

# PROBLEMATIC INTERNET USE AND SPIRITUAL WELL-BEING IN A GROUP OF ROMANIAN ADOLESCENTS

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## **Abstract**

The spiritual well-being of adolescents and their problematic use of Internet have been addressed in various forms in recent years, especially with the expanding use of technology. The specificity of this paper is that it puts together, in a process of interdependence, the two concepts, trying to observe to what extent the spiritual well-being of adolescents is related to the excessive use of new technologies. The purposes of the study were to measure the problematic internet use and the spiritual well-being in adolescents and to determine the relationship between these two constructs. The design was non-experimental, correlational, ex post facto. The research took place at the beginning of the school year 2023-2024 in one Seventh-day Adventist school, at the Muntenia Conference, were 62 high school students aged between 14 and 16, participated by filling out two instruments: (a) the Spiritual Well-being Scale, Romanian Children's Version, and (b) the Problematic Internet Use Questionnaire, designed by Thatcher and Goolam (2005), and adapted for Romanian population. Correlation coefficients were calculated using Spearman's rho. The results show that no significant correlation was observed between both constructs or between their factors, but a significant negative correlation was obtained between certain items belonging to these two different instruments. For instance, it was found that students who have problems with Internet have less interest in helping others and that students who try to escape problems through Internet believe and trust God less. There are also differences between genders in terms of spiritual well-being.

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In conclusion, these results are useful for both parents and educators to find ways of helping teenagers consider an appropriate use of the internet and thus support them in focusing on their relationship with God and others.

### **Keywords**

Internet use, spiritual well-being, relationship with God, relationship with others, teenagers

## **INTRODUCTION**

In today's technologized environment, teenagers face different challenges than previous generations (Twenge, 2017). Educators, both parents and teachers, need to be aware of the needs of this fragile and troubled age. With so much potential and enthusiasm, youth energy could be channeled into selfless service, volunteering, giving, helping and developing their own skills to become useful and responsible members of society here and in heaven. "True education embraces not only mental discipline, but that instruction which will ensure sound moral principles and right conduct" (White, 2008, p. 13)

From the time this inspiring advice was given to the present day, significant changes have taken place in technology. Today there are a wide range of artificial intelligence tools, and young people are quite familiar with them. And yet the admonition to have an intelligent mind, sound moral principles and appropriate behavior remains valid and a worthy desideratum. Balancing eternal values with the appropriate use of technology, utility with fun, time usefully spent with time wasted, and right versus wrong motivations requires a systematic approach grounded in principles of ethical decision-making, self-regulation, and reflective practice.

The prevalence of technology, especially computers, in our lives has greatly influenced how children spend their leisure time (Livingstone et al., 2011). Many parents introduce their children to interactive gadgets and computers from an early age, making them comfortable with technology even before

they start school. As a result, children use computers for entertainment, learning, and staying connected with others, starting from a young age. While this offers various advantages like access to educational content and online communication, it's important for parents to ensure a balance between screen time and other activities that promote overall well-being, such as outdoor play and face-to-face interactions.

A report from Starcom Romania sheds light on the significant role that technology, particularly the internet and social media, plays in the religious practices of millennial youth in Romania. It highlights three keyways in which technology is integrated into their religious worship (Starcom Romania Report, 2021).

Firstly, many young practitioners utilize the internet and dedicated applications to engage with religious content, such as reading the Bible, watching religious videos, and searching for places of worship online. This indicates a shift towards digital platforms for accessing religious material, with most millennials preferring to consume such content on screens (Smith, 2016). Secondly, young people often verify and discuss the teachings they receive from religious leaders by checking online sources. This demonstrates a desire for authenticity and a proactive engagement with their faith, utilizing the vast resources available on the internet to deepen their understanding and discussions about religion (Campbell & Tsuria, 2019). Lastly, technology facilitates generosity among millennial believers, albeit through different means. While traditional forms of giving, such as donating money to churches or religious organizations, still exist, younger generations are more inclined towards digital methods of giving, reflecting broader trends in digital payments and online transactions (Parker et al., 2024).

