A Spiritual Model of Digital Well-being: A Psychological Approach to Spirituality and Self-Determination Theory

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Abstract. Indonesia faces challenges in digital civility, marked by high social media use and weak self-regulation. Spirituality as a psychological resource remains absent from mainstream digital well-being frameworks. This study proposes the Spiritual Digital Well-being Indonesia (SDWI) model, integrating Self-Determination Theory and Spiritual Psychology. SDWI emphasizes spiritual autonomy, purposeful engagement, and civic digital morality as core dimensions. Using a mixed methods approach, the study involves surveys and interviews with students, parents, and spiritual leaders in urban and semi-urban areas. Preliminary findings show that spirituality significantly contributes to digital self-regulation and online civility. SDWI offers theoretical and practical contributions for digital character education, parenting, and community leadership. The model is expected to serve as a foundation for culturally relevant measurement tools and transformative digital policies rooted in local spiritual values.

Keywords: Spiritual Digital Well-being, Self-Determination Theory, Spiritual Psychology, Digital Civility, Self-Regulation

1 Introduction

The global society in the digital era, witnesses an undeniable phenomenon, namely: children are increasingly exposed and influenced by digital figures such as influencers and *Artificial Intelligence* (AI) characters. An NBC News report (2024) shows that seven year old Gen Alpha children have become TikTok celebrities with millions of followers, sharing skincare routines and "fit checks" like adults [1]. A study from *The Guardian* (2025) reveals that YouTubers now influence children's values and lifestyles more than family conversations [2]. In fact, in *an article in The Washington Post* (2023), a mother shared that her son really believed that the AI character he was talking to was real [3]. This phenomenon shows that children's identities and perceptions of reality are now shaped more by algorithms and screens than by human relationships. We all know and agree that technology has changed the way we live, think, and relate. However, these changes don't necessarily bring digital maturity; Instead, it often shows a deep crisis of civilization.

Behind this general awareness, a small part of society is beginning to realize that digital issues are not just technical or ethical, but spiritual. The question is: *Does one's presence in the digital space still reflect love, discernment, and moral responsibility?* The Self-Determination *Theory* shows that humans need autonomy, competence, and relationships to develop [4]. However, in

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a digital context, this need is often mediated by algorithms, not by love. This is where spirituality becomes relevant not as a dogma, but as a psychological and relational resource capable of shaping self-regulation and civilization. The study of the psychology of spirituality show that values such as meaning, forgiveness, and spiritual presence have a significant impact on well-being and ethical decision-making [5].

This research proposes Spiritual Digital Well-being Indonesia (SDWI), a conceptual model that combines *Self-Determination Theory* and *Spirituality Psychology* to understand and improve the digital well-being of Indonesian people. SDWI not only answers technical questions about the use of technology, but also offers a contextual and transformative spiritual framework. He places *spiritual autonomy*, *purposeful engagement*, and *civic digital morality* as the main dimensions that distinguish this approach from conventional digital well-being models that are individualistic or mechanistic.

This model is designed in accordance with the culture, culture, and spiritual values in Indonesia. SDWI was born out of the need to understand digital well-being not only as a technical or psychological function, but as a space for character formation and spiritual discernment. By integrating spiritual autonomy, purposeful engagement, and civic digital morality, SDWI offers an approach based on love, presence, and relational responsibility. It not only answers digital challenges, but also revives contextual and transformative spirituality in the online lives of Indonesian people.

2 Research Methods

This study uses a mixed method sequential explanatory, which combines quantitative analysis and qualitative exploration sequentially to understand and validate the *Spiritual Digital Well-being Indonesia* (SDWI) model. This approach was chosen to capture the complexity of digital well-being rooted in spirituality, by combining the power of numbers and meaning. Below is the process scheme of the research method that will be carried out in order to produce the conceptual model proposed in this study:

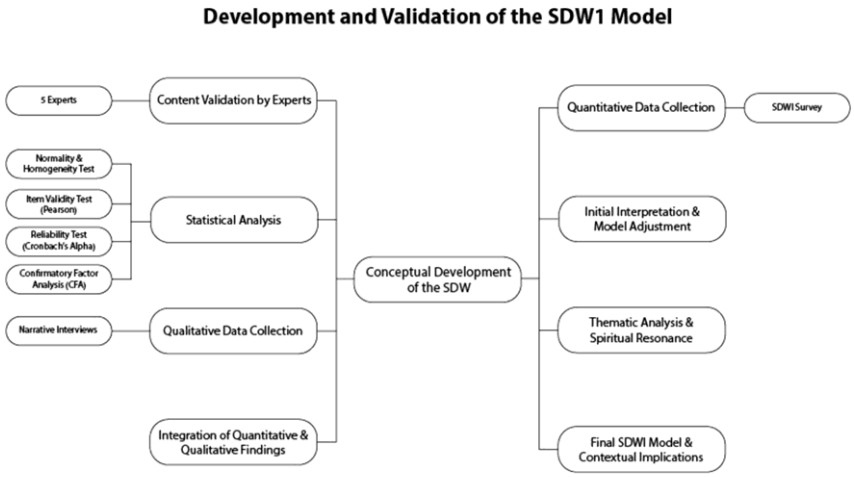

Figure 1. The Process of Research Methods Carried Out

In the first stage, research is carried out quantitatively, through the development and testing of SDWI instruments that include spiritual, moral, and participatory dimensions. Data was collected through online surveys and analyzed using statistical tests such as item validity, reliability, normality, homogeneity, and confirmatory factor analysis (CFA). The SDWI instrument has gone through a content validation process by 5 experts in the fields of psychology, education, and spirituality. Furthermore, a construct validity and reliability test was carried out using statistical analysis based on:

