



Spiritual Well-Being as a Protective Factor Against Problematic Internet Use: A Systematic Review

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Abstract

The Problematic Internet Use has become a major psychological and behavioral issue in the age of digital anthropology, especially among youthful and adolescent users of Internet technologies who spend a lot of time interacting with the Internet. The bad things that have come with the overuse of internet include anxiety, depression, loneliness and decreased academic or work performance. Given these concerns, the recent studies have become more prolific in examining protective psychosocial factors that can be used to decrease susceptibility to problematic internet behaviors. Spiritual well-being is one of those factors and it entails religiosity, existential well-being, meaning in life and self-transcendence. The current paper is a systematic literature review to establish the connection between problematic internet use and spiritual well-being. Major academic databases, such as Scopus, Web of science, PubMed, Psycinfo, and Google Scholar, were used to identify relevant studies using the PRISMA framework. One hundred and ten empirical studies that were published within the years 2016 and 2026 fulfilled the inclusion criterion and were reviewed. The results show that spiritual well-being has a negative and stable linkage with PIU, implying that highly spiritual-oriented and life-purpose people have lower chances of using the internet in a compulsive manner. Emotional regulation, self-control, moral values, and social connectedness are the other important psychosocial mediating mechanisms described in the review. On the whole, the research points out to the possibility of spirituality being a protective factor and encouraging healthy digital practices.

Keywords: spiritual well-being; problematic internet use; internet addiction; meaning in life; religiosity

1. Introduction

1.1 Background of the Study

Internet accessibility has increased speedily in the last 20 years and changed the world communication, education, entertainment, and social interaction. The high access to smartphones, low-cost of internet services and social media sites has greatly enhanced internet interaction, especially with adolescents and young adults. In spite of digital connectivity has several benefits, too much and uncontrolled internet usage has become a major concern among researchers and mental health workers. A number of the most striking issues can be referred to as Problematic Internet Use (PIU), which is a behavioral tendency, an obsessive interaction with the Internet that disrupts the process of everyday life and health (Mishra, 2024).

According to the recent research data, there are a number of psychological and social issues that are connected to excessive internet use. Patients with PIU tend to complain of anxiety, depression, loneliness, sleeping disorders, and poor academic/occupational functioning (Shokri et al., 2024; Dadi, 2024). This can be especially dangerous to adolescents and youth adults as they depend on digital technologies strongly and use them in communication, entertainment, and academic work. Moreover, too much digital interaction can substitute in-person communication and real-life socializing, and therefore cause more isolation and emotional distress (Dadi, 2024). As a result, establishing the presence of protective psychosocial variables that could endanger the threats of problematic internet use has also emerged as a significant concern in the modern psychological literature.

1.2 Problematic Internet Use (PIU)

Problematic Internet Use is an Internet use pattern or engagement that causes disruption in the social, academic, or psychological functioning as a result of uncontrolled or excessive internet use. Some of the terms used to describe the phenomenon are internet addiction, compulsive internet use, pathological internet use and internet dependency (Ebrahimian et al., 2026; Mishra, 2024). Even though the concept is similar to behavioral addictions like gambling disorder, it has been debated whether it should be classified and according to what diagnostic standards.

The commonly accepted conceptualization of PIU is the presence of preoccupation with online activities, the inability to stop internet use, withdrawal symptoms in the offline life, and adverse impact on everyday life (Fernandez-Garcia et al., 2026). It is found empirically that PIU is especially common in adolescents, and students of universities where individuals are structurally most exposed to digital technologies and social media platforms (Moreno et al., 2022; Fernandez-Garcia et al., 2026) are more prone to it. This has seen PIU being increasingly identified as a mental health and public health issue.

1.3 Mental Health and Spiritual Well-Being

Spiritual well being as a possible protective influence in mental well-being and behavioral regulation is a topic that has started to draw scholarly interest in the past years. Spiritual well-being describes a multidimensional feeling of complexity that involves a sense of purpose, inner harmony, contact with transcendent values and profitability in regard to life. It is generally understood in terms of a number of interreligious elements such as religiosity, meaning of life, existential well being, and self transcendence.

Studies indicate that spirituality has the potential of improving psychological resilience by enabling individuals to have coping skills, moral guidelines, as well as purpose in life. Patients who have a greater spiritual well-being tend to experience overall higher levels of life satisfaction, emotional stability, and adaptive coping mechanisms (Kanabar, 2024) . It has also been shown in empirical studies that spiritual well-being can lower maladaptive behaviors (several of which are behavioral addictions). Indicatively, the studies have found that the more spiritual the well-being, the less internet dependency and social isolation among university students (Tas, 2022) is. The results indicate that spirituality can act as a psychological shield to the high levels of digital use.