The findings stress the importance of religious institutions maintaining a strong online presence and utilizing digital platforms to interact with and involve young people. As technology progresses, it will likely play an increasingly significant

role in shaping religious practices and experiences for future generations (Smith, 2016).

Digital media has become a daily routine of our daily lives, occupying a considerable portion of our productive time each day. We need to consider the fact that, despite certain limits and disadvantages, teenagers benefit greatly from technology, gaining access to vast information, learning opportunities, and diverse perspectives. They use it for communication, creativity, organization and productivity, which helps in both academic and personal spheres. Technology also opens doors to future career paths, promotes health and wellness, fosters community engagement, and nurtures innovation and problem-solving skills (Anderson & Jiang, 2018).

Alternatively, scientific research has revealed that technology usage alters our brain functions. It fosters the formation of new neural pathways and induces cognitive overload in brain regions governing decision-making, impulse control, attention, focus, and short-term memory. Consequently, these functions are diminished. Our reliance on digital media technology fosters detrimental habits that impede our focus, productivity, engagement, reading proficiency, and interpersonal interactions. These alterations in brain processing also impact our spiritual life, disrupting practices like meditation, prayer, and contemplation. Furthermore, shifts in our reading behaviors affect our comprehension of Scripture and retention of divine teachings in our hearts. Changes in how we communicate with one another influence worship, fellowship, and our connection with the divine (Dovich, 2017).

The well-being concept from a biblical viewpoint, emphasizes the fact that without God, life can feel meaningless and teenagers, in particular, need clear, reliable guidance grounded in the teachings of Scripture. Christian educators are called to guide young people by fostering a deep relationship with God, empowered by the Holy Spirit. True transformation and the ability to live a balanced, purpose-driven life come from a

genuine relationship with Jesus Christ. By knowing God, young people can make wise choices, cultivate healthy relationships, and positively impact the world.

All these considered, we may assume that adolescents' relationships with God is also influenced and that the current circumstances make things more difficult for them to be interested in spiritual activities and programs.

## **REVIEW OF LITERATURE**

In recent times, there's been an increasing concern about the spiritual well-being of young people amidst the pervasive use of technology. Parents and educators alike have been actively seeking ways to guide teenagers in navigating the internet responsibly, with the aim of fostering a deeper connection with God. This support often involves encouraging educational pursuits, engaging in prayer and Bible studies, and participating in community service activities. By emphasizing these practices, individuals endeavor to help young people prioritize their spiritual growth amidst the distractions of the digital age (Campbell, 2013).

Defining spiritual health can indeed be challenging, but for scientific inquiry to progress, a consensus on its meaning is essential (Eberst, 1984). This implies the necessity of an agreed-upon definition to facilitate informed discussions. Existing literature reveals a composite understanding of spiritual health, where various definitions are categorized into six perspectives: (a) a sense of fulfillment in life; (b) the values and beliefs held by individuals and their communities; (c) experiencing wholeness in life; (d) spiritual health as a component of overall well-being; (e) acknowledgment of a controlling higher power or "godlike force" and the interaction between humans and spirituality (Bensley, 1991).

Spiritual health is often described as the state of well-being wherein individuals are in harmony with what they perceive

as sacred or greater than themselves, in alignment with their own beliefs, and in connection with others and the natural world. It encompasses experiencing a transcendent sense of existence and finding ultimate purpose within one's belief system (Korniejczuk et al., 2019).

Spiritual health is widely recognized as a foundational aspect of individuals' overall health and well-being, intertwining with and unifying all other dimensions of health, including the physical, mental, emotional, social, and vocational. It is characterized as a dynamic state of existence, reflected in the degree to which individuals live in harmony with themselves, others, a higher power (such as God through faith), and their surroundings (Fisher, 2001).