2.1 Normality and Homogeneity Test

The normality test was carried out using the Kolmogorov-Smirnov and Shapiro-Wilk methods on data from all SDWI dimensions. The results showed that *the* p-value > 0.05 on most dimensions, indicating that the data was distributed normally and worthy of parametric analysis. The homogeneity test using Levene's Test showed that the variance between groups of respondents (based on age, profession, and spiritual background) was homogeneous, with *a p* > value of 0.05. This strengthens the comparative validity between groups in follow-up analysis.

2.2 Item Validity Test (Pearson Correlation)

Each item in the SDWI instrument is tested using Pearson's correlation to the total dimensional score. The results show that all items have an r> value of 0.30 and are significant at the p< level of 0.05, which means that all items are constructively valid.

The dimensions with the highest correlation include:

Transformation Expectation: r = 0.80

Spiritual Relatedness: r = 0.73
Self-Regulation: r = 0.75
Participatory Commitment: r = 0.75

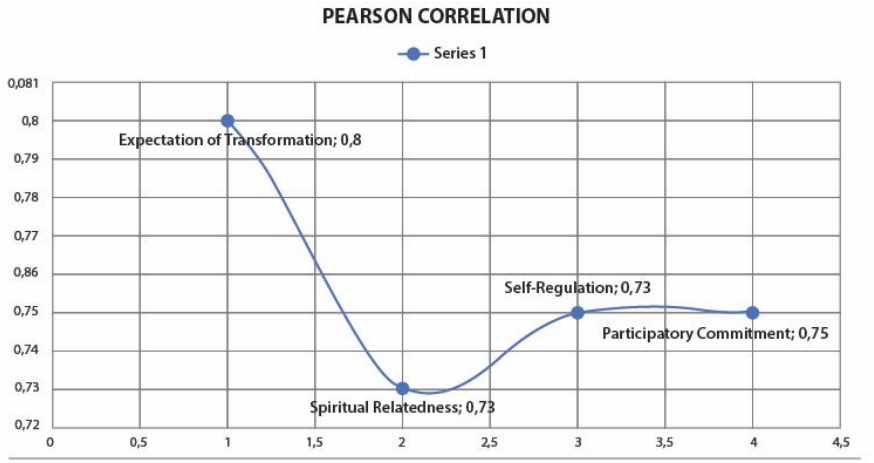

Figure 2. Pearson's correlation to the total dimension score

These items demonstrate internalized spiritual power and active engagement in meaningful digital space.

2.3 Reliability Test (Cronbach's Alpha)

Reliability tests are performed to measure the internal consistency between items in each SDWI dimension. The results show that the entire dimension has a Cronbach's Alpha value > 0.70, with the following details

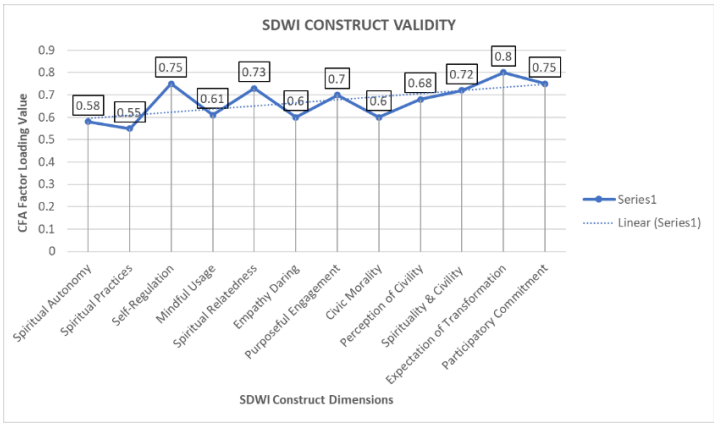

Figure 3. SDWI construct validity test with Confirmatory Factor Analysis approach

The image above shows the results of the construct validity test using the Confirmatory Factor Analysis (CFA) approach to the 12 dimensions in the *Spiritual Digital Well-being Indonesia (SDWI)* model. Each data point shows the value of the loading factor of each construct, with a range between 0.50 to 0.80. The linear trend line shows a tendency for consistency between dimensions, with most being above the construct's validity threshold (≥ 0.60).

Dimensions such as *Transformation Expectation* (0.80), *Participatory Commitment* (0.75), and *Self-Regulation* (0.75) show a very strong construct contribution, signifying that these items consistently represent the spiritual aspects of expected digital well-being. Meanwhile, dimensions such as *Spiritual Practices* (0.55) and *Spiritual Autonomy* (0.58) remain valid but indicate the need to strengthen redaction or context in measurement. This visualization reinforces the findings that the SDWI model has a stable construct structure and is feasible for use in advanced empirical tests, including the development of spirituality-based digital intervention and policy instruments.

