

From sacred space to cyberspace: Digital spirituality and millennial social relations



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Dates:

Received: 23 Dec. 2025

Accepted: 10 Mar. 2026

Published: 13 Apr. 2026

How to cite this article:

Dwiraharjo, S. & Putrawan, B.K., 2026, 'From sacred space to cyberspace: Digital spirituality and millennial social relations', *Verbum et Ecclesia* 47(1), a3761. <https://doi.org/10.4102/ve.v47i1.3761>

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Debates on digital religion have largely focused on institutional adaptation, technological infrastructure or the legitimacy of online ritual, while the social-spiritual reconfiguration of sacred space remains insufficiently theorised. This article addresses that gap by examining the transition from sacred space to cyberspace and arguing that digital spirituality represents a structural rearticulation of sacredness within a networked society rather than a peripheral extension of religion online. Using a conceptual and interdisciplinary literature-based analysis, the study brings classical theories of sacred space into dialogue with constructivist, mediatisation and network society perspectives. It demonstrates that sacredness is not ontologically confined to physical sites but relationally constituted through symbolic mediation, communal interpretation and ethical orientation. On this basis, cyberspace is conceptualised as a contested yet socially real spiritual space in which presence, authority and belonging are reconfigured through digital mediation. The article further advances the argument by situating digital spirituality within millennial digital culture. As a generation socialised in networked environments, millennials negotiate faith through personalised, interactive and platform-mediated practices. Digital spirituality thus operates not merely as private belief but as a normative framework shaping patterns of empathy, connection and moral imagination in mediated interaction.

Intradisciplinary and/or interdisciplinary implications: By reframing digital spirituality as both a theological reconfiguration of sacred space and a sociologically significant model of social relations, this study contributes a theoretical synthesis that clarifies the structural implications of digital mediation for contemporary religious life.

Keywords: digital spirituality; sacred space; cyberspace; millennials; social relations.

Introduction

The rapid development of digital technology has profoundly transformed the ways individuals build social relationships, interpret reality and express spirituality. Digital media no longer function merely as tools of communication but have become lived spaces that shape consciousness, values and identity in contemporary society (Jenkins 2006:1–23; Zebua, Suparyadi & Hariyanto 2024:116). These transformations affect nearly all dimensions of human life, including religious practices and spiritual experiences. Spirituality, which was traditionally rooted in physical and communal contexts, is increasingly mediated through digital platforms. This shift marks a significant transition from sacred physical spaces to virtual environments commonly described as cyberspace.

In contemporary society, spirituality is no longer confined to institutional religious practices or formal doctrinal systems but is increasingly expressed through personal and relational forms of meaning making. Scholars emphasise that spirituality is a multidimensional construct integrating personal faith, relational meaning and social transformation (Anderson & Grice 2014:5). This broader understanding shifts attention from fixed religious structures towards lived practices and social relationships through which individuals interpret transcendence and moral orientation. Such a conceptual framework provides a crucial foundation for examining how spirituality is rearticulated and mediated within digital environments.

Within religious traditions, sacred space has long been understood as a locus of divine presence manifested through rituals, symbols, architecture and faith communities (Bowe 2003:82). These spaces function not only as sites of encounter between humans and the divine but also as formative contexts for collective religious identity. However, advances in digital communication technologies have challenged classical conceptions of sacred space. Religious activities can now be conducted

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without physical co-presence through online worship services, virtual prayer groups and digital faith communities. This development raises theological and sociological questions regarding the legitimacy, depth and communal character of spiritual experiences occurring in digital environments (ed. Aupers & Houtman 2010:122; Putrawan & George 2025:102).

Cyberspace has consequently emerged as a new social space characterised by virtuality, interactivity and the absence of geographical boundaries. This digital environment enables the formation of communities, the circulation of meanings and the expression of identity beyond physical constraints (Cobb 1999:393–397). Within religious contexts, cyberspace increasingly functions as an arena for spiritual practice and engagement. Digitally mediated spiritual experiences are no longer perceived merely as representations of offline religion but are often experienced as meaningful and authentic encounters. As a result, cyberspace can be understood as a socially and religiously significant spiritual space.