1.4 Rationale for the Review

Even though more studies have been conducted to examine the relation between spirituality and behavioral addictions, the current literature is still dispersed. According to some studies, religious beliefs and spiritual practices have the potential of decreasing the number of addicts by enhancing control over self-facilitating, meaning and ethics in their lives. Even another systematic review on spirituality and addictions over the internet reveals the possible contribution of religiosity and spiritual health to digital behavior development among adolescents and young adults (Dossi et al., 2022) . Nevertheless, the studies have still shown inconsistencies, and the processes that spirituality observes in the usage behavior of internet are still not well understood.

Moreover, the literature is based on general behavioral addictions and not specifically problematic use of the internet. Consequently, a systematic review of the updated body of empirical data that examines the role of spiritual well-being as a protective psychosocial factor against PIU is required.

1.5 Objectives of the Study

The proposed systematic literature review will seek to analyze the effect of spiritual well-being in counteracting problematic internet use. To be more exact, the research endeavor aims at conducting

a review of empirical studies which explore the necessity of spirituality and PIU in adolescents and young adults. Moreover, the review is expected to discover the existence of protective psychosocial processes, such as meaning in life, values orientation, and self-transcendence, which might make one less susceptible to excessive internet use. Lastly, this research is also aimed at synthesizing existing research in an effort to come up with clearer picture of the spirituality-supported protective pathways that can potentially be used to prevent or lessen problematic internet use.

2. Theoretical Framework

2.1 Spiritual Well-Being Concept

Spiritual well being is an aspect that is usually perceived as multidimensional depicting a sense of meaning, scope, or affiliation to higher values by an individual. Modern psychology mainly views the concept of spiritual well being in two main terms of religious well being and existential well being. Religious well-being can be defined as the perceived connection of a person with a higher force or the religious traditions, and existential well-being is the experience of the meaning, life satisfaction, and purpose that is independent of the specific religious practices (Dossi et al., 2022; Villani et al., 2019). Contemporary theories of spiritual well-being focus on the role of spiritual well-being in promoting psychological adjustment, ability to endure, and moral compass. These models imply that spirituality helps to make people emotionally stable when they couldn't make sense out of what happened to them in the framework of a wider existential approach.

2.2 Meaning in Life and Existential Psychology

The idea of life meaning is a major theme of existential psychology especially the Viktor Frankl logotherapy. Frankl hypothesized that human beings have an intrinsic motivation in the search of meaning, which lack of meaning may cause human psychological discomfort and adaptive maladaptive behaviors. According to the recent studies in psychology, people who have a strong sense of purpose exhibit more psychological resilience and are less involved in addictive behaviors (Li et al., 2021). The role of meaning in life can thus be viewed as a protective psychological service as it offers people reasons to achieve, get self-oriented and have a long-term purpose that does not entrap those individuals in indulging in activities that might harm them like using problematic internet use.

2.3 Self-Transcendence Theory

Self-transcendence is the ability to get beyond the self-centered interest in self-focus and to reach out to more general values, relationships, or spiritual philosophy. The modern psychological theories

define self-transcendence as a valuable aspect of well-being which encourages compassion and mindfulness and adaptive coping strategies. It has been shown that the more an individual has reached self-transcendence, the more inclined they are to pursue prosocial actions and have healthier coping responses to the stressful situation (Garcia-Romeu et al., 2020). Such disposition towards the wider meaning of life can decrease the reliance on digital space to get emotional satisfaction.

2.4 Values Orientation and Moral Regulation

The aspect of spirituality tends to lead to values orientation that influences moral decision making and control of behavior. Virtues which are of great concern to spiritual beliefs are self-discipline, moderation, and responsibility. Such values can make a person more resolute and less prone to the impulsivity of self-centered actions, such as compulsive internet use (Kircaburun et al., 2019). In turn, spiritual value systems can also serve as internal control mechanisms that can help people adopt more healthy digital habits.