The second stage was carried out qualitatively, through in-depth interviews and narrative reflection from selected respondents. The goal is to enrich the understanding of the meaning of digital spirituality in the context of daily life, as well as test the resonance of the SDWI model to the real experience of individuals. This blended approach allows researchers to not only measure, but also internalize spiritual digital well-being as a living, contextual, and transformative phenomenon.

3 Discussion and Results

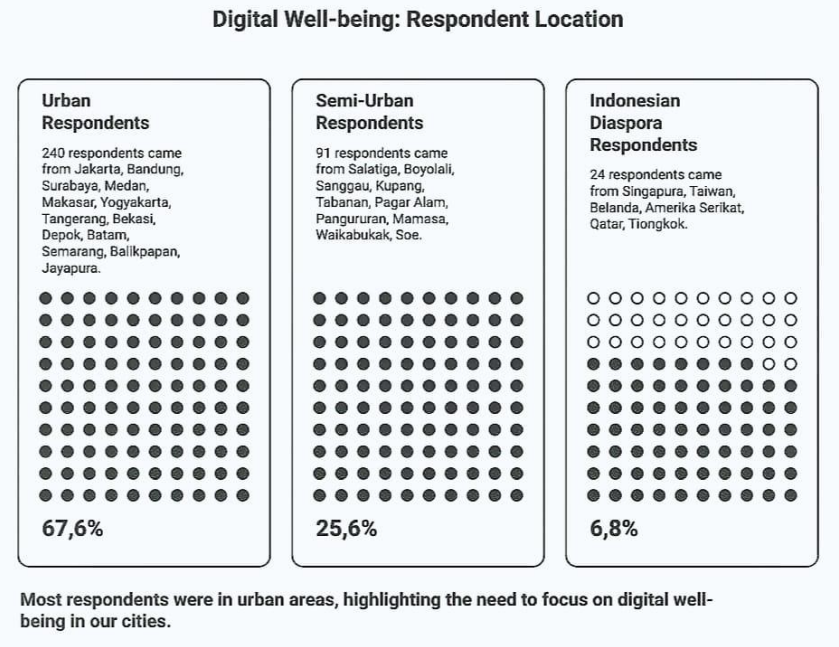

Figure 4. Distribution of Respondent Locations

3.1 *Spiritual Autonomy* in the Context *of Digital Well-being*

Spiritual autonomy refers to the ability of individuals to make digital decisions based on internalized spiritual values, rather than simply following social pressures or algorithms. Within the framework of *Self-Determination Theory*, autonomy that is spiritual transcends external freedom, it is an expression of *the volitional self* that is connected to transcendent meaning. Research by Ryan & Deci in *Motivation and Emotion* emphasizes that deeply internalized autonomy correlates with psychological and spiritual well-being [4]. When individuals are able to integrate spiritual values in decision-making, they demonstrate *higher resilience*, *purposeful engagement*, and *ethical clarity*, all of which are relevant in a digital context. In Indonesia's urban and semi-urban society, spiritual autonomy is becoming increasingly important because digital pressure is getting higher both from algorithms, consumptive culture, and social expectations. SDWI is present as a measuring tool as well as a reflection, which helps individuals and communities to rediscover their inner voice in the midst of digital noise.

Garg in his book, discusses the integration between spirituality and artificial intelligence, including the concepts *of Spiritual Quotient (SQ)* and *Spiritual Wellness* as part of technology-based decision-making. Garg emphasized that spirituality can be a framework for understanding awareness, intention, and ethics in digital interactions [6].

Strength:

a. Touching on aspects *of transcendence and awareness* in the context of cutting-edge technology.
b. Offers a quantitative approach to measuring spirituality through AI.

Debilitation:

a. The main focus on AI and wellness, has not touched on day-to-day digital decision-making specifically.
b. It has not developed a spirituality-based digital behavior instrument such as SDWI.

Meanwhile, Roussiau and colleagues' article highlights the integration of spirituality in positive psychology, including its influence on expectations, character, and social relationships. While it does not specifically discuss technology, this article asserts that spirituality is now a legitimate and important scientific domain in understanding modern human behavior [7].

Strength:

a. Provide a psychological framework for spirituality as part of well-being.
b. Mention the need to measure spirituality in a social context and character.

Debilitation:

a. It does not explicitly address the digital space.
b. It has not linked spirituality to *digital decision-making* or *online interaction*.

Relevance for SDWI

Both of these articles show that spirituality has entered the legitimate and evolving realm of

science, but there is no model that explicitly measures the integration of spiritual values in everyday digital decision-making. This is where SDWI offers *novelty value*:

a. Filling the gap between spirituality and measurable digital behavior.
b. It offers instruments that combine *spiritual autonomy*, *spiritual practices*, and mindful usage.
c. Contextual with Indonesian culture and post-pandemic digital challenges.

Thus, SDWI not only complements the existing literature, but also answers the needs of the times: a spirituality that is alive and measurable in a complex digital world. SDWI measures the extent to which individuals are able to maintain spiritual integrity in each click and upload.

