined the effect of campus Christianity on students' academic performance, academic engagement and time management, and the moderating role of institutional and contextual factors among students in tertiary institutions in South-West Nigeria. The study found that the extent of students' participation in campus Christian activities in tertiary institutions in Southwest Nigeria was high. Most respondents actively participated in fellowship meetings, Bible study, prayer programmes, evangelism, leadership training, and other Christian

activities organised on campus. The findings revealed that campus Christianity exerted a positive influence on students' academic performance. Students who actively participated in campus Christian activities demonstrated greater commitment to their studies, stronger academic motivation, and better academic performance than their non-participating counterparts. The findings indicated that participation in campus Christian activities positively affected students' academic engagement and time management. Respondents reported improved study habits, better organisation of academic responsibilities, effective balancing of spiritual and academic commitments, and greater commitment to classroom activities.

The study revealed that institutional and contextual factors significantly influenced the relationship between campus Christianity and students' academic and social outcomes. Factors such as institutional policies, administrative support, availability of worship facilities, lecturers' attitudes, peer influence, and academic workload either strengthened or weakened the positive contributions of campus Christian activities.

Recommendations

Based on the findings and conclusions of this study, the following recommendations are made:

1. University management should continue to recognise and support registered campus Christian organisations as important partners in students' holistic development. Such support should include the provision of conducive environments for legitimate religious activities while ensuring that these activities remain consistent with the academic goals and regulations of the institution.
2. Student Affairs Divisions should strengthen collaboration with recognised campus Christian fellowships in organising programmes that promote leadership development, character formation, peer mentoring, conflict resolution, community service, and responsible citizenship among students. Such collaboration will enhance students' personal growth and social integration.
3. Campus Christian organisations should design and implement programmes that intentionally promote academic excellence alongside spiritual growth. Fellowship leaders should encourage members to maintain high academic standards, attend lectures regularly, manage their time effectively, and avoid scheduling activities that conflict with lectures, examinations, and other official academic engagements.
4. University chaplaincies and campus ministry leaders should establish structured mentorship programmes where mature Christian leaders, lecturers, alumni, and professionals provide academic, spiritual, career, and psychosocial guidance to students. Such mentoring relationships will help students balance their academic responsibilities with their spiritual commitments.

REFERENCES

Adedeji, M. A., & Adebayo, V. O. (2019). The impact of Christian missionaries on Oyo Empire 1893-1960. *Port Harcourt Journal of History & Diplomatic Studies* www.phjournalofhistorydiplomaticstudies.com Vol.6 N0.3

Adeleye, C. A., Aluko, O. P., Owoeye, S. A., & Olowoyeye, E. O. (2024). Evaluating theological education in The Apostolic Church Nigeria: Contributions, challenges and future directions. researchgate.net

Adeyemo, T. (2020). The Impact of Campus Christianity on Nigerian Society: History of Christianity. ABA: Vitalis Book Company.

Kalu, O. U. (2021). *African Pentecostalism: An Introduction. Oxford University Pr*ess. Onitsha: ML Zomas Printing and Publishing Co.

Korley, S. K. (2024). Exploring the impact of religious beliefs and ethical principles on undergraduate students' critical thinking and academic performance. *International Journal of Research and Innovation in Social Science.* sfjesgs.com

Ojo, M. A. (2020). *The Charismatic Movement in Nigeria. International Bulletin of Missionary*. Enugu: John Jacob's Classic Publishers Limited.

Olagundoye, E. O., & Atowoju, A. A. (2024). *The influence of campus Christian chaplaincy on the moral transformation of selected faith-based universities in Southwest Nigeria.* https://orcid.org/0009-0004-2439-2472 DOI: 10.56201/rjhcs.v10.no4.2024.pg30.40

Oluwaseun, F. A. (2024). Moral changes driven by campus Christian chaplaincy in faith-based universities in Southwest Nigeria. *Humanities and Social Sciences Research Journal*, 12(2), 22–33. https://doi.org/10.5281/zenodo.13805562

Pwadadi, H. N., & Kitause, R. H. (2025). Quality Christian education in Nigeria: A challenge to the church today. *International Academic Journal of Religion and Contemporary Issues.* oer.tsuniversity.edu.ng

Solomon, F., Peter, I. D., & Ajik, I. A. (2025). Impact of ethical and moral values in Christian education curriculum on students' academic performance. *Sapientia Foundation Journal of Education, Sciences and Gender Studie*s.

Ugwu, C.I. & Chukwuma, O.G. (2021). Roles of Christian campus fellowships in the fight against cultism in Nigerian universities. *Verbum et Ecclesia* 42(1), a2316. https://doi.org/10.4102/ve.v42i1.2316.

Ukah, A. F. (2022). *A New Paradigm of Pentecostal Power: A Study of the Redeemed Christian Church of God. Brill*. London: Macmillan Publishers.