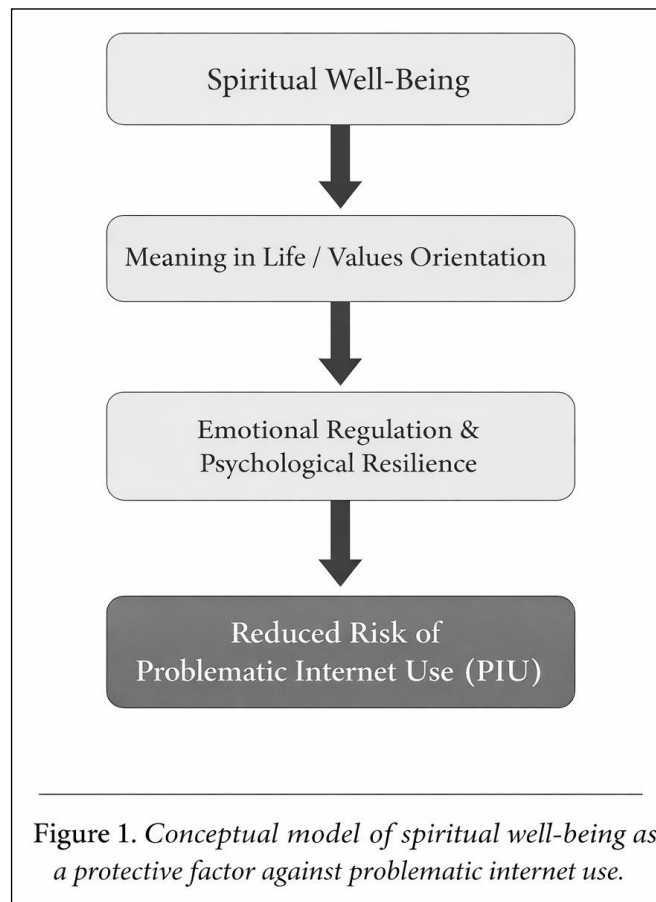
2.5 Framework of Behavioral Addiction

Problematic Internet Use has also received extensive thought conceptualization on the behavioral model of addiction where parallels are drawn between excessive internet use and other non-substance types of addictions like gambling. The main characteristics are obsessive simplicity, inability to control, side-effects, and adverse effects in the social and academic performance (Brand et al., 2019). Loneliness, emotional dysregulation and a sense of purpose in life are the psychological vulnerabilities that can predispose an individual to PIU.

2.6 Conceptual Model to be reviewed

The theoretical framework of the review is as follows: spiritual well-being is an upstream protective factor that affects psychological processes that weaken problematic internet behaviors. Spiritual beliefs and practices can increase meaning of life, orientation towards values, and emotional control. The combination of these psychosocial processes leads to the reduced susceptibility to problematic internet use.

Figure 1. *Conceptual Model of Spiritual Well-Being as a Protective Factor Against Problematic*



Internet Use

Table 1

Key Theoretical Constructs and Their Relevance to Problematic Internet Use

Construct	Key Components	Relevance to Problematic Internet Use
Spiritual Well-Being	Religious well-being; existential well-being	Promotes psychological balance, purpose, and adaptive coping
Meaning in Life	Purpose; life goals; existential meaning	Reduces maladaptive coping and compulsive internet behaviors
Self-Transcendence	Connection to higher values; prosocial orientation	Encourages adaptive coping and reduces emotional dependency on digital environments
Values Orientation	Moral values; self-discipline; responsibility	Enhances behavioral regulation and limits impulsive internet use
Behavioral Addiction Framework	Compulsive use; loss of control; functional impairment	Explains underlying mechanisms of problematic internet use

3. Methodology (Systematic Review)

3.1 Research Design

The methodology used in this study was a systematic literature review (SLR) to review the existing empirical studies on the relationship between spiritual well-being and problematic internet use (PIU). Systematic reviews use organized and clear rules to identify, select, and analyze the related studies to reduce the amount of bias and address the situation of covering the existing literature. In the current review, it is limited to the empirical studies in the area of digital behavior, spirituality, and mental health published within the latest years 2016-2026. The protocol that was used to review followed the systematic review procedures that are available and the Preferred Reporting Items of both Systematic Reviews and Meta-Analyses (PRISMA).

3.2 Search Strategy

The detailed search plan was developed to find the appropriate research in several academic databases. The databases chosen in the context of the present review are Scopus, Web of science, Pubmed, PsycINFO and Google Scholar, as they cover research in the field of psychology, behavior, and health-related aspects in detail. The search was performed in combinations of the keywords connected with spirituality and problematic use of the internet. Search results were narrowed down to relevant information by using such Boolean operators as AND and OR to enhance accuracy.

3.3 Search Keywords

The key search terms to be implemented in this review were as follows:

"problematic internet use"

"internet addiction"

"compulsive internet use"

"spiritual well-being"

"religiosity"

"meaning in life"

"existential well-being"

"self-transcendence"

Search strings that were used in the combination of these keywords include:

("problematic internet use" OR "internet addiction") AND ("spiritual well-being" OR religiosity OR "meaning in life" OR "existential well-being" OR "self-transcendence")

3.4 Inclusion Criteria

The studies were incorporated in the review under the following criteria:

- i. Published papers in online journals.
- ii. Empirical research on the correlation between spirituality, religiosity, or meaning in life and problematic use of the internet.
- iii. Quantitative, qualitative or mixed methods study designs.
- iv. Articles written in English.
- v. Within a 2016-2026 period to capture developments in the field in the recent years.