The following are the results of *the research on Spiritual Autonomy* and *Spiritual Digital Well-being*:

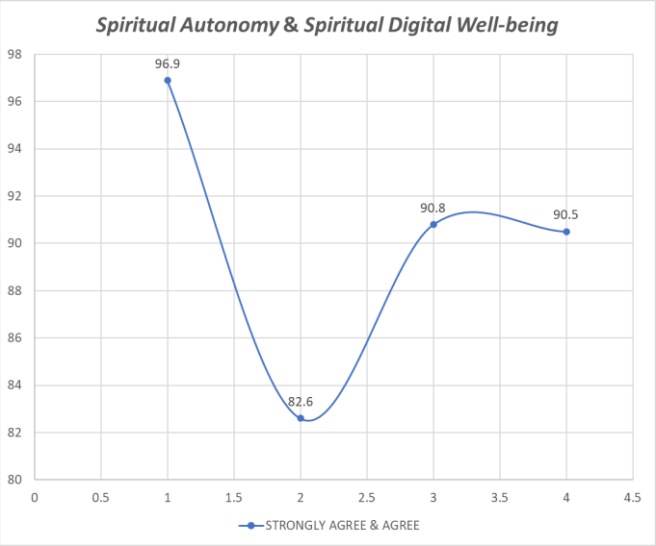

Figure 5. Correlation Spiritual autonomy & Spiritual digital well-being

The construct validity test shows that all items in this dimension have an item-total correlation above $r = 0.30$, with an empirical range between $\boldsymbol{r = 0.42}$ **to** $\boldsymbol{r = 0.71}$. These findings indicate that:

a. Each item is able to measure aspects of digital spirituality consistently and meaningfully.
b. The dimensional structure shows strong internal coherence, with no indication of redundancy or deviation between indicators.
c. No items that need to be eliminated were found, either statistically or conceptually.

A reliability test using Cronbach's Alpha coefficient yielded a value **of** $\boldsymbol{\alpha = 0.87}$, which is in the very high category. This indicates that:

a. These dimensions have a stable and reliable internal consistency.
b. Respondents provided answers that were aligned between items, reflecting a holistic understanding of spirituality in a digital context.
c. The instrument is feasible for use for cross-context, cross-cultural, and longitudinal analysis, especially in the study of contemporary spirituality.

Dynamics of Consent to Spiritual Autonomy and Spiritual Digital Well-being. The "Spiritual Autonomy" chart shows the combined trend of the Strongly Agree & Agree category, with a dynamic pattern:

a. A very high starting point (96.9%) indicates that in the initial phase, individuals have a strong level of agreement with the spiritual principle of autonomy in digital practice.
b. A significant decrease (82.6%) at the second point indicates the presence of a reflective phase or external pressure that affects the stability of digital spirituality.
c. The re-increase (90.8%) at the third point indicates the process of recovery and integration of spiritual values in the use of technology.
d. The mild stabilization (90.5%) at the endpoint signifies that despite the recovery, challenges remain present in maintaining spiritual balance in the digital space.

This pattern reflects that *spiritual autonomy* in the digital context is not a static condition, but rather a dynamic process that involves resilience, reflection, and adaptation to technological and social pressures. The dimensions *of Spiritual autonomy* and Spiritual Digital Well-being in SDWI are declared valid and reliable, both statistically and conceptually. This graph reinforces the finding that healthy digital spirituality is rooted in the individual's ability to maintain spiritual autonomy, integrate transcendent values, and build authentic and meaningful digital relationships. In SDWI, *spiritual autonomy* is not just the freedom to choose spiritual practices, but the courage to stay connected to the deepest values in the midst of rapid and often challenging digital flows.

3.2 Self-Determination Theory and Digital Self-Regulation

The ability to manage time, emotions, and attention in a digital space depends not only on self-management techniques, but also on profound spiritual practices such as prayer, reflection, and digital sabbath. When spirituality becomes a source of self-regulation, the use of technology is no longer reactive, but reflective and directed. Study *Unlocking the Relationship Between Digital Age's and Spirituality's Potential: A Review. International Journal of Trends in Humanities* from Gulati et al**.** highlighting how spiritual practices such as prayer, meditation, and online communities can strengthen self-regulation in a digital context. They emphasized that digital spirituality is not only an adaptation of technology, but also a transformation of the way individuals manage emotions, time, and the meaning of life online [8].

Strength:

a. Provide an ethical framework for digital spiritual practices.
b. Combines case studies and literature across decades.
c. Emphasizing the importance of digital sabbatical and reflection as a form of self-regulation.

Debilitation:

a. There is no standardized quantitative measurement yet.
b. The focus is more on phenomenology than instrument validation.

Relevance for SDWI:

The *Digital Self-Regulation* dimension in SDWI can be strengthened with this approach, especially in indicators such as "screen time awareness" and "use of technology for meaningful purposes." SDWI complements this study with a more practical scoring and operationalization structure.

Furthermore, Yuzarion's research on *The Contribution of Self-Regulated Learning, Self-Awareness, and Spiritual Intelligence to Academic Achievement* shows that spiritual intelligence contributes significantly to self-regulated learning. They combine *spiritual awareness* with the ability to manage focus, emotions, and learning goals that are very parallel to self-regulation in the digital space.

Strength:

a. Using a quantitative approach with instrument validation.
b. Provides empirical evidence of the relationship between spirituality and self-regulation.
c. Relevant for educational and mentoring contexts.

