

Business, Marketing, and Religion: Analysing Marketing Process

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Abstract: From noticeable theoretical and empirical studies in the past and present, one could realize that business, marketing, services, and non-profit organisations have engaged in the increased use of marketing concepts. This has also encouraged researchers to implement marketing concepts in non-traditional and non-profit contexts including hospitals, museums, and churches. This study discourses several theoretical points of view on how marketing is discussed as a way of making decisions about what the religious organisation can do, and cannot do, to achieve its business mission. However, through the integration of literature from business, marketing, and religion, this study analyses a model which incorporates the marketing process as a crucial concept in creating value for customers and builds customer relationships among churches. That is, literature on market orientation, social marketing, and marketing management was reviewed to better understand characteristics and concepts of Church marketing, using the model of the marketing process. Hence, how marketing can fit into the church and its strategic business actions are analysed. The use of marketing by religious organisations is a subject considered to be under debate. Thus, imperatively this review draws on the marketing challenges faced by the church in marketing its product to the congregation. The review summed up that if the local church is a business organisation and must adapt the marketing process, and for the local church to be a successful business, it must impact a growing share of its market area.

Key Words: Marketing process, non-profit marketing, business organization, religion, church, value

I. Introduction

Adebayo and Govender (2020:4) state that there are specific business features of the church; their mission, objectives, and goals that characterise them as non-profit organisations which are deemed to be different from for-profit organisations. Btery, Katseli, and Tsara (2010:60) also assert that for-profit businesses market using a variety of common methods, such as the marketing mix, target market identification, positioning, branding, public relations and advertising. Non-profit businesses may also use the majority of these methods. Marketing has been defined as the process by which companies create value for customers and build strong customer relationships in order to capture value from customers in return (Kotler and Armstrong, 2012:29). Hence, marketing is discussed as a way of making decisions about what the religious organisation, the church in particular can use marketing to achieve its mission. The aim of this study in the three distinctive concepts; business, marketing, and religion are to help understand Kotler's (1975:9) views, which state that the issue is not one of whether or not non-profit organisations should get involved in marketing, but rather how thoughtful they should be at it.

This study also seeks to expose how important marketing is to church organisations and the applicability of marketing to the promotion of church as a non-profit organisation. Similarly, it will be of value to understand if marketing will be relevant if the church is corporatized, or it will be irrelevant if the church is spiritualised. An idea is raised by Angheluta, Stranbu-Dima, and Zaharia (2009:191) that the proper use of marketing should have positive effects on the church and on society and that religious marketing is a tool that can contribute to the fulfilment of the church mission and objectives and can lead to improved church activity. Thus, according to Appah and George (2017:104), a formal definition for church marketing could be that it is the application of social marketing principles by which individuals and groups through the word of God are converted and as well as goods and services provided to these converts in order to help strengthen their faith to remain in Christ Jesus.

Furthermore, this study is of the opinion that the absence of marketing principles or lack of proper use of marketing tactics may be the major factor that is preventing churches from achieving their social roles. However, Shawchuck, Kotler, Wrenn, and Rath, (1992:379) state that marketing is not enough for an effective ministry; it is instead, an excellent management approach. Appah and George (2017:104) support that the provision of the goods and services to the new converts is not the ultimate goal, but to help meet the needs of these people so that they can remain with the church and Christ.

This paper theoretically looks at some of the key marketing-driven practices of churches, especially the Pentecostal Church, to the relevant business, and marketing contexts provided in the church marketing literature, with the objective of knitting together a concept of Church marketing (Appah and George (2017:105). Fundamentally, it discourses several theoretical points of view on how marketing is presented as a

way of making decisions about what the religious organisation can do, and cannot do, to achieve its business mission. Essentially, literature on market orientation, social marketing, and marketing management was reviewed to better understand characteristics and concepts of Church marketing, using the model of the marketing process by Kotler and Armstrong (2012:29).