3.5 Exclusion Criteria

The studies that were left out of the review include the following:

- i. Non-empirical articles like editorials and commentaries and conceptual articles.
- ii. Research that directly analyzes the substance addiction alone and the internet related behaviors are not considered.
- iii. Articles and journals which are not in English.
- iv. Clone records discovered within databases.

3.6 Screening and Selection Process

The selection of the study was conducted according to PRISMA principles including four steps: identification, screening, eligibility, and final inclusion. First, the search in the databases gave a considerable amount of records. Title and abstract screening was done after the removal of duplicates in order to know whether they were relevant in the research topic or not. Articles with full text were then evaluated with respect to the inclusion and exclusion criteria. The final review included 110 studies that were published in the past five years (2016-2026) after the eligibility assessment.

3.7 Data Extraction

A systematic retrieval of essential data of each composite study was done to aid in comparison. The variables to be extracted were the author and year of publication, geographic setting of study, the types of samples (age group and size) used to measure spirituality and PIU, the types of measurement tools used to measure the dependent variables, and the key findings; the relationship between the variables.

3.8 Data Analysis Approach

The analyzed studies were interpreted with the help of a thematic synthesis approach, which has made it possible to identify common patterns and conceptual interconnection that is common in the literature. This method made it possible to integrate the results of various research designs and construct the larger thematic categories based on the concept of spirituality, psychological robustness and problematic internet use.

Table 2

Summary of the Study Selection Process

Stage	Description	Number of Records
Identification	Records identified through database searching (Scopus, Web of Science, PubMed, PsycINFO, Google Scholar)	1,486
Duplicate Removal	Duplicate records removed	356
Screening	Titles and abstracts screened for relevance	1,130
Eligibility	Full-text articles assessed for eligibility	214
Final Inclusion	Studies meeting all inclusion criteria (2016-2026)	110

4. Results

4.1 Study Selection

The initial search in five academic databases (Scopus, Web of Science, PubMed, PsycINFO, and Google Scholar) yielded 1,486 records on the topic of spirituality and problematic internet use. Upon elimination of 356 duplicate works, 1,130 records were finally left in terms of screening titles and abstract. At the screening stage, research that lacked the examination of spirituality, religiosity, or meaning in life with regard to problematic internet use was discarded. The outcome of this process was 214 full-text articles that were evaluated on the basis of their eligibility. Having utilized the factors of inclusion and omission, 110 empirical studies were used in the final analysis and were published in 2016-2026. These papers contained quantitative, qualitative and mixed-method research designs and were majorly directed toward the adolescent population, university learners, and the young adults.