The concept of digital spirituality has emerged to describe forms of spirituality that are shaped, practised and experienced through digital media. Digital spirituality extends beyond online religious rituals to encompass the ways in which technology influences spiritual awareness, reflection and meaning-making processes (Blythe & Wolpert 2004:22–24). In this context, spirituality tends to be personal, reflexive and deeply embedded within digital culture. Digital media function as mediators between individuals, communities and the divine, generating new modes of spiritual engagement. Consequently, digital spirituality reflects a complex and dynamic relationship between faith, technology and contemporary human experience (De Kock 2025:438–455).

The millennial generation is among those most affected by digital transformation, having grown up immersed in digital technologies. Often described as digital natives, millennials integrate digital media seamlessly into their everyday social, cultural and communicative practices (Tomášková, Němcová & Šimková 2011:45–47). In terms of spirituality, millennials tend to adopt approaches that are personal, contextual and not always tied to formal religious institutions. They frequently use digital platforms to seek meaning, form communities and express spiritual identity. Understanding millennial spirituality therefore requires close attention to the digital culture that shapes their patterns of belief, interaction and social engagement.

Despite the connectivity enabled by digital communication, technology-mediated interactions also present challenges for social relationships. The absence of physical presence and embodied emotional cues may weaken relational depth and mutual understanding (Soekamto & Sulistyowati 2014:54–55). Such conditions can contribute to superficial relationships, social isolation and diminished empathy, particularly among younger generations. In this context, spirituality may function as a source of ethical reflection and relational orientation.

Digital spirituality thus holds potential as a model of communication that fosters more meaningful, reflective and responsible social engagement.

Previous studies have examined digital religion, cyberchurches and online religious practices; however, discussions of digital spirituality as a model for social relations remain limited (Ikhwan 2020:15–17). Much of the existing literature focuses on technological infrastructures or institutional adaptations, while the social-spiritual dimension receives less sustained attention. Yet spirituality plays a significant role in shaping social capital, trust and communal solidarity (Goldman & Pfaff 2018:100–102). This gap indicates the need for an interdisciplinary approach integrating theology, communication studies and the sociology of religion to understand spirituality within digitally mediated social contexts.

Against this background, this article aims to analyse digital spirituality within the shift from sacred space to cyberspace and to examine its implications for millennial social relations. The study employs a conceptual and analytical approach to explore the dynamics, tensions and possibilities of digitally mediated spirituality. Particular attention is given to how digital spirituality may function as a relational and ethical model of social communication. Accordingly, the article first examines the transformation of spiritual space before analysing its implications for millennial social relations in digital culture.

Research methods and design

This study employs a conceptual and interdisciplinary literature-based analysis to examine digital spirituality within the transformation from sacred space to cyberspace and its implications for millennial social relations. Rather than conducting empirical observation or qualitative fieldwork, the study develops a theoretical synthesis through critical engagement with scholarship in theology, sociology of religion, media studies and communication theory.

The methodological approach proceeds in three stages. Firstly, key concepts – sacred space, mediation, cyberspace, digital spirituality and social relations – are clarified through close analytical reading of foundational and contemporary sources (Chakraborty & Biswal 2025:1–17; Dwiraharjo & Putrawan 2026:a11206). Secondly, these concepts are examined comparatively across disciplinary traditions to identify convergences, tensions and theoretical gaps (Bulan & Simangunsong 2025:1–18; Putrawan & Tandana 2025:34–50). Thirdly, a synthetic framework is constructed to explain how digital mediation reconfigures both spiritual experience and relational patterns in a networked society (Adhinarta et al. 2025:105–134; Putrawan & George 2025: 101–123; Zebua et al. 2024:114–130).

