Ilaro Journal of Environmental Research & Development (2025) 7 (1), 134– 141
ISSN: 2736-0814
Sodiya O. O. & Uwala V. A.

LOCATIONAL EFFECTS OF PLACES OF WORSHIP AND COMPLIANCE TO PLANNING REGULATIONS IN ILARO, OGUN STATE

[1]Sodiya, Olurotimi Oluyemi and [2]Uwala, Vincent Abimbola
Department of Urban and Regional Planning
The Federal Polytechnic, Ilaro, Ogun State, Nigeria
olurotimi.sodiya@federalpolyilaro.edu.ng
[1]+2348023937785 and
vincent.uwala@federalpolyilaro.edu.ng
[2]+2348137135219

Abstract
The goal of this research is to assess the locational effects of places of worship within Ilaro Township, including an assessment of the extent of their compliance to planning regulations. An area sampling method was adopted for the research, and three political wards within the study area were identified. These wards are: Ward 1, Ward 2, and Ward 3. In each ward, two churches and two mosques were selected, bringing the total to four places of worship per ward and twelve across all wards. The inclusion of both churches and mosques was done purposively to ensure representation. The specific places of worship were selected randomly within each category. Findings indicated majority (75%) of the places of worship lack the required parking spaces thereby, often leading to traffic bottlenecks, particularly during peak period of the activities of the places of worship. Also, the noise level measured in majority (83.3%) of the places of worship exceeded the WHO-stipulated standard of 50dB with only two places of worship falling within permissible sound level. In fact, four places of worship recorded as high as an average of 98.6dB. The study therefore recommended that places of worship in the study area should be made to provide for adequate parking spaces in accordance to the Ogun State Urban and Regional Planning Laws, and that devices for sound control should be installed in these places of worship.

Keywords: *Parking, Places of Worship, Planning Regulation, Sound levels, Travel Time.*

1.0 Introduction

Urban growth and development are germane within the context of national development, and the ever increasing urban population has made urban area to be unique both in terms of land use and its elasticity. A typical use is sacred – places of worship by the different religious organizations, especially in terms of churches and mosques. Odunola, Odufuwa, Odunsi and Morenikeji (2021) noted that one major effect of places of worship in most developing countries is the noise generated by their activities. It is pointed out that the recent contribution of places of worship to urban transportation is alarming when the issue of parking is considered. Diamant (2019) noted that Nigeria has the highest number of places of worship in the Sub-Saharan Africa. Okia (2016) had earlier pointed out that the increase in the places of worship in Nigeria is as a result of many factors, cutting across the lines of socio-economic issues. More specifically, Adetunmibi (2017) posited that the economic factors and the belief

Ilaro Journal of Environmental Research & Development (2025) 7 (1), 134– 141
ISSN: 2736-0814

of the people are responsible for the proliferation of places of worship in the urban centers of Nigeria.

Lawason (2021) observed that the increasing number of places of worship and its sporadic growth in space, particularly in urban centers of developing countries has posed a great challenge when their environmental consequences are considered. Ogunbade (2020) had also noted that the non-compliance of places of worship to urban planning regulations is attributed to the weakness in the enforcement of development control regulation. Cobbinah and Korah (2015) earlier identified proper enforcement of development control as a panacea to the negative consequences of unauthorized locations of places of worship in urban areas, and that this enforcement should be unbiased in order for its goal to be achieved.

Lawason (2021) observed that a new trend of urban growth is emerging. This is described as the corresponding increase in the number places of worship to urban growth, that places of worship have significant spread-effect on their neighboring communities. Odunola (2021) identified the negative consequences of this type of development to include non-compliance to planning regulations which effect out-weighs the benefits derived from it. However, Ijaya (2014) earlier pointed out the perception of the urban dwellers on the economic benefits of places of worship, in attracting other business. Nevertheless, this cannot erase the fact that its negative consequences serve as threat to public health and safety, which are paramount when urban planning is considered. Hence, this study sets out to assess the locational effects of places of worship and their level of compliance to planning regulation in the study area.

2.0 Methodology

The Study Area

The scope of this research in terms of the study area is Ilaro, which is a major town in Ogun State. It is located in Yewa South local Government Area of Ogun State, with geographical coordinate of latitude $6.53^{/}20^{//}$ N and longitude $3.01416^{/}$ E. It has Ibese in the north as border town, while Iwoye in the south as border town. Olorulekan and Oteyi serve as border settlements in the east and west respectively. The total spatial coverage of the tow is $8.8km^2$ with various land uses. It has a population of 59.098; hence it is an urban area.