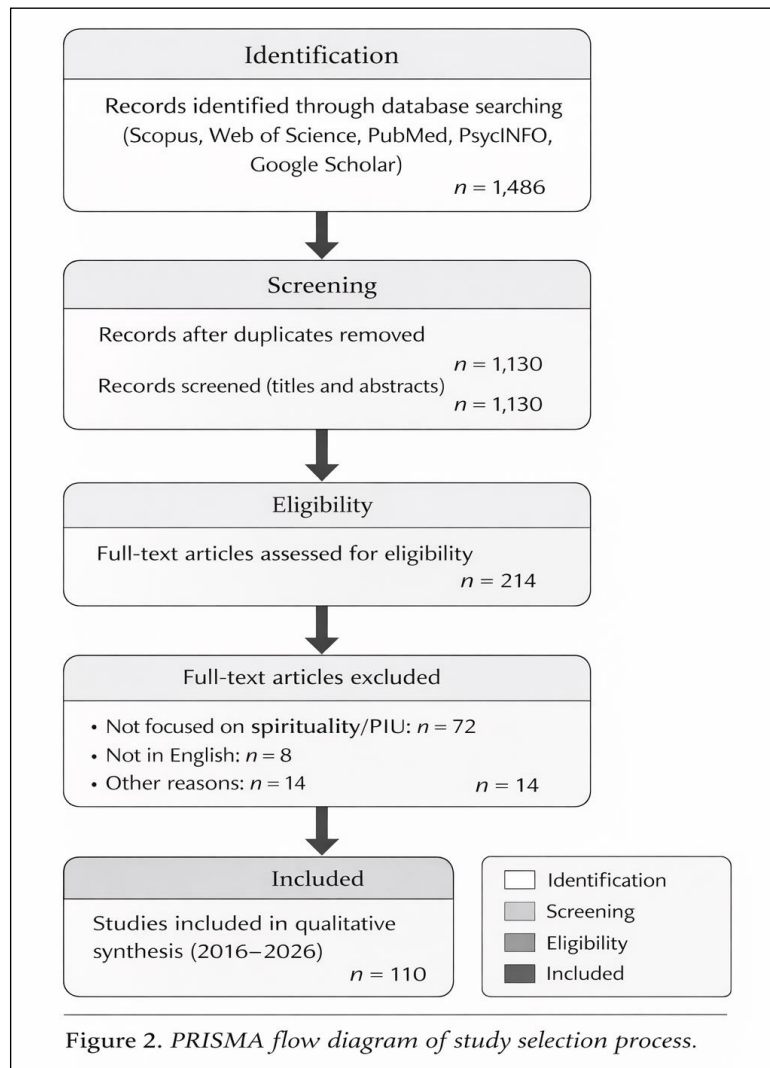


Figure 2. PRISMA Flow Diagram for Study Selection

4.2 Included Studies Characteristics

The 110 articles that were incorporated in this review reflected different geographical locations such as Asia, Europe, North America and Middle East. The majority of the researches conducted on adolescents and university students were targeted as these groups of people are believed to be especially susceptible to harmful internet use due to the abundance of digital exposure. Most of the research was conducted in the form of quantitative surveys relying on such standard tools as the Internet Addiction Test (IAT), Problematic Internet Use Questionnaire (PIUQ), Spiritual Well-Being Scale (SWBS), and Meaning in Life Questionnaire (MLQ). In general, the results were reliably indicative of the negative interrelationship between spiritual well-being and the problematic use of the internet.

Characteristics of Selected Studies

Author	Year	Country	Sample	Measures	Key Findings
Kircaburun et al.	2019	Turkey	University students (N=742)	IAT, Religiosity Scale	Higher religiosity associated with lower internet addiction
Li et al.	2021	China	Adolescents (N=680)	PIUQ, MLQ	Meaning in life negatively predicted PIU
Dossi et al.	2022	Italy	Review of behavioral addiction studies	Multiple measures	Spirituality linked with reduced addictive behaviors
Taş	2022	Turkey	University students (N=512)	SWBS, Internet Addiction Scale	Spiritual well-being mediated internet addiction and alienation
Mishra	2024	India	College students (N=450)	IAT, Spirituality Scale	Spiritual practices reduced excessive internet use

4.3 Connection between Spiritual Well-Being and PIU

During the review of the studies, there was a pattern that demonstrated that the greater the spiritual well-being, the less the problematic internet use. Spiritual well-being seems to add to emotional stability, life purpose, and coping skills, which diminish the chances of compulsive digital habits. Some studies also concluded that life satisfaction, psychological resilience, and self-control also mediate the spiritual well-being to PIU. These results indicate that spirituality has the potential to act as a protective psychosocial mechanism which protects people against over-internet use.

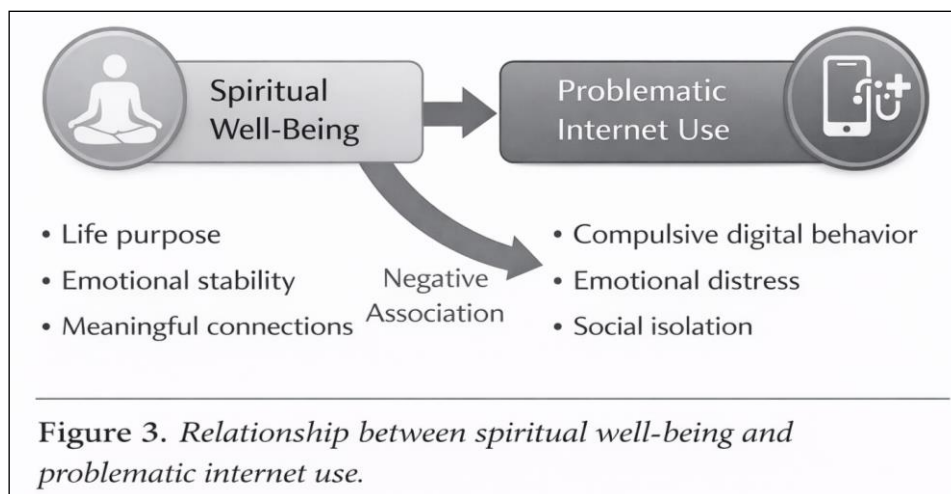


Figure 3. Relationship between spiritual well-being and problematic internet use.