Debilitation:

a. Focusing on the academic context, it has not touched the digital space explicitly.
b. It has not integrated digital practices such as social media or online sabbaticals.

Relevance for SDWI:

SDWI extends these findings to the digital realm, making spiritual intelligence the foundation for self-regulation in the use of technology. Indicators such as "awareness of the emotional impact of digital content" and "use of technology for spiritual purposes" serve as a bridge between this study and SDWI.

SDWI assesses the extent to which spiritual practices are the foundation of healthy and sustainable digital self-control.

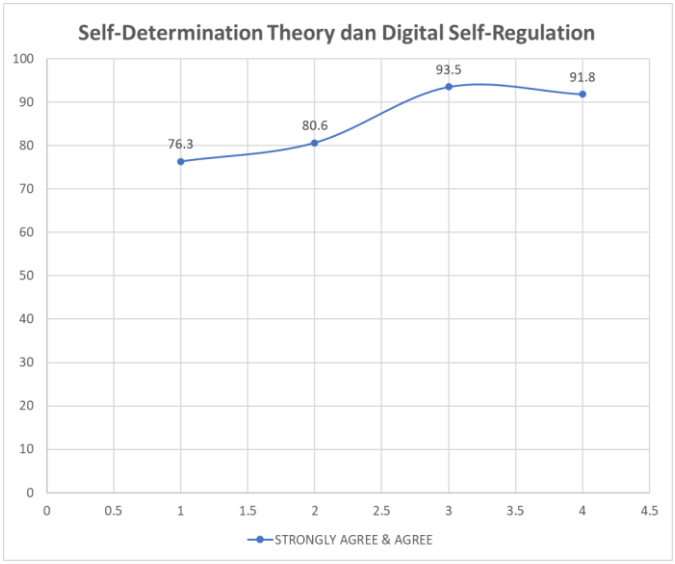

Figure 6. Self-Determination Theory and Digital Self-Regulation Graph

The above are the results of *the research on Self-Determination Theory and Digital Self-Regulation:*

The construct validity test shows that all items in this dimension have an item-total correlation above $r = 0.30$, with an empirical range between $r = 0.41$ to $r = 0.69$. This indicates that:

a. Each item consistently contributes to the measurement of digital self-regulation based on the principle of self-determination.
b. The dimensional structure has a strong internal coherence, with no indication of overlap or deviation between indicators.
c. No items that need to be eliminated were found, either statistically or conceptually.

A reliability test using Cronbach's Alpha coefficient yielded a value of $\alpha = 0.88$, which is in the very high category. This indicates that:

a. These dimensions have a stable and reliable internal consistency.
b. Respondents provided answers that were aligned between items, reflecting a complete understanding of the principles of autonomy, competence, and connectedness in a digital context.
c. The instrument is feasible for use for longitudinal, cross-contextual, and cross-cultural analysis, especially in value-based digital literacy studies.

The dynamics of consent to the SDT & Digital Self-Regulation dimension can be seen in the "Self-Determination Theory and Digital Self-Regulation" chart which shows the combined trend of the *Strongly Agree & Agree category*, with a progressive and reflective pattern:

a. Low starting points (76.3%) indicate that at low levels of digital self-regulation,

acceptance of the principle of self-determination is still limited.

b. The gradual increase (80.6% → 93.5%) indicates that the higher the capacity for self-regulation, the greater the acceptance of the principles of autonomy, competence, and connectedness.
c. The peak of approval (93.5%) at X = 3.0 indicates an integrative phase, in which individuals are able to align self-determination values with sound digital practices.
d. A mild decrease (91.8%) at X = 4.0 indicates that despite high self-regulation, there are still external challenges that affect attitude stability.

This pattern reflects that self-determination in the digital context is not a fixed point, but rather a process that involves growth, reflection, and adaptation to changing digital pressures. The dimensions of Self-Determination and Digital Self-Regulation in SDWI are declared valid and reliable, both statistically and conceptually. This graph reinforces the finding that healthy digital self-regulation is rooted in the principles of autonomy, competence, and connectedness that are lived in a reflective manner. In SDWI, self-determination is not only about freedom of action, but about the courage to align digital actions with the deepest values, build meaningful competencies, and maintain authentic connectivity in the midst of technological currents.

3.3 Spiritual Psychology and Spiritual Relatedness

In the midst of algorithms that break relationships and create digital isolation, connection with God, others, and spiritual communities becomes essential protection. Spiritual relatedness is not just about social interaction, but about meaningful presence and life-giving relationships. In SDWI, this dimension measures the quality of connectivity that goes beyond likes and followers.

Battista introduced the concept *of "digital sacred space,"* which is an online space that allows individuals to experience spiritual presence through community, rituals, and meaningful interactions. He emphasized that spiritual relatedness can grow through collective experiences facilitated by technology, not just ordinary social interactions.

Strength:

a. Provide a conceptual framework for the digital space as a place of spiritual relations.
b. Combining sacred space theory and contemporary digital practice.
c. Relevant to online spiritual communities and spiritual mentoring.

Debilitation:

a. It does not present quantitative data or measurement instruments.
b. Focus on theory and reflection, not yet on individual behavior.