Statement of Problem

There is a need to understand whether the adoption of marketing tactics by the church is likely to cause clergy and lay leaders to become marketers instead of preachers of the gospel. Subsequently, there is a great expectation from society that religious organisations will provide spiritual and moral nourishment to citizens, derived from social marketing. Shawchuck, Kotler, Wrenn, and Rath (1992:2) decry the fact that religious organisations seem to be growing more unconscious over time. As the years progress it is evident that most churches are not satisfying their congregations and in society today more people are becoming unchurched citizens. Essentially, the question that can be raised is whether the message is obsolete or is there nothing new to offer (new market offering)? It is observed that an understanding of the process in which the message is being carried out, the way it is delivered, and to whom it is delivered, and what is included can be related to marketing tactics. According to Strydom (2011:133) to manufacture a product or service and then deliver it to the consumer is a comprehensive process that requires building relationships with a number of role-players in the marketplace. Guided by this, this study further reviews how church-based marketers are making use of the traditional marketing mix (4Ps) to deliver a product to the final consumer. Also, one needs to understand how religious organisations can also apply the service marketing mix in order to communicate religious values and their social roles in society.

Research Objectives

The objectives of the study are:

- I. To examine the relationship between business, marketing, and religion.
- II. To ascertain how church marketers can adopt marketing concepts to influence target audience behaviour
- III. To theoretically highlight how business, marketing, and non-profit organisations have engaged in the increased use of marketing concepts

Research Questions

With regards to research objectives and arising from the literature review, three research questions are presented to guide the research.

- I. What are the ways in which local churches could identify basic marketing principles that serve as a need satisfaction?
- II. What are the ways in which church-based marketers are making use of the traditional marketing mix (4Ps) to deliver a product to the final consumer?
- III. What are the ways in which the church could redefine the use of marketing tactics in order to achieve its goals and objectives?

II. Review of Literature

Religious marketing framework

Referring to the importance of corporatizing church (material values) and spiritualising church (spiritual values) it is clear from the previous sections of this chapter that both are essential but whether it contradicts the church dogma or not, religious marketing framework must not simply follow general marketing theory (Angheluta, Strambu-Dima and Zaharia 2009:191). In other words, religion is a very distinctive domain, with its own rules and sensitivities. It is also important to take note of marketing environment analysis, understanding the marketplace and customers, designing marketing strategies, developing integrated marketing programmes, creating and developing relationships with selected customers and partners, and receiving values from them.

There is a growing body of literature that asserts the importance of marketing and marketing activities for non-profit organisations (Adebayo, 2015; Adebayo and Govender, 2020; Bezuidenhout, 2017; Appah and George, 2017). However, White and Simas's (2008:153) study reveals an empirical investigation of the link between market orientation and church performance. The study asks if the same marketing tools and strategies used in the for-profit world of business work in a church environment which is the basis for this theoretical study. The study finds tentative evidence to suggest market orientation is correlated with improved overall church performance, and that increases in market orientation are effective in garnering higher levels of visitors to the various service offerings. Conversely, the study reveals that the majority of market-oriented churches struggle to transition their activities into long-term, financially committed practice which is the heartbeat of marketing.

Dolnicar and Lazarevski (2009:277) state that despite the fact that non-profit organisations are distinctly different from for-profit organisations, market orientation can significantly increase the effectiveness of non-profit organisations in achieving their mission. Focusing on the use of marketing, it will be relevant if the aspects