Figure 3. Relationship Between Spiritual Well-Being and Problematic Internet Use

4.4 Religiousness as a Protective Factor

Religiosity was another aspect of spiritual well-being that was analyzed most often. Numerous researchers discovered that people that use religious practices frequently (prayer, meditation and being a part of a religious organization) are less addicted to the internet. Such values as discipline, moderation, and ethical responsibility are often played up in religious traditions, and may help regulate oneself, and impulsive online behavior. Moreover, social support networks formed by religious communities may help reduce loneliness which is the aspect often linked to problematic internet usage.

Table 4

Religiosity and Internet Use Behavior

Study Focus	Sample Type	Key Findings
Religious participation	University students	Regular religious activity associated with lower PIU
Spiritual practices	Adolescents	Prayer and meditation linked with better emotional control
Religious values	Young adults	Moral frameworks reduced compulsive internet behavior

4.5 Purpose in Life and Less Internet Addiction

The other significant theme that is found throughout the literature is the importance of meaning in life as a shield of the psychological resources. Research based on existential psychology postulates that people with a keen sense of purpose in life are not likely to commit maladaptive behaviors. Life has meaning, which offers guidance, incentive and long term aspirations that will counter the short-term satisfaction of overusing the internet. A number of empirical studies had allegations that meaning in life is a strong predictor of reduced degree of internet addiction especially in university level and adolescents. Meaning is also found to increase self-control and psychological resilience, which again further minimizes the risk of problematic internet behaviors.

4.6 Existential Well-Being and Psychological Well-Being

Existential well-being denotes the feeling of an individual in terms of satisfaction with their life, purpose, and harmony. The considered literature indicates that people who possess a higher extent of existential well-being tend to prove to be more emotionally stable and have better coping mechanisms. Such individuals will not fall back on online environments as a source of evading their psychological distress. According to the research, the existential well-being bears an inverse relationship with such psychological factors as depression, anxiety, and loneliness, which, in turn, are frequently

connected with problematic internet use. Therefore, existential well-being seems to serve as a means of spiritual well-being as a protective factor.

Table 5

Psychological Mechanisms Linking Spirituality and PIU

Mechanism	Description	Impact on PIU
Meaning in life	Sense of purpose and direction	Reduces compulsive internet behavior
Emotional regulation	Ability to manage stress and emotions	Decreases dependence on digital escape
Self-control	Regulation of impulses and habits	Limits excessive internet use
Social connectedness	Community and belonging	Reduces online isolation

4.7 Self-transcendence and Value Orientation

Self transcendence can be defined as the capacity of leaving the self centered matters and linking oneself to the wider moral, spiritual, or social values. Research sources involved in the review show that people who participated more in prosocial activities, community engagement, and reflection practices in research are those with strong value orientation and self-transcendence, are less likely to be indulged through digital settings. Such people do not care as much about excessive use of the internet because, in the long run, they need personal development and valuable relationships rather than more screen time. Through this, self-transcendence and value orientation lead to more behavioral control and less susceptibility to problematic internet use.

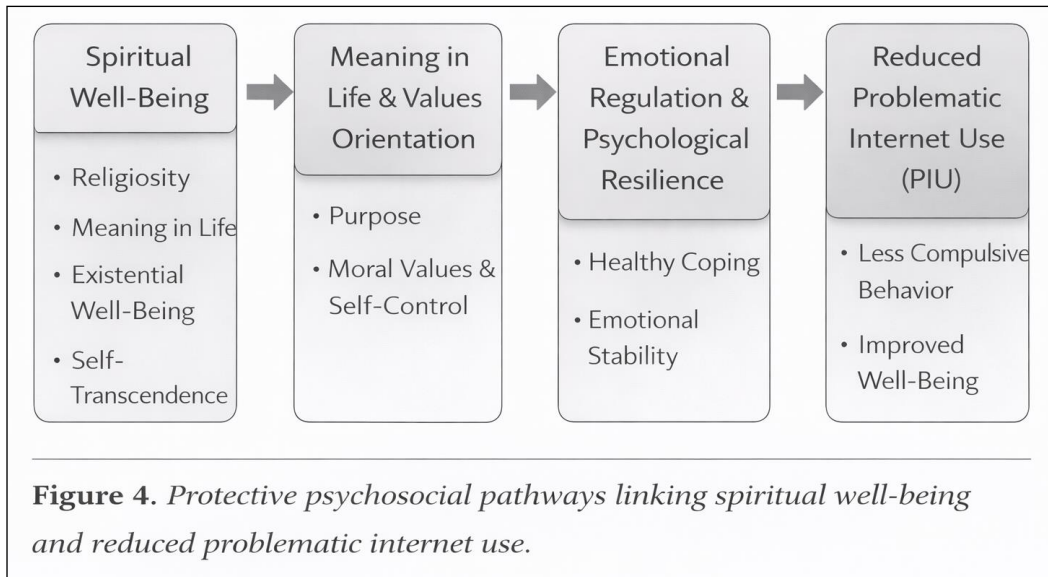


Figure 4. *Protective Psychosocial Pathways Linking Spiritual Well-Being and Reduced PIU*