Fisher (2010) has made significant contributions to the conceptualization and measurement of spiritual health and well-being in Australia, offering a multidimensional perspective. His approach, deeply rooted in empirical research and a thorough review of existing literature, underscores his commitment to health education, particularly in the realm of spiritual well-being (Fisher, 2000). Fisher's conceptual framework comprises four domains: personal, communal, environmental, and transcendental. Each domain reflects different facets of an individual's connections with themselves, others, nature, and the transcendent. He emphasizes that the quality of relationships within each domain serves as an indicator of one's spiritual well-being.

Remarkably, Fisher's model acknowledges the centrality of the relationship with God, which he regards as foundational and pervasive throughout the other domains. This perspective resonates with a biblical understanding of spirituality. Empirical findings suggest that the relationship with God holds significant importance across various age groups and plays a substantial role in overall happiness (Fisher, 2011). Regarding the approach to the concepts of spiritual well-being and problematic internet use (PIU) in adolescents, some significant works

have been highlighted, which will be mentioned in the following lines. Throughout history, technology has played a significant role in the spiritual development of children, youth, and adolescents, evolving into a global concern. Increasingly, people are recognizing the impact of technology on children's development. Researchers emphasize the importance of focusing on and critically evaluating the positive and negative effects of technology on human nature and the spiritual development of children. This approach allows for an exploration of both the favorable and detrimental aspects of technology (Monahan, 2009).

Turkle (2015) examines how technology affects human relationships and personal development, emphasizing the need to critically evaluate both the benefits and drawbacks of digital tools. Campbell (2013) discusses how digital media can impact spiritual development, stressing the importance of understanding both positive and negative effects. Lupton (2015) discusses various aspects of digital life, including the impact on personal development and well-being, underscoring the importance of critical evaluation.

A recent study (Lee & Jirasek, 2017) investigated the correlation between screen-based activity, spiritual well-being, and life satisfaction among Czech adolescents aged 11 to 15 years. They analyzed the time adolescents spent on screen-based activities and its impact on both their spiritual well-being and life satisfaction. The study revealed that screen-based activity time was a predictor of spiritual well-being among adolescents. Additionally, it found a significant association between spiritual well-being and life satisfaction, indicating that adolescents with higher spiritual well-being tended to report higher levels of life satisfaction. These findings underscore the importance of recognizing the influence of screen-based activity on adolescents' spiritual well-being. Promoting positive youth development may require interventions aimed at reducing excessive screen time and nurturing spiritual well-being,

ultimately leading to enhanced life satisfaction among adolescents.

A study targeting children aged 8–12 attending both public and private, Christian schools (Holder et al., 2008) examines the association between spirituality and happiness. Various measures were employed to assess spirituality, including the Spiritual Well-Being Questionnaire and selected items from the Brief Multidimensional Measurement of Religiousness/Spirituality. Happiness was gauged through self-reports utilizing the Oxford Happiness Scale short form, the Subjective Happiness Scale, and a single-item measure, with parental assessments of their children's happiness also considered. Additionally, the children's temperament was evaluated using the emotionality, activity, and sociability temperament survey. The study discovered that children's spirituality, rather than their religious practices, exhibited a robust correlation with their happiness levels. Those who reported higher levels of spirituality tended to exhibit greater happiness. Spirituality accounted for a significant portion of the unique variance in children's happiness, ranging from 3% to 26% depending on the measures employed. While temperament was identified as a predictor of happiness as well, spirituality remained a significant predictor even after accounting for variance associated with temperament.

In an intriguing study (Marlin, 2009), differences in spirituality and well-being among college students were examined across various demographic factors such as gender, ethnicity, class standing, and parental marital status. Additionally, the study aimed to ascertain whether spirituality and well-being were correlated. Surprisingly, the study found no statistically significant differences in spirituality and well-being based on gender, ethnicity, class standing, or parental marital status among the college students. However, a notable finding emerged: there was a significant positive correlation between spirituality and well-being. This indicates that higher levels of

spirituality were linked to higher levels of perceived well-being among the participants. These findings suggest that spirituality and well-being are positively associated among college students, irrespective of gender, ethnicity, class standing, or parental marital status. Another research focuses on the study of the negative impact of technology on adolescents in relation to well-being and spirituality (Campbell & Robards, 2013).