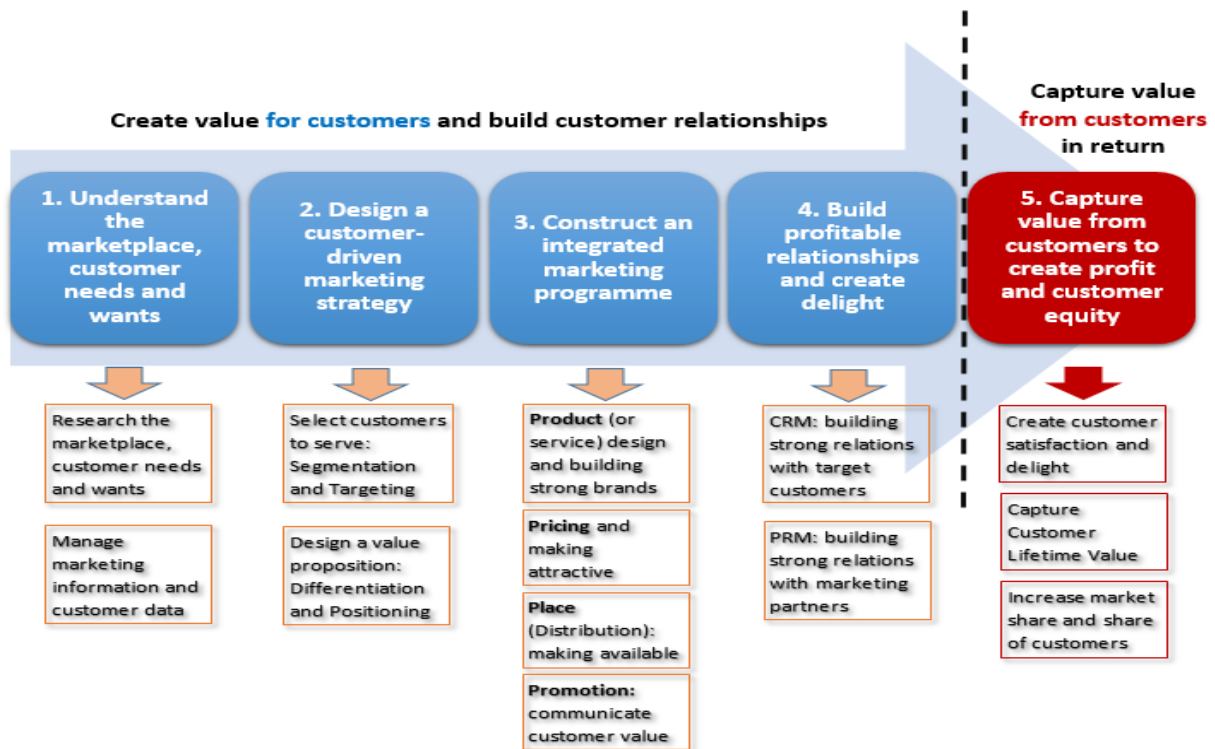
of marketing are identified that can be applied by religious organisations. According to Angheluta, Strambu-Dima, and Zaharia (2009:177), the term ‘marketing’ has traditionally conjured up images of business manipulations designed to entice unwilling customers. Today, marketing is generally viewed not so much as a negative business concept but as a positive mechanism for any type of organisation to “facilitate and expedite satisfying exchange relationships”. At the heart of marketing lies the degree to which an organisation becomes marketing-orientated. The more committed a company is to its marketing activities, the more able it will be to pursue its corporate objectives and develop and retain customers. Every business in existence relies upon its customers for survival, and those who best meet customer needs will always survive a period of change (UKEssays, 2018:2).

Applying these views to a church setting, or as a religious marketing framework, marketing activities can be viewed as those activities designed to achieve a mutually satisfying exchange of value between the church and the congregation or population it serves. In addition to this perspective, this study is of the opinion that the goal of church marketing activities should be to facilitate and expedite the flow of value to people (in terms of meeting their spiritual, social, and other personal needs), while also facilitating and expediting the flow of value to the church itself - in terms of societal/congregational acceptance of church teachings, participation in church functions, and monetary functions, (Adebayo, 2015:102). It is also important to understand or gain an insight into what becomes of a church if a church decides to either modify its service offering in order to better meet consumer needs or it can refuse to change, hold to its traditional structure, and refuse to accommodate consumer preference (Dolnicar and Lazarevski 2009:277). It is considered that more and more churches seem to be choosing the first option, realizing the benefit of implementing various marketing-related programmes in an effort to improve the exchange relationship between itself and the population they serve.

Analysing model of the marketing process

This review analyses a simple model of the marketing process constructed by Kotler and Armstrong (2012:29) to illustrate how marketing can fit into the church as a religious organisation and its strategic business actions. Appah and George (2017:105) reveal that the church decision model follows the traditionally established order of need recognition, information search, evaluating alternatives, making a decision, and post-purchase behavior. Understanding the decision-making process should help the Churches orient themselves to the market need. Thus, this perspective is from the understanding that the marketing concept is a business philosophy that holds that the key to achieving organizational goals consists of the company’s being more effective than competitors in creating, delivering, and communicating customer value to its chosen target markets.