This approach does not aim to produce generalisable empirical findings but to offer conceptual clarification and theoretical integration. By situating digital spirituality within

broader debates on mediation, relationality and social transformation, the study contributes to interdisciplinary reflection on the structural implications of digital culture for contemporary religious life (Hjarvard 2011:121).

From sacred space to cyberspace: The transformation of spiritual experience

Sacred space in religious and theological tradition

Classical theories of religion emphasise sacred space as a foundational element of spiritual experience. Eliade (1963:21) argues that sacred space functions as a fixed centre of meaning, separating the sacred from the profane and providing ontological stability for religious life. From this perspective, physical sacred spaces such as temples and churches are indispensable because they ground spiritual experience in embodied ritual and communal presence. Similarly, Durkheim (1995:110–120; 217) highlights the social function of sacred spaces in generating collective effervescence and reinforcing communal solidarity. These theories assume that spirituality is inseparable from physical co-presence and spatial continuity.

In contrast, constructivist and postmodern approaches challenge the essentialist view of sacred space. Scholars argue that sacredness is not inherent in physical locations but socially constructed through symbols, practices and shared meanings (Knott 2005:26–28). From this perspective, space becomes sacred not because of its material properties but because of the interpretive frameworks applied to it. This view destabilises the privileged status of traditional sacred spaces and opens the possibility that sacredness can emerge in non-physical environments. Consequently, spirituality is understood as relational and dynamic rather than spatially fixed.

The tension between these perspectives reveals a fundamental theoretical divide between ontological and relational understandings of sacred space. While classical theories emphasise stability, embodiment and continuity, constructivist approaches foreground flexibility and contextual meaning making. A synthetic perspective recognises that sacred space is neither purely fixed nor entirely fluid. Instead, sacredness emerges through the ongoing interaction between material conditions, symbolic practices and communal interpretation. This synthesis provides a conceptual bridge for understanding how sacred meaning may be reconfigured rather than dissolved in digital contexts.

Importantly, sacred space cannot be reduced to institutional buildings or fixed ritual moments alone. For Eliade (1963:21), sacredness is not derived from the material properties of a site but from its manifestation (hierophany), through which the sacred reveals itself as a reality of a wholly different order. In this manifestation, space is constituted as sacred by

becoming a fixed point of orientation that structures human experience and gives meaning to the world. From this perspective, sacred space is not inherently contained in physical forms but is disclosed wherever the sacred manifests itself and establishes a centre of existential orientation. Such an understanding suggests that digital mediation does not invent relational sacredness but potentially extends an already existing theological insight. The critical question, therefore, is not whether sacred space must remain architecturally bounded, but how relational sacredness is negotiated within digitally mediated environments.

This reframing invites further exploration of how digital environments, while lacking traditional physical forms, may nonetheless function as ‘sacred’ spaces in a relational sense, constituted through communal interaction and shared symbolic practices (Émile Durkheim 1995:217). It also aligns with constructivist approaches to sacredness, which emphasise that the sacred is not inherent in physical locations but is produced through ritual and processes of sacralization, whereby “something or someone is made sacred by ritual” (Kim Knott 2005:172).

Cyberspace as a new spiritual space

The emergence of cyberspace as a social environment has prompted scholars to reconsider the nature of space itself. Castells (2010:32–35) conceptualises cyberspace as part of the ‘space of flows’, where social interaction is organised through networks rather than physical proximity. From this perspective, cyberspace constitutes a legitimate social space capable of sustaining meaningful relationships and shared identities. Applied to religion, this suggests that spiritual interaction and communal formation can occur beyond geographical boundaries. Cyberspace thus emerges as a viable arena for religious communication and spiritual engagement.