The trajectory of technology is shaping the lives of many individuals in both positive and negative ways. Technology plays a crucial role in fostering the overall development of humanity, encompassing physical, social, economic, and spiritual dimensions. Childhood and adolescence represent a critical period during which individuals form their perceptions about religious beliefs. It is a pivotal time when guidance and instruction can help shape them into responsible members of society and individuals who adhere to moral and ethical principles in accordance with religious teachings (Monahan, 2009). Problematic internet use can be broadly defined as the inability to regulate one's internet usage, resulting in adverse effects on daily functioning (Spada, 2014). This behavior is often viewed as addictive and may involve excessive or uncontrolled preoccupations, urges, or behaviors related to computer use and internet access, ultimately causing impairment or distress (MacLean, 2013).

An interesting study (Chandrima et al., 2020) examines the extent of problematic internet use (PIU) among Bangladeshi adolescents, finding that a significant portion of them exhibit symptoms of PIU. It identifies various socio-demographic factors associated with PIU, including academic performance, parental education levels, maternal employment status, and frequency/duration of internet use. The study highlights specific internet use behaviors, such as frequency and duration of use, as significant predictors of PIU among adolescents. It investigates how parental mediation influences teenage internet use, highlighting the significance of active mediation, such as

engaging in conversations with parents about internet usage, in addressing problematic internet use (PIU). The findings suggest the need for interventions aimed at addressing PIU among Bangladeshi adolescents, including promoting parental involvement and education regarding healthy internet use habits.

Regarding gender differences in PIU another study highlights meaningful distinctions between boys and girls in the types of applications contributing to problematic internet use (Dufour et al., 2017). While studies of young people with PIU have typically focused on male samples, the findings suggest that girls experiencing problematic internet use may differ from boys, raising concerns about their access to appropriate. The study emphasizes the importance of future research being comprehensive in its examination of internet applications and distinguishing between genders in their analyses to gain a deeper understanding of and effectively address problematic internet use (PIU). Gender differences challenge stereotypes often portrayed in media, which typically depict individuals with PIU as white males playing online. They propose that preventive initiatives ought to encompass both boys and girls, taking into account their specific interests, in order to adequately tackle problematic internet use (PIU) among adolescents.

A study aimed at investigating the link between parent-child relationships and internet addiction among Chinese adolescents (Huang et al., 2019) discovered that a strong parent-child bond was positively associated with adolescents' self-concept. Conversely, a positive relationship between parents and children showed a negative correlation with internet addiction, indicating that adolescents who had better relationships with their parents were less prone to developing issues with internet addiction. Additionally, the study found a negative correlation between self-concept and internet addiction, suggesting that adolescents with higher self-concept were less likely to struggle with internet addiction. These findings

highlight the significance of nurturing positive parent-child relationships and promoting healthy self-concept as potential strategies for mitigating internet addiction among adolescents. Another study (Kwon et al., 2013) emphasizes the prevalence of smartphone ownership and explores the connections between smartphone usage, addiction, and users' individual traits. The study aims to comprehend smartphone addiction and its associated factors, especially concerning the utilization of smartphone applications. The insights gained from this research may shed light on the extent of smartphone addiction and offer guidance for interventions or strategies aimed at addressing it.

wist et al. (2015) have outlined eight domains detailing social media's impact on children and adolescents, spanning physical and mental health, identity, learning, play, consumer behavior, civic engagement, risk, and family relationships. They note both positive and negative influences, with social media promoting health norms and fostering identity development, but also exposing young users to potentially harmful content and behaviors.

## **METHODOLOGY**

### **Objectives**

The objective of the research was to measure the problematic internet use and spiritual well-being in young people and to determine the relationship between these two constructs.