Ilaro Journal of Environmental Research & Development (2025) 7 (1), 134– 141
ISSN: 2736-0814

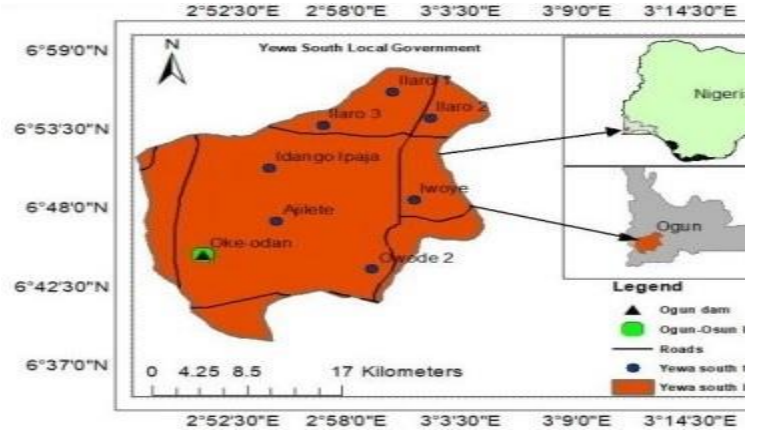

Figure 1: Ilaro in National Context
Source: Field Survey (2025)

Target Population.

The places of worship (mosque and churches) are the target population for this study, and there are 52 places of worship located within the geographical limit of the study area, out of which 14 places of worship are mosque, representing 26.9%, while there are 38 churches, representing 73.1% of the total number of places of worship in the study area.

Sampling and Sampling Technique

As stated in the objectives of this, the sound environment and the parking space facilities were considered as the subject matter for assessing the compliance of planning regulations. An Area sampling method was adopted in the research and three (3) political wards of the study area were identified from a secondary source. These political wards are; Ward 1, Ward 2, and Ward 3, and two each of these types of places of worship were selected, making four (4) places of worship in each ward, and totaling to twelve (12) places of worship selected for the study purposively while a random sampling method was adopted in the selection of the places of worship.

The parking and the sound levels were the two variables considered for this research. Two each of these types of places of worship were selected, making four (4) places of worship in each ward, and totaling to twelve (12) places of worship selected for the study purposively while a random sampling method was adopted in the selection of the places of worship. Data on the parking situation was collected through the use of checklist and the encroachment level of the paves road was determined, while the data on the sound levels was collected through the use of sound meter level indicator.

3.0 Results and Discussion of Findings

One major aspect of this research is the assessment of the provision of parking facilities in the study area, and Table 1 shows the result of the data collected with respect to the provision of parking facilities in the study area.

Ilaro Journal of Environmental Research & Development (2025) 7 (1), 134– 141
ISSN: 2736-0814

In Table 1, out of 12 selected places of worships, only 3 places of worship have parking lots within their premises, and this represents 25% of the total number of sampled places of worship. However, 9 places of worship do not have parking lots in their premises, and this represent 75% of the sampled places of worship.

Data on the vehicle parked along the corridor along the corridors of the places of worship is germane for this research, in order to assess its effect on road transportation. Table 2 shows the data on the analysis of the number of vehicle parked along the corridor (both sides) of the selected places of worship in the study area, and the average travel time during the peak period resulting from the activity of the places of worship.

Table 1: Availability of Required Parking Facilities in Places of Worship

Ward(s) Places of Worship	Parking Status	
	Available	**Not Available**
Ward 1		
The Apostolic Church, Leslie Rd, Ilaro.	Yes	
Christ Church, Ilaro (Anglican Cathedral)	-	Yes
Orita Central Mosque, Ilaro	-	Yes
Bibire Central Mosque, Oke Ela, Ilaro.	-	Yes
Total	1	3
Ward 2		
Higher Ground, lower Mission, Ilaro	-	Yes
The Redeemed Evangelical Mission (TREM), Orita, Ilaro	-	Yes
Ahmadiya Mosque, Leslie, Ilaro	-	Yes
Ansarudeen Central Mosque, Ilaro	Yes	-
Total	1	3
Ward 3		
Celestial Church of Christ-Christ Embassy, Sabo, Ilaro	Yes	-
Jehovah Jireh African Church	-	Yes
Ilaro Central Mosque,	-	Yes
Alalukuran Central Mosque, Akiniku, Ilaro	-	Yes
Total	1	3
Grand Total	3	9

Source: Field Survey March 2025.