5. Discussion

5.1 Interpretation of Findings

The results of the systematic review support the negative relationship between spiritual well-being and problematic internet use (PIU) that was observed to be constant across the studies reviewed. Patients who are more spiritual, religious and well-adjusted in their existential self exhibit less compulsive internet behaviors and digital dependence. It seems that spiritual wellness gives people a more universal sense of life aim and meaning, which makes people less inclined towards using online space as a means of emotional fulfillment or means of avoiding stressors. A number of empirical researches have demonstrated that students who also report better spiritual well-being report better psychological resilience and reduced involvement in maladaptive digital behavior (Dossi et al., 2022; Kircaburun et al., 2019). The results of this research can indicate that spirituality can be a protective psychosocial factor that will allow the individuals to remain balanced and healthier in the way they use the internet.

5.2 Safeguarding Psychosocial Pathways

The paper also indicates some psychological processes by which spiritual well-being can protect against the risk of PIU. Purpose in life is one of the most important avenues, and it gives the people a direction and a goal oriented in the long run. People feel their lives have purpose and, therefore, become less inclined to overuse the Internet, which only temporarily brings them pleasure (Li et al., 2021).

The other important pathway is the emotional regulation. Meditation, prayer and reflective activity are some of the activities that can help one become more aware of their emotions and also more in control of their stress which reduces the chances of having the internet as a coping mechanism in negative emotions. Moreover, moral values and self-control which are key in the check of impulsive behaviors are usually encouraged by spirituality. Moderation, discipline, and responsibility are common principles of religious teachings and spiritual traditions, which can deter compulsive internet use (Kircaburun et al., 2019).

Moreover, spirituality tends to make people socially connected by joining religious groups and mutual spiritual practices. Such social networks are able to offer emotional support and decrease loneliness which is a psychological aspect that has usually related to bad usage of the internet.

5.3 Relationship with the Existing Psychological Theories

This review can be interpreted through a number of psychological paradigms. In his own discovery Viktor Frankl came up with logotherapy which focuses on the value of meaning in life as a key driving force among humans. This view holds that meaningless people will resort to maladaptive behaviors

that they use to deal with the existential emptiness. It is possible therefore that spiritual health lowers PIU because it increases the feeling of meaning and life orientation.

On the same note, self-determination theory emphasizes the significance of autonomy, intrinsic motivation, competence, and relatedness in psychological well being. Spirituality can also serve these needs through the encouragement of life development, ethical principles, and valuable relations (Ryan and Deci, 2017). Besides this, there are postulates in positive psychology that spiritual health leads to the strengthening of psychological strengths including gratitude, hope, and hardiness that shield a person against the addictions.

5.4 Cultural Considerations

Cultural context is also rather significant in determining spiritual beliefs and practices, which in turn can determine their effects on problematic internet use. Spirituality and religiosity, in most of the Asian and Middle Eastern cultures are more of a part and parcel of life and social behavior, and may further enhance their protective power. Western societies, conversely, might also be more focused on individualized types of spirituality, and not necessarily organized religious activities. Nevertheless, regardless of such distinctions, the literature reveals consistent findings of the applicability of spiritual meaning, moral values, and existential well-being to transcultural protective factors of maladaptive digital behaviors (Villani et al., 2019; Dossi et al., 2022).

6. Weaknesses of the Current Literature

Although the research available in the area of investigating the connections between spiritual well-being and problematic internet use (PIU) is continuously increasing, a number of limitations can still be identified in the current literature. A key weakness is related to the fact that most studies on this topic cannot be considered longitudinal since they are conducted on the basis of cross-section studies. Cross-sectional studies give some good understanding of the relationships among variables but fail to enable researchers to be able to establish causal relationship. Consequently, it is not completely clear, whether spiritual well-being decreases problematic internet use per se or people who have healthier digital behaviors are more often perceived to report on their increased levels of spirituality (Dossi et al., 2022).