Figure 1.1: The Model of Marketing Process



Source: Adapted from Kotler and Armstrong, 2012:29

Understand the marketplace and customer needs and wants

According to Kotler and Armstrong (2012:29), the first four steps of the marketing process present companies' work to understand the customers, create customer value, and build strong customer relationships, and in the final step, companies reap the rewards of creating superior customer value as reflected in Figure 1.1. The model presented suggests that by creating value for customers they in turn capture value from consumers in the form of sales, profits, and long-term customer equity. Accordingly, from the first stage of marketing (creating value for customers and building relationships with them), the organisation will receive value from its customers in return, the process being a cyclic and continuous one. Creating value for customers is a key condition for a religious organisation that wants to stay relevant for contemporary individuals. One could deduce that the value offered to the consumers is practically the difference between the total value (made up of the image of the organisation, the value of the personnel, the value of the auxiliary goods and services) and the total cost (physical cost, time and energy cost, monetary cost).

Angheluta, Strambu-Dima, and Zaharia (2009:181-190) suggest that the five steps model of the marketing process can be applied by religious organisations which are willing to incorporate marketing into their activities. However, the theoretical framework and the methods, techniques, and instruments used in these five stages need to be adapted to the specificity of religious organisations in order to not contradict essential religious values and beliefs. Adapting the model to church or religious organisation, the first step of the model (understanding the marketplace and customer needs and wants - Kotler and Armstrong 2012:29) can be summarised as exact expectations of targeted consumers from a particular organisation. In other words, Gilley (2000:2) argues that there should be an essential paradigm shift in the way the church is done, putting the needs of potential customers (congregations) before the needs of the institutional church. Therefore, the process begins with marketing research to understand market segments and each segment's potential needs, wants, beliefs, problems, concerns, and related behaviours (Smith, 2008:10).

In addition, Kotler and Armstrong (2012:31) highlight marketing myopia and traditional organisational vision which considers making profits more important than satisfying customers as being obsolete and proposes a new orientation that puts customer's need first, but the concept is usually criticised by the clergy that it is God, not the customer (congregation), who comes first. The model which goes in line with Gilley's (2000:2) argument, therefore, challenges religious organisations to pay more attention to customer needs, and wants, not that the will of God should be neglected. Angheluta, Strambu-Dima, and Zaharia (2009:182) add that each organisation needs to understand its internal environment (capabilities, resources, and objectives) as well as the general conditions of its relationship with its various categories of public. According to Kotler and Keller (2009:52), understanding these needs is not always simple because some customers have needs of which they are not fully conscious, or they cannot articulate these needs, or they use words that require some interpretation. Kotler and Keller, therefore, distinguish five types of needs: stated needs, real needs, unstated needs, delight needs, and secret needs. In this perspective, a pragmatic research evaluation can be attained through marketing research and every religious organisation can have a proper management and marketing information system. According to Kotler and Keller (2012:89), some organisations have a marketing information system (MIS) that provides rich detail about buyer wants, needs, preferences, and behaviour.

Designing customer-driven marketing strategy

The second step of the model suggests designing a customer-driven marketing strategy which can help to increase the organisation's relevance in society. Tasnim (2012:1) posits that organisations must recognise that they cannot appeal to all buyers in the marketplace or at least not to all buyers in the same way. Buyers are too numerous, too scattered, and too varied in their needs and buying practices. In addition, organisations also vary in their ability to serve different segments of the market. Tasnim suggests four steps for designing a customer driven marketing strategy. The steps are market segmentation, demographic segmentation, geographic segmentation, and behavioural segmentation. The idea of designing a customer-driven marketing strategy differs from one researcher to another. Angheluta, Strambu-Dima, and Zaharia (2009:183) are of the view that building a consumer-oriented marketing strategy starts with four important strategic actions (segmenting, targeting, differentiating, and positioning) and is implemented at all the levels of strategic planning. Segmenting is the process of dividing the market into smaller segments, within which customers have similar needs and characteristics (Kotler and Armstrong, 2010:199) but differ from other customers in other segments (Strydom 2011; Angheluta, Strambu-Dima and Zaharia 2009; Kotler and Andreasen 1996). Keller (2013:79) views market segmentation as a way of dividing the market into distinct groups of homogeneous consumers who have similar needs and consumer behaviour, and who thus require similar marketing mixes. That is, each segment will be approached differently so as to enable them to respond positively to the organisation's offer.