Table 2: Number of vehicles parked (on both sides) of places of worship and added travel time

Ward(s) Places of Worship	Average No of Parked along corridor (on bot during the peak p activity
Ward 1	
The Apostolic Church, Leslie Rd, Ilaro.	**47**
Christ Church, Ilaro (Anglican Cathedral)	**72**
Orita Central Mosque, Ilaro	**29**
Bibire Central Mosque, Oke Ela, Ilaro.	**26**
Total	
Ward 2	
Higher Ground, lower Mission, Ilaro	**13**
The Redeemed Evangelical Mission (TREM), Orita, Ilaro	**11**
Ahmadiya Mosque, Leslie, Ilaro	**17**
Ansarudeen Central Mosque, Ilaro	**15**
Total	
Ward 3	

Ilaro Journal of Environmental Research & Development (2025) 7 (1), 134– 141
ISSN: 2736-0814

Celestial Church of Christ-Christ Embassy, Sabo, Ilaro	**12**
Jehovah Jireh African Church	**9**
Ilaro Central Mosque,	**39**
Alalukuran Central Mosque, Akiniku, Ilaro	**14**
Total	
Grand Total	

*Source: Field Survey March 2025***.**

Data in Table 2 revealed that vehicle are parked on the corridors of all the selected places of worship, irrespective of whether there is provision for parking within their remises for those places of worship with parking spaces. The table also shows the average add travel time of vehicle passing along those corridors when activities with peak period of traffic due to roadside parking take place.

In order to examine compliance of these places of worship to planning regulations in the study area, with respect to sound environment, data on the sound levels of the selected places of worship (levels of decibel (dB)) were collected through the use of sound emission level indicator. Table 3 shows the levels of sound of each selected places of worship.

Table 3: Sound Level in Places of Worship

Ward(s) Places of Worship	Levels of Decibel (dB)
Ward 1	
The Apostolic Church, Leslie Rd, Ilaro.	89.2
Christ Church, Ilaro (Anglican Cathedral)	100.8
Orita Central Mosque, Ilaro	67.8
Bibire Central Mosque, Oke Ela, Ilaro.	49.4
Ward 2	
Higher Ground, lower Mission, Ilaro	73.8
The Redeemed Evangelical Mission (TREM), Orita, Ilaro	101.5
Ahmadiya Mosque, Leslie, Ilaro	69.6
Ansarudeen Central Mosque, Ilaro	67.8
Ward 3	
Celestial Church of Christ-Christ Embassy, Sabo, Ilaro	102.9
Jehovah Jireh African Church	72.1
Ilaro Central Mosque,	70.3
Alalukuran Central Mosque, Akiniku, Ilaro	45.1

Source: Field Survey March 2025

Discussion of Findings

Table 1 revealed that majority (75%) of the places of worship in the study area lack the required parking spaces while only 25% of the places of worship have the required parking space. The significant proportion of non-compliance to parking regulation as revealed in Table 1 is a major causal factor to traffic bottleneck often experienced in the study area particularly during peak periods of the activities of the places of worship, and this is evident in the roadside parking, reducing the right of way.

Ilaro Journal of Environmental Research & Development (2025) 7 (1), 134– 141
ISSN: 2736-0814

The average number of vehicle parked along the corridor of each places of worship as indicated in Table 2 revealed a significant variation both in terms of number and the added travel time on each corridor. The peak period is the period of an activity which attracts larger percentage of vehicle. For churches, events such as burial on Fridays and wedding on Saturdays are peak period of activities, while the Friday Jumat stands out as the peak period for mosque.

Table 3 shows sound level in selected places of worship in the study area. The noise level measured in majority (83.3%) places of worship exceeded the stipulated standard of 50dB by WHO while two places of worship (mosques) do not exceed the maximum permissible sound level. However, in comparison with the Nigerian National Environmental Standard and Regulation Act 2007 which stipulates that the maximum permissible sound level in places should not exceed 75 dB, it is evident that eight (8) places of worship sample do not exceed the maximum permissible sound level. These eight (8) places of worship have an average sound level of 64.6%. The study further revealed that four places of worship which include; The Apostolic Church, Leslie Road, Christ Church, Ilaro (Anglican Cathedral), The Redeemed Evangelical Mission (TREM), Orita, Ilaro and Celestial Church of Christ-Christ Embassy, Sabo, Ilaro recorded the highest sound level with an average of 98.6dB.

4.0 Conclusion and Recommendations

The need to assess the compliance of places of worship in the study area becomes imperative due to their increasing number. Findings showed that there is high level of non-compliance to parking regulations as stipulated by the Ogun State Urban and Regional Planning Law of 2005 and that of the Building Regulation Law 2010.