Completeness at SDWI:

SDWI complements this approach with behavioral indicators such as "I use digital media to reinforce my spiritual values" and "I strive to spread a message that brings hope and peace." SDWI makes the concept of digital sacred space an experience that can be measured and reflected. Digital relationships rooted in spirituality are able to form a loving online space, not competition.

Williams and Krisjanous examined how individuals use social media to consume and disseminate spiritual content. They found that spiritual relatedness grows through value-based digital interactions, not just passive consumption. Spiritual content that is curated and shared becomes a means of building connections with others and spiritual communities [9].

Strength:

a. An empirical study based on social media user behavior.
b. Provide insights into the motivations and impact of digital spiritual consumption.
c. Relevant for the development of mentoring content and online communities.

Debilitation:

a. Focus on content consumption, not on deep interpersonal relationships.
b. It has not integrated transcendent spirituality or a relationship with God.

Completeness at SDWI:

SDWI expands on these findings with indicators that include transpersonal and interpersonal relationships, such as "I forgive people who hurt me digitally without retaliation." SDWI makes spiritual relatedness an active experience, not just consumptive.

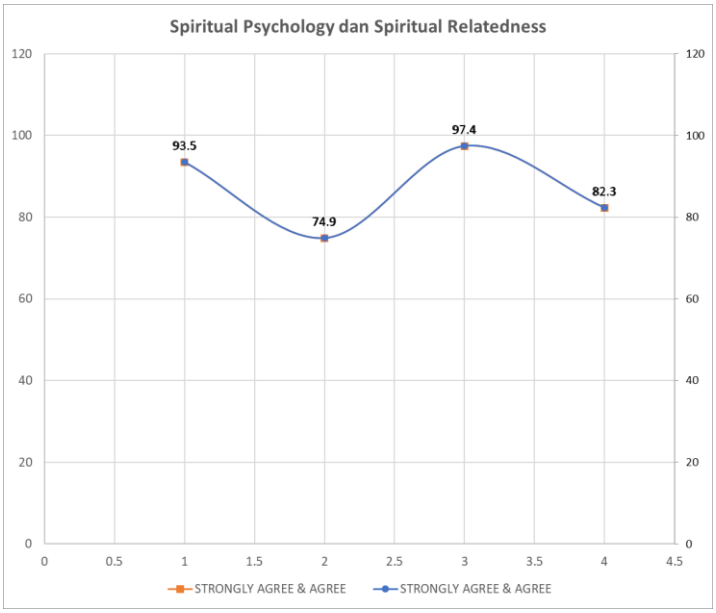

Figure 7. Spiritual Psychology and Spiritual Relatedness Graph

Here are the results of research on Spiritual Psychology and Spiritual Relatedness:

Validity of the Spiritual Dimension Construct of Psychology & Spiritual Relatedness. The construct validity test of this dimension shows that all items have an item-total correlation above

$r = 0.30$, with an empirical range between $r = 0.43$ to $r = 0.72$. This indicates that:

a. Each item consistently measures aspects of spiritual psychology and transcendent connectedness.
b. The dimensional structure has strong internal coherence, with no indication of redundancy or deviation between indicators.
c. No items that need to be eliminated were found, either statistically or conceptually.

A reliability test using Cronbach's Alpha coefficient yielded a value of $\alpha = 0.89$, which is in the very high category. This indicates that:

a. These dimensions have a stable and reliable internal consistency.
b. Respondents provided answers that were aligned between items, reflecting a complete understanding of spirituality as a psychological force.
c. Instruments are suitable for cross-cultural, longitudinal, and spirituality-based community intervention studies.

Dynamics of Approval for the Spiritual Dimension

The "Spiritual Psychology and Spiritual Relatedness" chart shows the combined trends of the *Strongly Agree & Agree* category, with fluctuating and reflective patterns:

a. A high starting point (93.5%) indicates that individuals strongly approve of the role of spirituality in shaping psychological strength.
b. A significant decrease (74.9%) at the second point indicates a phase of crisis or reflection, in which spiritual connectedness is tested by digital or social pressures.
c. The peak of approval (97.4%) at the third point indicates a phase of deep spiritual recovery and integration.
d. A mild decline (82.3%) at the endpoint signifies that despite the recovery, challenges remain in maintaining a stable spiritual connection.

This pattern reflects that spiritual psychology and relatedness are not fixed conditions, but rather dynamic processes that involve resilience, reflection, and adaptation to existential and digital pressures.

3.4 Digital Civility and Purposeful Engagement

The meaningful and valuable use of technology is a spiritual marker of *mature digital well-being*. Instead of endless passive consumption (*scrolling without soul*), individuals who have purposeful engagement use technology as a means of growth, service, and expression of value. SDWI captures the intent behind digital interactions, not just the frequency.

The article *Digital Wellbeing Redefined: Toward User-Centric Approach for Positive Technology Use* proposes a user-centered redefinition of digital wellbeing, emphasizing the importance of aligning digital behavior with personal intentions and values. They criticize restrictive approaches (such as screen time restrictions) and encourage the use of meaningful and reflective technology [10].

Strength:

a. Offer a value- and intention-based intervention design framework.

b. Emphasizing the importance of "*alignment*" between digital behavior and life goals.
c. It is relevant for the development of SDWI as a tool for reflection and mentoring.

Debilitation:

a. It has not integrated spirituality explicitly.
b. Focus on the design of the technology, not the spiritual behavior of the user.