Developments in digital technology further reinforce this reconfiguration of space and presence. Advances in immersive technologies such as virtual reality blur the boundary between physical and digital environments by generating a strong sense of “being there” beyond physical location (Slater 2009:3549–3557). At the same time, these technologies enable embodied forms of mediated presence, as the experience of presence remains grounded in bodily engagement with the environment (Sanchez-Vives & Slater 2005:332–339), reflecting the fundamental role of the body as the primary medium of human experience (Merleau-Ponty 2010:146–147). Digital representations in such environments are not static symbols but dynamic processes that actively shape meaning-making practices (Østerlie & Monteiro 2020). These developments challenge the assumption that digital environments are necessarily disembodied or abstract. Instead, they suggest that sensory engagement, affective experience and spatial orientation can be technologically mediated. Within religious contexts, this invites renewed reflection on how spiritual presence and participation are constituted in digitally mediated environments.

From a sacramental perspective, Christian existence is fundamentally mediated through embodied and symbolic practices, making purely disembodied or virtual forms of presence theologically problematic (Chauvet 1995). Digital environments are therefore viewed as fragmented and insufficient, reducing spirituality to symbolic exchange without transformative depth. This critique maintains that virtual interaction cannot fully replicate the sensory, ritual and communal dimensions of traditional worship. As a result, cyberspace is frequently positioned as spiritually secondary or deficient.

A mediating position challenges this binary opposition between embodiment and mediation. Hoover (2006:28–30) argues that all religious experience is inherently mediated, whether through architecture, language, ritual practice or technological forms. From this perspective, cyberspace does not represent a radical rupture with religious tradition but an extension of existing mediatory processes. The central question is not whether mediation occurs, but how it shapes meaning, presence and communal interpretation. Cyberspace is a contested yet meaningful spiritual space whose legitimacy depends on ethical, theological and communal practices rather than physical form alone.

Digital spirituality as a mediated form of faith

Digitally mediated spirituality reflects broader cultural shifts towards individualised and reflexive forms of belief in late modern societies. Heelas and Woodhead (2005:120) describe this transformation as a movement from 'religion' towards 'spirituality', characterised by personal experience and self-authority rather than institutional regulation. Digital media intensify this shift by enabling individuals to curate spiritual content, access diverse traditions and construct personalised frameworks of belief. Proponents argue that such flexibility enhances spiritual agency, inclusivity and accessibility. In this sense, digitally mediated spirituality appears as a liberating expression of faith adapted to contemporary cultural conditions.

Conversely, critical theorists caution that spirituality mediated through digital platforms is vulnerable to commodification and superficial engagement. Campbell (2013:42) observes that algorithmic structures and platform logics often privilege immediacy, emotional resonance and consumption over sustained commitment and theological depth. As a result, spiritual practices may become fragmented, episodic and detached from communal accountability. From this perspective, digital spirituality risks reproducing the logic of consumer culture rather than offering a critical alternative to it. Such critiques raise important questions concerning authenticity, authority and ethical responsibility within digitally mediated faith practices.

Rather than adopting a purely affirmative or dismissive stance, digital spirituality should be understood as an ambivalent phenomenon that reconfigures, rather than

replaces, spiritual life. It neither fully liberates nor entirely diminishes spiritual meaning but reshapes the forms, conditions and mediations through which faith is experienced. Digitally mediated spirituality can foster reflection, connection and ethical awareness when embedded within communal accountability and critical discernment while simultaneously requiring vigilance against reduction to mere consumption. At a broader sociological level, this transformation can be interpreted by considering Weber's analysis of the rationalisation of religious life, in which spiritual meaning becomes increasingly detached from traditional institutions and rearticulated within modern social structures (Weber 2006:85). Consequently, digital spirituality emerges as a legitimate yet fragile form of mediated faith that demands ongoing theological and social reflection, particularly as sacred space is reconfigured through digital mediation.