In order words, the pragmatic use of segmenting can help increase the church's missionary efficiency (Felton and Reed 2001:1). Angheluta, Strambu-Dima, and Zaharia (2009:183) add that segmenting can help clergy focus their efforts on satisfying consumers' needs by identifying the segments of parishioners and adapting the church offer to each segment of interest to it. In addition to Angheluta, Strambu-Dima, and

Zaharia's view of designing a customer-driven marketing strategy, targeting consists of selecting some segments to communicate with, adapting to their needs, keeping current members of the congregation, attracting potential members, and reactivating 'sleeping' ones. Differentiation offers a common identity to the parishioners of the religious organisation. This indicates that Positioning is the process through which the church's image is created by the means of its strategic efforts (Angheluta, Strambu-Dima and Zaharia 2009:183). One would assume that good positioning suggests that the product's name, reputation, and niche are well recognised. However, Manning, Ahearne, and Reece (2012:166) allude that positioning involves those decisions and activities intended to create and maintain a certain concept of the firm's product in the customer's mind. It requires developing a marketing strategy aimed at influencing how a particular market segment perceives a product in comparison to the competition.

Construct an integrated marketing programme that delivers superior value

Regarding the concept of an integrated marketing programme, Kotler and Armstrong (2012:54) state that having chosen a marketing strategy, the company now constructs an integrated marketing programme. Constructing an integrated marketing programme includes decisions related to the 4P's of the marketing mix: product, price, promotion, place (distribution). This study recognises that in order for the church to provide value for its congregations, the church has to know what to offer (its product). Views regarding the religious product are varying. Gilley (2000:6) asks a rhetorical question: is Christ the product of the market-driven approach or the new message? Angheluta, Strambu-Dima, and Zaharia (2009:185) allude that religion offers "something" wanted by the congregations (consumers), and this is known as "salvation goods". This implies that religious commodities are not necessarily physical goods that are produced, packaged, and sold in a shop. Nor are services like banking that we have others do for us. Rather, religious commodities fall into a third category that is called household commodities – valued goods and services that families and individuals produce for their own consumption. Martin (2006:278) disagrees with this opinion on the religious product being a household commodity.

Martin (2006:278) explains that 'core product' refers to sacred values that cannot be changed, and 'augmented product' is composed of those parts of the religious offering that are not considered sacred. He identifies seven sacred areas: doctrine, ritual, narrative, experiential/emotional, legal/ethical, social, or material. A contrary opinion is raised by Angheluta, Strambu-Dima, and Zaharia (2009:186) which is that the starting point of the religious product is "the fundamental religious teachings, a nucleus of dogma, values, ideas, that characterises and differentiates a religious cult from the all the others". It is also important to understand how religious products are being transmitted to the congregations in an applicable method or mode by using distribution (place). The marketplace could be tangible or intangible, according to Adebayo (2020:57), a place is a location where a product can be displayed to customer groups. This could be in a shop window, but it could also be via the internet. Adebayo (2020:57), retorts that for an intangible product, place refers to decisions about the channels through which consumers are reached with a particular service or information. However, the distribution method may vary depending on religious ideas, services, and products that need to be promoted. The church building and its religious items are all important for distributing religious ideas, products, and services. According to Strydom (2011:135), the distribution channel, also called the marketing channel, delivers the product or services to the final consumers. Lotenberg (2010:131) reveals that place refers to where people are (or could be) engaging in your desired behaviour. It also refers to the channel of distribution, the network of organisations between one organisation and its consumers.

Stevens, Loudon, and Williamson (2006:1) note the importance of selecting a proper location for building a church, customisation of the service, time schedule (to adapt to the request of the congregation), and transportation (offer free transportation). Angheluta, Strambu-Dima, and Zaharia (2009:189) add that there are many decisions to make regarding distribution, some of which can be done only at the beginning of the life cycle of the religious organisation, and some can be done at any time and some have to be done over and over again. Another distribution decision could be whether to broadcast services using radio, television, or the internet. Price policy in a religious organisation is a crucial issue that has been negatively perceived, being a less attractive marketing option by the clergy. According to Kotler and Armstrong (2012:314), in the narrowest sense, price is the amount of money charged for a product or service. More broadly, price is the sum of all the values that customers give up to gain the benefits of having or using a product or service. In other words, price presents the cost that the buyer must accept in order to obtain the product. In the case of religious organisations, the price has been an indirect, non-monetary form with attachment and commitment towards the values and teachings by the religious organisation and by the willing sacrifices of congregation's time, energy, voluntary work, and money. Lotenberg (2010:134) articulates that place strategies can be used to reduce costs by making the desirable behaviour easier, ideally easier than any of the alternatives so that target groups may not need much motivation.