The other weakness is with regard to small sample sizes that are utilized in most studies especially those that are carried out on individual schools or local communities. The small samples can have a detrimental effect on the extrapolation of results and make it challenging to address the larger trends in different groups of individuals. Moreover, the spirituality measurement is also subject to association with cultural and religious prejudices since most of the measures are created in a certain

cultural environment and, therefore, can not fully objectively reflect the spiritual experiences of various societies (Villani et al., 2019).

Also, most of the research is based on self-report surveys and therefore it might be subjected to the social desirability bias or misperceptions. Overreporting could be that participants are under-reporting problematic internet usage, or over-reporting spiritual involvement. These methodological shortcomings put into focus the necessity of more rigorous and varied methodological approaches to be used in the future.

7. Future Research Directions

The next large-scale research study needs to seek to overcome the limitations noted in the current literature that have hindered methodology through adopting more inclusive research designs. A potential direction would be to do longitudinal studies, which can examine the changes in spirituality and internet use as time goes by. The quality of such studies would identify more evidence to support the causal value of spiritual well-being in preventing or mitigating problematic use of the internet. One more prospective approach can be seen in cross-cultural comparative research. Because different cultures convey spirituality differently, comparison studies conducted across different groups of people may lead to the discovery of similar and cultural peculiarities of the connection between spirituality and digital behavior. Clarity in such cultural differences would help us to form more inclusive theoretical perspectives.

Another area that could be investigated by researchers is the adoption of spiritual counseling or spiritually conscious interventions as part of mental health programs to decrease behavioral addictions. Mindfulness meditation, reflective practices, and meaning-focused therapy are the spiritual practices that could help strengthen the resilience of psychology and promote relying less on over-use of digital engagements.

Moreover, mixed-method research designs, including quantitative surveys and a qualitative interview, could be used in future research. These methods would enable the researchers to delve deeper into the lived world of spirituality and digital behavior of individuals. Lastly, there could be prospective research directions into the use of digital detox classes involving spiritual activities, e.g. meditation workshops or contemplation workshops, to foster more healthy relationships with technology.

8. Practical Implications

There are multiple implications of the findings of this review to mental health professionals, teachers, and policy makers. The significance of one of the implications relates to the possible contribution of

spiritual well-being to mental health counseling. Counselors and therapists can also take into consideration using the meaning-focused or spiritually sensitive method in the curricula of people with problematic internet use. These practices are likely to assist people in building greater life purpose, affect control, and coping mechanisms.

Student support programs can also be very beneficial to the Universities and institutions by fostering personal growth and spiritual well-being of students. Mindfulness, meaning in life and value clarification workshops could be beneficial in helping students to develop resilience and less dependency on over usage of the internet. Those programs would be especially useful towards young adults, since they are one of the most at risk groups of PIU.

Moreover, religious and other community-based organizations might have a significant role in the promotion of spiritual well-being intervention that ensures balance in the digital behavior. Social connectedness and personal development can be achieved through such activities as meditation sessions, reflective activities, and community service.

Preventatively, the government can involve spiritual and psychological health in the wider digital wellness campaign with the purpose of making the programs inclusive. These interventions can contribute to healthier relationships with technology and cognitive mitigation of potential problematic internet use, by encouraging on the one hand purpose, self control and meaningful social engagement.

9. Conclusion

This systemic review explored the protective role of the spiritual well being on problematic internet use (PIU). The results of the analyzed research consistently point to the fact that the greater the extent of spiritual well-being, the lesser the excessive or compulsive internet use. The major aspects of spirituality such as meaning in life, existential well-being, religiosity and self-transcendence seem to be related to psychological resilience and healthier behavior management.

The review has identified a number of psychosocial protective mechanisms by which spirituality can minimize problematic internet use. People that have high purpose and sense of life are less likely to practice maladaptive coping behaviors like overuse of the internet. Also, spiritual activities can increase the level of emotional control, restraint, and social connectedness, which decreases the susceptibility to behavioral addicts.

Theoretically speaking, the results can be traced in relation to the ideas of existential psychology, self-determination theory, and positive psychology which underline the significance of the

meaning, intrinsic motivation, and psychological strengths in facilitating well-being. These paradigms aid in describing how spiritual health can serve as a buffer system against digital addiction (psychologically).

Altogether, this review can be regarded as an addition to the expanding body of literature in behavioral addiction studies in terms of its capacity to draw attention to the possible importance of spirituality as a psychosocial protective resource. Knowledge of the connection between religious well being and problematic internet use could assist in providing more comprehensive solutions to the concept of digital health and psychological well-being in an inherently technology-focused world.

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