Digital spirituality and the reconfiguration of millennial social relations

Millennials and digital culture

Millennials are widely identified as the first generation to grow up fully immersed in digital technologies, a condition that has significantly shaped their cognitive habits, social expectations and relational practices. Prensky (2001:2–3) describes millennials as 'digital natives', emphasising that continuous exposure to digital media influences how information is processed and meaning is constructed. In this context, digital culture functions not merely as a set of tools but as an environment that structures everyday social life (Jenkins 2006:17–19). Social relationships are increasingly mediated through platforms that privilege immediacy, visibility and constant connectivity. Consequently, spirituality is also shaped by digital habits that emphasise personalisation, accessibility and experiential immediacy (Anderson & Grice 2014:5). Studies on millennial leadership and identity formation further highlight how digital environments shape generational values and relational expectations, reinforcing the formative role of digital culture in millennial social life (Dannell 2016:11).

Recent scholarship has problematised the uncritical use of the term 'digital natives', noting that generational experiences of technology are shaped not only by age but also by socioeconomic, cultural and geographic factors (Genner 2017:67–68). Nevertheless, empirical studies consistently indicate that millennials exhibit high levels of digital integration in communication, identity formation and community participation (Tomášková et al. 2011:46). Digital platforms serve as primary environments for social coordination, meaning making and symbolic self-presentation. Consequently, spirituality among millennials cannot be adequately understood apart from digital mediation, as religious expression is increasingly embedded within everyday networked interaction.

From the perspective of network society theory, digital culture fosters new forms of sociality organised around flexible networks rather than stable institutions. Castells (2010:32–35) argues that social relations in the digital age are increasingly structured through decentralised and dynamic networks that transcend geographical and institutional boundaries. For millennials, this network logic reshapes how community, belonging and authority are understood. Spiritual identity becomes less anchored in formal religious institutions and more relationally negotiated in digital spaces. Digital spirituality thus reflects broader transformations in social relations that are characteristic of networked societies.

At the same time, critical cultural theorists warn that digital culture may weaken long-term relational commitment and depth. Turkle (2011:69) argues that constant digital engagement can produce an ‘illusion of companionship’ that offers connection without the demands of a sustained relationship. Similarly, digital interaction encourages forms of self-presentation in which the emotional self is publicly constructed prior to, and constitutive of, private relationships (Illouz 2007:5). Applied to spirituality, this critique suggests that digitally mediated spiritual practices risk becoming fragmented, individualised and detached from communal responsibility. Ease of access and participation may undermine practices that require continuity, discipline and shared commitment.

Digital culture can be understood as a context of ambivalence rather than simple progress or decline. While digital environments may disrupt traditional forms of relational depth, they also enable modes of connection that resonate with millennial experiences and social realities. Digital spirituality emerges as a negotiated practice shaped by both technological affordances and relational longing. Rather than replacing embodied community, it reflects millennials’ efforts to integrate spiritual meaning into their lived digital worlds. This perspective situates millennial spirituality within an ongoing cultural transformation rather than framing it through a deficit model.

Virtual communication and social interaction

Theories of mediated communication emphasise that meaningful social interaction does not depend exclusively on physical co-presence. Social presence theory suggests that individuals can experience others as relationally present even within mediated environments through symbolic and communicative cues (Kreijns et al. 2024:1286594). Digital communication enables emotional exchange, shared meaning and relational continuity across distance. For millennials, virtual interaction is often experienced as socially real rather than secondary or inferior. Consequently, spiritual communication in digital spaces becomes a legitimate mode of relational engagement.

From a relational sociological perspective, mediated interaction contributes to the formation and maintenance of symbolic communities. Gergen (1994:11–14) argues that social relations are sustained through processes of symbolic

coordination rather than physical proximity alone. Digital platforms facilitate continuous interaction that reinforces shared identity and communal belonging. In religious contexts, online prayer groups, digital worship services and testimonial sharing foster a sense of collective spiritual life. Debates on online worship further demonstrate how digital mediation reconfigures ecclesial authority and patterns of communal participation, challenging traditional assumptions about presence, leadership and community formation (Putrawan & George 2025:20–22). These practices illustrate that virtual communication can sustain communal meaning and relational continuity.