It is clear that price should permit access to religious products for all targeted segments and that it should not represent a barrier for congregations (consumers). Angheluta, Strambu-Dima, and Zaharia (2009:187) state that the price for religious product has monetary and non-monetary components, and differs from one

church to another. Every church should be aware of its price's components and accordingly, should develop its own price strategy. In generalizing the use of marketing tactics, Feltenstein (2010:3-5) affirms that at the beginning of most of the promotions and tactics is a statement of objective. Invariably, it is the short or long-term effect that the tactic is designed to achieve. Furthermore, this implies that once a marketing plan is created and there is a decision upon organisations objectives, then there is a need to choose from among the appropriate tactics. Feltenstein (2010:3-5) posits a number of objectives to be considered:

- Awareness. Creating awareness: the potential customer must know or be reminded of your existence, location, product or service, price range, and what makes the organisation different from competition.
- Building a mailing list. This involves collecting the names and addresses of all customers who walk through the door of the organisation. This list can be used to implement many promotional activities.
- Community goodwill. This is the creation of a positive image of your business or organisation in your community.
- Generating Public Relations. Public relations is an effective and inexpensive way to get the message out via the media (radio, television, newspapers magazines, and websites).
- Staff incentives. A harmonious, exciting, and pleasant working environment, in which individual needs are paramount, will help management to implement other promotional activities.

In addition, marketing communication (promotion) is the commonly used marketing tool by religious organisations. Conrad (2008:3) confirms that promotion is a communication-persuasion strategy and tactics that make the product familiar, acceptable, and even desirable to the audience. This indicates that churches often stray from advertising for a variety of reasons but marketing and promotion is a very effective way of fulfilling the great commission in a new, unique, and modern way. A study by Vokurka, McDaniel, and Cooper (2008:17) on the use and perception of marketing communication methods by Southern Baptist Convention Churches reveals that the overall use of marketing communication methods appears to be more important in achieving church growth than the use of any specific method. Angheluta, Strambu-Dima, and Zaharia (2009:188) express that there is still a serious debate whether the church should make use of all the promotional techniques (advertising, public relations, salesforce, sales promotions, direct marketing, word-of-mouth marketing), and that each religious organisation should establish what tools it will use, bearing in mind its moral and ethical precepts.

Managing and building profitable relations and obtaining customer delight

The fourth stage of the model of the marketing process suggests managing and building profitable relations and obtaining customer delight. Traynor (2019:1) recognises that a customer relationship management system (CRM) can help a business organisation keep track of your customers from day to day. But this is only half the battle of growing organisation's bottom line. If an organisation wants to run a profitable business, it needs to plan the customer journey with care and intention. Thus, Kotler and Armstrong (2012:37) state that customer relationship management is the overall process of building and maintaining profitable customer relationships by delivering superior customer value and satisfaction. It deals with all aspects of acquiring, keeping, and growing customers. Angheluta, Strambu-Dima, and Zaharia (2009:189) describe three steps of managing relations, which are very important to the success of the organisation: management of the relation with its clergy; management of the relationship with its parishioners (congregations); management of the relationship with its partners – non-profit organisations, government institutions, funding sources that can support the church in achieving its goals.

Capturing value from customers to create profits and customer equity

The last step which is the fifth step suggests capturing value from customers to create profits and customer equity. This step has been considered relevant to blend major trends and forces affecting marketing in this age of customer relationships. According to Kotler and Armstrong (2012:44), understanding these basic concepts and forming ideas about what they really mean will give a solid foundation for marketing. The model shows that in the first four steps of the marketing process the company creates value for target customers and builds strong relationships with them. From the model, the analysis is that this final step involves capturing value in return in the form of current and future sales, market share, and profits. By creating superior customer value, the firm creates highly satisfied customers who stay loyal and buy more. This, in turn, means greater long-run returns for the firm. Regarding church, if the four steps had the purpose to create value for the parishioners (congregations), the last step consists in creating value for the church, as a result of its effort (image improvement, obtaining necessary funds, building a long-lasting relationship).

Congregations can bring value to the church by understanding the principles and values of the church, by changing behaviour according to these principles and values, by participating actively in the church activities including attendance at programmes, evangelism and prayer meetings, attendance at events and projects, donations, offers of ideas of improvement, by contributing in transmitting a positive image of the church.