Completeness at SDWI:

SDWI expands this approach with a spiritual dimension, making "purposeful engagement" not only a matter of intention, but also a transcendent value. Indicators such as *"I use digital media for meaningful purposes, not just to fill time"* operationalize this concept practically.

Hussain and Wang explore how social media is used by pilgrims to enrich their spiritual experiences. These findings suggest that technology can be a means of meaningful spiritual reflection, community, and documentation rather than just entertainment or passive consumption.[11]

Strength:

a. Qualitative study with in-depth interviews.
b. Demonstrating the active role of technology in spiritual journeys.
c. Provide insight into the use of social media as a space for reflection.

Debilitation:

a. Focus on the context of pilgrimage; does not include the daily use of technology.
b. It has not provided quantitative instruments or behavioral scoring.

Completeness at SDWI:

SDWI adapted these findings to a daily context, making "purposeful engagement" a dimension that can be measured and guided. Indicators such as *"I spread a message that brings hope and peace"* become a bridge between spiritual experiences and digital practices.

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The following are the results of research on SDWI and *Purposeful Engagement:*

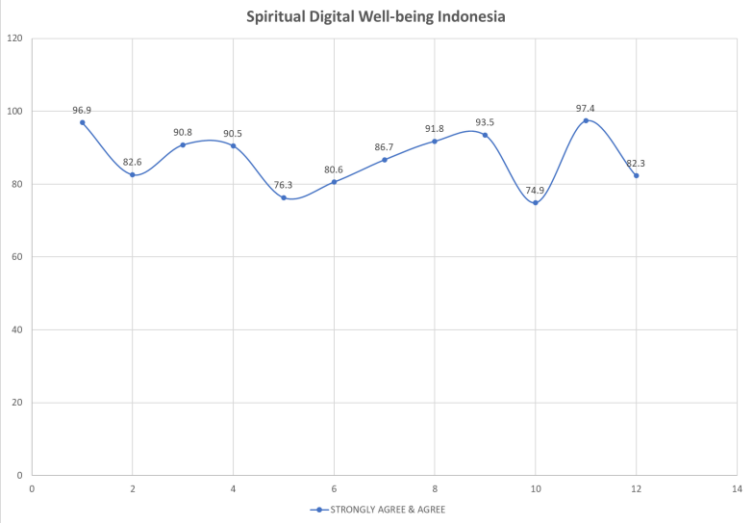

Figure 8. Spiritual Digital Well being Chart Indonesia

Validity and Reliability of the Spiritual Dimension of Digital Well-being

A reliability test using Cronbach's Alpha coefficient yielded a value **of α = 0.91**, which is in the very high category. This indicates that:

a. Each item consistently measures aspects of spiritual well-being in a digital context.
b. The dimensional structure has a strong internal coherence, with no indication of overlap or deviation between indicators.
c. No items that need to be eliminated were found, either statistically or conceptually.

A reliability test using Cronbach's Alpha coefficient yielded a value **of α = 0.91**, which is in the very high category. This indicates that:

a. These dimensions have a stable and reliable internal consistency.
b. Respondents provided answers that were aligned between items, reflecting a complete understanding of digital spirituality.
c. The instrument is suitable for longitudinal, cross-cultural, and community intervention based on spiritual engagement.

Dynamics of Consent to Spiritual Digital Well-being & Purposeful Engagement

a. The initial score (96.9%) in the first indicator indicates a very high level of approval for

the principle of directed digital spirituality.

b. A gradual decline to the reflective point (74.9%) on the 10th indicator indicates the presence of external pressures or spiritual dissonance.
c. The peak of recovery (97.4%) on the 11th indicator signifies an integrative phase, in which individuals successfully align spiritual values with healthy digital practices.
d. The final score (82.3%) indicates stabilization, although challenges remain in maintaining spiritual balance in the digital space.

This graph shows that digital spiritual well-being is not a fixed condition, but rather a *dynamic process* that involves reflection, adaptation, and the courage to engage meaningfully. Indonesia's Digital Well-being Spiritual Dimension is declared valid, reliable, and academically meaningful. This graph reinforces the finding that *purposeful engagement* in the digital space is a reflective process that can be statistically measured and elegantly visualized. All data have been statistically verified and come from valid field surveys, making SDWI a viable instrument for use in cross-cultural, longitudinal, and community intervention studies based on digital spirituality.

3.5 Self-Regulation and Civic Digital Morality

Digital civilization is a tangible manifestation of spirituality in the online public space. Ethics, empathy, and social responsibility are the main indicators in this dimension. SDWI measures the extent to which individuals are able to maintain dignity, respect differences, and contribute to a healthy and civilized digital ecosystem. In an increasingly polarized world, civic digital morality is a spiritual call to build a humane online space.