However, phenomenological and embodiment-oriented theories challenge overly optimistic accounts of mediated interaction. Critics argue that digital communication lacks bodily immediacy, which plays a crucial role in empathy, moral accountability and relational transformation. Turkle (2011:68–69) contends that mediated interaction often reduces vulnerability and mutual risk, which are dimensions essential for deep and transformative relationships. In religious communities, this limitation may weaken practices of care, discipline and shared responsibility. Virtual interaction may sustain communication while diminishing the depth of communal formation.

A synthetic perspective reframes embodiment not as being absent in digital communication but as relationally reconfigured. Hoover (2006:28–30) argues that mediation is intrinsic to all religious communication, including ritual, narrative and symbolic practice. Digital interaction thus represents an intensification rather than a negation of mediation. In specific cultural contexts, such as Indonesia, digital communication has reshaped patterns of interaction and authority, influencing how meaning and identity are negotiated in mediated spaces (ed. Arifianto & Juditha 2017:45–57). Digital spirituality, therefore, becomes a practice of cultivating ethical and relational presence within mediated interaction, integrating technological forms with intentional social and spiritual responsibility.

Digital spirituality as a model for social relations

Digital spirituality increasingly functions as a normative framework for shaping social relations among millennials in digitally mediated environments. Scholars of mediatised religion argue that digital platforms do not merely transmit religious content but actively reshape moral imagination and relational orientation (Hjarvard 2011:119–121). In this sense, digital spirituality emphasises values such as authenticity, empathy and inclusivity in online interaction. For millennials, it provides symbolic resources through which faith, identity and social engagement are integrated. Digital spirituality thus operates not as a purely private practice but as a relational model embedded in everyday communication.

From an affirmative perspective, digital spirituality has the potential to strengthen social bonds by fostering reflective and ethically oriented communication. Online spiritual

communities often encourage practices such as storytelling, mutual support, and collective discernment. Eva Illouz (2007:5, 79) shows that emotional expression in mediated spaces is increasingly organized through the construction of a public emotional self, in which private emotions are displayed and come to shape interpersonal interactions. In this way, digital spirituality can counteract instrumental communication by reorienting such mediated self-expression towards moral reflection and shared meaning. Such practices suggest that spirituality may function as a social resource rather than an individual retreat.

This constructive potential is further supported by perspectives emphasising spiritual formation beyond traditional religious settings. Spiritual sensitivity, understood as the capacity to perceive meaning and ethical orientation in everyday experience, can also be cultivated through mediated environments (Stoyles et al. 2012:33–35). Digital spaces, when engaged reflectively, may enhance attentiveness to others, moral awareness and responsibility in social interactions. From this viewpoint, digital spirituality contributes to the formation of relational ethics that extend beyond institutional boundaries. It thus expands the scope of spiritual practice into the rhythm of everyday digital life.

Conversely, critical theorists caution that digital spirituality may be co-opted by consumerist and neoliberal logics prevalent in digital culture. When spiritual expression is reduced to consumable content, it risks reinforcing individualism rather than communal responsibility. Illouz (2007:108–110) warns that emotional discourse in digital environments often prioritises self-expression and self-optimisation over mutual obligation. In this configuration, digital spirituality may mirror market-driven patterns of personalisation, rendering its social model ethically thin. Without forms of communal accountability, spirituality risks becoming affective rather than transformative.