III. Methodology

This paper reviews the extant literature on how non-profit organisations (church in this regard) have engaged in the increased use of marketing concepts and highlights opportunities for market-oriented managerial actions for church growth. Challenges in adopting the marketing concept to the promotion of faith and the sale of religious objects are identified.

IV. Discussion of Findings

This article was proposed to analyse the marketing process with activities arising from business and marketing in relation to religious marketing. The analysis was related to the model of the marketing process and how religious organisations necessarily tend to adapt to the dictates of the social context, and how as religions do not have a timeless essence, but can only be understood from cultural values of contexts through which individuals negotiate a definition and experience of sacred (Bazanini and Junior, 2018: 277). Drawing on the most recent evidence, marketers generally are trained to be exceptionally familiar with market needs, product development, pricing and channel issues, and mass communication and promotion techniques, all of which are criteria in the social area. Adebayo and Govender (2020:6) state that the issue that needs to be taken into account here is to understand how churches are also part of the business sector and not just the non-profit sector. However, social marketing is substantially distinct from business marketing, thereby entailing intellectually motivated new approaches.

Social marketing typically has to deal with the market's core beliefs and values, whereas business marketing often deals with superficial preferences and opinions. Smith (2008:3) further affirms that there is a need to answer common questions. Such questions include: how does social marketing differ from commercial marketing, non-profit, cause marketing, and public education? That is, everyone argues it is more than communications, but what's the "more"? Do people who do social marketing actually call themselves social marketers? On the aspect of non-profit marketing, according to Dolnicar, Irvine, and Lazarevski (2008:108), a corporate model stresses "strategy development, risk-taking, and competitive positioning" values, and has been identified as incompatible with a non-profit model, which emphasises "community participation, due process, and stewardship".

On this note, Dolnicar, Irvine, and Lazarevski (2008:116) posit that the marketing challenge for non-profits, especially those operating in the public sector and relying heavily on government funding, is to manage competitive grant funding without sacrificing mission imperatives. Furthermore, a distinction has to be made in terms of the mission/money tension that many non-profit organisations face. Do they resist grant money and maintain a commitment to their original mission or do they surrender to institutional pressures and compromise their best-practice methods? According to Macedo and Pinho (2006:536), the mission of a non-profit organisation is to build around 'service' in terms of some societal value of 'doing good'. In other words, non-profit organisations come into being and exist primarily to give expression to the social, philosophical, moral, or religious values of their founders and supporters. This contrasts sharply with for-profit organisations, for which 'money making' is a major priority (Dolnicar, Irvine and Lazarevski, 2008:108).

There are few important differences between social roles, non-profit marketing, and commercial sector marketing which this chapter has been able to identify. Considering these differentiations, the marketing process and principles are the same as the ones used for influencing individuals: utilizing customer orientation, conducting marketing research and evaluation, establishing clear objectives and goals, crafting a positioning statement, developing a marketing mix, and conducting monitoring and evaluation efforts. Only the target market has changed (Smith 2008:23). According to Angheluta, Strambu-Dima, and Zaharia (2009:192) there is a need to deepen religious marketing research and to focus on the specific local context in order to offer a more accurate and complete diagnosis of the results, of the utility and the opportunity of using church marketing and its various methods and tools. In addition, this review is of the opinion that it is inevitable for church marketers to understand or start with biblical study and exposition to support the positions of the church with the endorsement of the marketing philosophy and practice.

V. Conclusion

Arguably, the pragmatic view of the church as a profit sector is questionable (as examined above) because business is built on an assumption of profit-making, that is, that profit is attained quite naturally by the proper use of the marketing process. Gilley (2000:6) supports the notion that ministry, in essence, has the same objective as marketing: to meet people's needs. Christian ministry, by definition, meets people's real needs by providing them with biblical solutions to their life circumstances. McCracken (2010:1) raises a counter opinion that if the church today operates like a corporation, with a product to sell and a market to conquer, what then happens to our faith when we turn it into a product to sell? Another argument that is subjected to scrutiny and probably that can generate a further study is an understanding of what Christianity is and why it does or does not make a good 'product'. However, it has been established that product must be subjected to markets for

attention, acquisition, use, or consumption and must satisfy a want or need (Kotler and Armstrong, 2012:248), yet God is not subjected to the consumer needs or wants of any market (McCracken, 2010:1).

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