It is important to note that all the mosques sampled complied to the sound emission level as stipulated by Nigerian National Environmental Standard and Regulation Act 2007, while only two churches complied to this regulation. It is on this premise that the sound level of churches in the study area should be controlled both during the day-time and night. Generally, it is recommended that all the places of worship in the study area should make provision for adequate parking spaces in accordance to the Ogun State Urban and Regional Planning Laws while devices for sound control should be installed in them, particularly the churches. The need for the development control unit of Ogun State to enforce the

Ilaro Journal of Environmental Research & Development (2025) 7 (1), 134– 141
ISSN: 2736-0814

planning regulations on places of worship becomes imperative.

References

Adesanya, I.O. (2011). Environmental effects of church proliferation: The Redeemed Christian Church of God as a case study. *International Journal of Humanities and Social Science*, 1 (15), 177

Adetunmibi, M.A. (2017). Yoruba spiritual heritage and its implications for the Yoruba indigenous churches in Nigeria [Doctoral Thesis, North-West University] North-West University repository. https://repository.nwu.ac.za/items/abe58c07-2a39-4124-95bc-1fc4ddc9223c

Babawale, G. K. (2001). Measuring the impact of church eternality on housing price. *Journal of Humanities and Social Sciences*, 5(1), 53-63.

Chukwuemeka, O. I., Samuel, A.O., and Adedamola, O.O. (2011). An analysis of the location of worship centers on residential property values in Ota, Nigeria. *Journal of Sustainable Development in Africa*, 13(1), 13 - 22.

Cobbinah, P.B. and Korah, P.I. (2015). Religion gnaws urban planning: the geography of places of worship in Kumasi, Ghana, *International Journal of Urban Sustainable Development*, 8:2, 93-109, DOI: 10.1080/19463138.2015.1074581

Diamant, J. (2019). The countries with the 10 largest Christian populations and the 10 largest Muslim populations.https://www.pewresearch.org/fact-tank/2019/04/01/the-countries-with-the-10-largestchristian-populations-and-the-10-largest-muslim-populations/

Gifford, P. (2004). Ghana's new Christianity: Pentecostalism in a globalising African economy. Bloomington: Indiana University Press.

Ijaya, H., (2014). The Legal Regime of Noise Pollution in Nigeria. *Beijing Law Review*, 5, 1-6

Lagos State Environmental Protection Agency, 2016

Lawason, T. (2021). Planning and Pentecostalism in the Spatial Re-Configuration of Lagos. In A. K. Mohan et al. (eds.), Theorizing Urban Development from the Global South, https://doi.org/10.1007/978-3-030-82475-4_10

National Environment (noise Standards and control) Regulations (NERD) (2003) National Environment act cap 153.

Nwanekezie, O.F. and Oparaugo, K.O. (2019). A study of the impact of worship centers on residential property in Uyo, Nigeria. *International Journal of Applied Sociology*, 9(1), 15-25. doi:10.5923/j.ijas.20190901.03

Obiefuna, B.A.C.; Nwadialor, K.L. and Umeanolue, I.L. (2016) Costs and Benefits of Proliferation of Christian Denominations in Nigeria. *Unizik Journal of Arts and Humanities*http://dx.doi.org//10.4314/ujah.v17i1.2

Odunola, O. O., Odufuwa, B. O., Odunsi, O. M. and Morenikeji, T. O. (2021). Evaluation of Locational and Environmental Effects of Religious Centres on Adjoining Development in Ibadan, Nigeria. *LAUTECH Journal of Civil and Environmental Studies*, 7(1); 76-87 doi: 10.36108/laujoces/1202.70.0180

Ogun State Building Plan Regulations, 2010

Ogunbade, A.O. (2020). Proliferation of churches in Nigeria: causes, impacts and likely

Solutions. *Journal of African Studies and Development*, 12(3), 61-76. doi: 10.5897/JASD2016.0418

Okai, M.O. (2016). The proliferation of churches in modern Nigeria: a socio-political and economic reconsiderations. *Research on Humanities and Social Sciences*, 6(18), 1-15

Sodiya, O.O. (2025). Planning Implications of Urban Housing Deterioration in the Core Areas of Ilaro, Ogun State. *International Journal of Research in Engineering and Science* (IJRES) 13 (4) 126-135

Wokekoro, E., (2020).An Examination of Sources of Noise Pollution in Cities in Nigeria.*World Journal of Research and Review*, 11(1), 1-6