Digital spirituality can be understood as a fragile yet meaningful model for reimagining social relations in digital culture. Its social significance depends not on technological platforms themselves but rather on the ethical intentionality guiding spiritual practice. Recent theological reflections have explored how digital technologies reshape theological imagination and religious practice, particularly in relation to mediation, rationality and contemporary forms of meaning-making (Putrawan 2025). This intersects with the work of Pandiangan et al. (2022:a2466), who explore the intersection of Christian faith and science, particularly how natural theology can mediate the encounter between faith and scientific knowledge, aligning with digital spirituality's reconfiguration of sacred space. Complementing this perspective, discussions on digital pneumatology suggest that mediated environments may also be interpreted as spaces of spiritual agency and communal discernment, where the work of the Spirit is not confined to physical co-presence but also extends into digitally mediated forms of interaction (Putrawan & Ayuk 2025:64). Digital spirituality, therefore, does not replace embodied community but rather

extends relational responsibility into mediated environments. As a reflective and ethically demanding practice, it offers a model for cultivating meaningful social relations among millennials navigating digitally saturated lifeworlds.

Beyond its conceptual contribution, this framework also opens avenues for further research and practice. Future empirical studies may examine how digital spirituality is enacted in specific online communities through digital ethnography or comparative generational analysis (Anderson & Grice 2014:18). Theologically, the findings invite renewed reflection on mediation, embodiment and sacramental presence in hybrid worship contexts. Pastorally, understanding digital spirituality as a relational and ethically demanding practice may assist religious communities in cultivating intentional forms of online engagement that strengthen rather than fragment communal bonds (Heelas & Woodhead 2005:120).

Conclusion

This study has demonstrated that the transition from sacred space to cyberspace represents not the disappearance of sacredness but its reconfiguration through digital mediation. Sacred space, traditionally grounded in physical presence and communal ritual, is increasingly relocated within networked environments where meaning is constructed through symbolic interaction. The synthesis of theological and sociological perspectives shows that digital spirituality functions as a mediated form of faith that challenges rigid distinctions between the physical and the virtual, presence and absence. Cyberspace emerges as a relational space capable of sustaining spiritual experience when sacred meaning is produced through shared practices and interpretation. Digital spirituality, therefore, should be understood as a transformation of spiritual modality rather than a rupture from religious tradition.

Furthermore, this article has shown that digital spirituality plays a significant role in reshaping millennial social relations in digital culture. While digital communication introduces risks of fragmentation and superficial connectivity, digital spirituality offers ethical and symbolic resources for cultivating meaningful relational engagement. Its effectiveness as a model of social relations depends on an intentional orientation towards empathy, dialogue and communal responsibility rather than uncritical adaptation to consumerist logic. By integrating spiritual reflection into mediated interaction, digital spirituality can strengthen social bonds and foster moral awareness among millennials. Ultimately, understanding digital spirituality as a relational and ethically demanding practice is essential for navigating the spiritual and social challenges of contemporary digital life.

Acknowledgements

Susanto Dwiraharjo and Bobby Kurnia Putrawan would like to express their sincere gratitude to Sekolah Tinggi Teologi Moriah, Tangerang, Indonesia; Sekolah Tinggi Teologi Indonesia, Jakarta, Indonesia; *Verbum et Ecclesia* Journal; and AOSIS Publishers for their support and contribution to this work.

Competing interests

The authors declare that they have no financial or personal relationships that may have inappropriately influenced them in writing this article.

CRedit authorship contribution

Susanto Dwiraharjo: Conceptualisation, Funding acquisition, Resources, Supervision, Writing – original draft. Bobby Kurnia Putrawan: Formal analysis, Methodology, Writing – review & editing. Both authors reviewed the article, contributed to the discussion of results, approved the final version for submission and publication and take responsibility for the integrity of its findings.

Ethical considerations

Ethical clearance to conduct this study was obtained from Sekolah Tinggi Teologi Moriah and the Sekolah Tinggi Teologi Moriah Research Ethics Commission. The ethical clearance number is 012/LPPM-STTM/I/2025.

Funding information

This research received no specific grant from any funding agency in the public, commercial or not-for-profit sectors.

Data availability

The authors confirm that the data supporting this study and its findings are available within the article and its listed references.

Disclaimer

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