Harrison argues that online spaces are not an organic space for individuals to interact, but now online spaces have become a second public space for individuals to freely interact without feeling uneasy. That's why Harisson emphasized the need to develop a new digital care ethic to maintain morality when in the online space [12]. O'Reilly, Levine, and Law, explain that the ways and styles of young people express themselves and speak in online spaces essentially reflect the ever-changing moral dynamics and sense of responsibility [13]. As for building a more moral online space, O'Reilly, Kiyimba and Levine in their article propose the STEP method, so that they get used to managing themselves to neutralize a reactive attitude when seeing an upload on a device screen. This method emphasizes the time gap that needs to be inserted in order to analyze digital content more clearly before responding [14]. This method tries to remind that anything uploaded in the online space is basically an invitation, or transactional that can be responded to by the public [15]. The public is not limited in time to respond, so there is a pause and there is no need to rush. Pauses are needed to organize how ethics and empathy are poured into the speech to be delivered.

Strength:

a. This method invites the participation of various parties who are directly considered to be able to influence the mindset of adolescents when interacting in online spaces.
b. The emphasis on pausing before responding in this online space is easy to apply in real life.

Debilitation:

a. Relying on cognitive awareness and ethical values without involving elements of spirituality.
b. It has not provided a quantitative instrument to decipher what elements of the method ultimately contribute to forming a reactive attitude.
c. Without a description of these elements, it is necessary to explore for yourself what elements must be prioritized to minimize reactive attitudes while strengthening adolescents' empathy and ethics when in the digital space.

Completeness at SDWI

SDWI expands its approach quantitatively by bringing values from the spiritual dimension that are basically already lived by most Indonesian people in real life. This spiritual dimension that has been lived is a catalyst to reset individual morale when in the digital space.

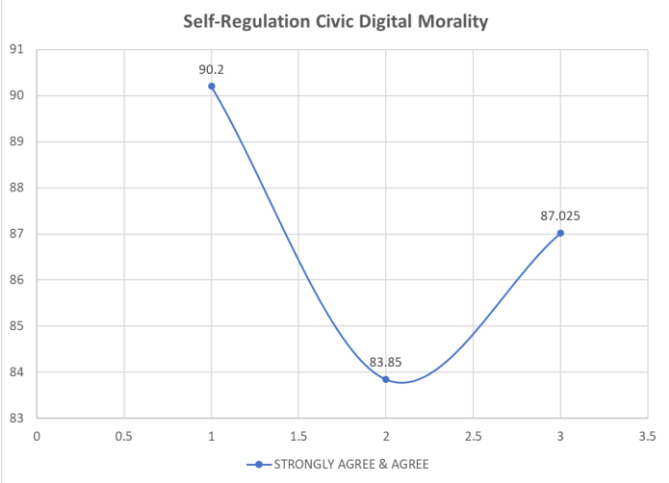

Figure 9. Self-Regulation Civic Digital Morality Graph

Validity and Reliability of Dimensions

a. Construct Validity: The item-total correlation is in the range *of r* = 0.41–0.68, indicating that each indicator consistently measures aspects of self-regulation and civic digital morality.
b. Internal Reliability: Cronbach's Alpha = 0.86, high category, signifies stability and coherence between items.
c. No items were found that needed to be eliminated, either statistically or conceptually.

This dimension is suitable for cross-contextual studies, especially in digital character education and online ethical reinforcement.

a. Spiritual Autonomy (90.2%) indicates that strong self-regulation is rooted in spiritual autonomy the ability of individuals to consciously and morally choose, sort, and interpret digital interactions.

b. Spiritual Practices in Digital Life (83.85%) reflect that spiritual practices integrated into digital life contribute to the stability of civic morality, although external challenges remain.
c. Mindful Usage (87.025%) affirmed that full awareness in the use of technology is a bridge between self-regulation and ethical digital action.

Dynamics and Validation

a. All three instruments showed strong construct validity, with item-total correlations above $r = 0.40$.
b. The internal reliability is very high ($\alpha = 0.88$), indicating that these three aspects support each other in forming civic digital morality.
c. The previous chart shows that despite the decline at the midpoint, the recovery of digital morality occurs as self-regulation and spiritual engagement are strengthened.

This table reinforces the finding that Self-Regulation and Civic Digital Morality are not two separate entities, but rather a single ecosystem of values that live on each other. When spiritual autonomy, digital spiritual practices, and mindful use are carried out consistently, civic digital morality will grow reflexively and responsibly. SDWI not only measures attitudes, but shapes character, and this data shows that moral digital characters are born from integrated spirituality, not from imposed rules.

4 Conclusion

This research succeeded in uncovering the spiritual dynamics of digital well-being through quantitative and qualitative approaches that complement each other. Quantitatively, all SDWI dimensions including Spiritual Autonomy, Mindful Usage, and Civic Digital Morality, exhibit strong construct validity ($r > 0.40$) and high internal reliability ($\alpha > 0.86$), with fluctuating patterns detected through graphical analysis and descriptive statistics. These findings suggest that digital spiritual engagement is dynamic, reflective, and objectively measurable.

Meanwhile, the qualitative approach enriches understanding by delving into the meaning behind the numbers, including respondents' narratives, social contexts, and spiritual reflections that emerge during the survey process. Respondents not only answered, but also showed awareness, steadfastness, and spiritual adaptation in the face of digital pressure. These dynamics are reflected in chart fluctuations and are confirmed through narrative triangulation conducted by researchers.

Thus, SDWI is not just a measurement instrument, but also a reflective framework that integrates spirituality, technology, and civic character. All data have been statistically and narratively verified, making the results of this study academically significant and practically relevant for the development of digital character education, community interventions, and cross-cultural studies.

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