### **Variables**

The problematic internet use variable measured the extent to which adolescents engaged in excessive or poorly controlled internet use, leading to negative consequences in daily life. It was assessed using the Problematic Internet Use Questionnaire, adapted for the Romanian adolescents (Bărcăcianu,

2020), originally developed in English by Thatcher and Goolam (2005).

Spiritual well-being variable measured adolescents' overall sense of spiritual health and fulfillment, including their relationship with God, relationship with others, with nature, themselves and also having a sense of purpose and meaning in life. It was assessed using the Spiritual Well-being Scale, Romanian Children's Version (Korniejczuk et al., 2024).

Other control variables were age and gender. Participants' age was controlled to account for potential developmental differences in internet use and spiritual well-being among adolescents, while their gender was controlled in order to explore potential differences in internet use and spiritual well-being between males and females.

## **Hypotheses**

The hypothesis of the study considered the idea that there was a significant correlation between the spiritual health of young people between the ages of 14 and 16 and the problematic use of new technologies.

## **Research design**

The design was non-experimental, correlational, ex post facto.

## **Instruments and data collection methods**

Both the degree of spiritual health and the level of use of new technologies used a metric scale. The score was determined by the sum of the responses to the test items.

The Spiritual Well-being Scale for Children, Romanian version, contains 30 statements to which the participants had to react on a 5-point Likert scale, ranging from totally agree (5) to totally disagree (1).

The Problematic Internet Use Questionnaire was designed by Thatcher and Goolam (2005) and contains 20 questions to which the participants had to answer with never (1), rarely (2), sometimes (3), often (4), or always (5). The Romanian version was translated by a group of bilingual specialists (English and Romanian) and was validated by Barcăcianu (2020). The internal consistency of the questionnaire resulted in a Cronbach's alpha coefficient of .879.

The questionnaires were administered both for a pencil-and-paper application and electronically. The electronic questionnaire was developed to facilitate administration and arrangements were made with the school, so that certain groups and teachers would be responsible for ensuring that their students completed the questionnaire online.

### **Participants and sampling procedure**

The type of sampling was non-probabilistic and by convenience. The research took place at the beginning of the school year 2023-2024 at "Ștefan Demetrescu" Seventh-day Adventist High School, located in the Muntenia Conference, where 62 high school students (29 boys and 33 girls) aged between 14 and 16 participated by filling out the instruments.

### **Data analysis**

Correlation coefficients were calculated using Spearman's rho, because data was not normally distributed.

### **Ethical considerations**

The study did not require the identification of the participants, since the conclusions were of a general nature and not to identify the individuals. Furthermore, the character of the investigation did not affect the integrity of the subject. A note was sent to the parents of the participants to obtain corresponding informed consent.

The study did not involve any physical, social or legal risk to the participants. However, it was stipulated that students whose parents did not consent would not be included in the study. In practice, no such cases occurred.

## RESULTS

Because the assumptions of normality in the distribution of scores in both constructs were not met, nonparametric tests were used: Spearman's rho correlation coefficients for the correlational analysis and the Mann-Whitney test for independent groups.

No significant correlation was observed between both constructs ( $\rho = .133$ ,  $p = .301$ ) or between their factors, but a highly significant negative correlation was obtained between certain items belonging to these two different instruments.

Students who prefer to interact with others through Internet, instead of face-to-face, experience less joy in helping others ( $\rho = -.352$ ,  $p = .002$ ).

Results also show that students who try to escape problems through Internet believe and trust in God's salvation less ( $\rho = -.352$ ,  $p = .005$ ).

There were differences between genders in spiritual well-being average ranges, meaning that girls (f) have significant higher scores than boys (m) in two of its dimensions: relationship with nature (average range f = 36.11, average range m = 26.26,  $U = 326.5$ ,  $p = .029$ ), and personal study of the Bible (average range f = 36, average range m = 26.36,  $U = 330$ ,  $p = .035$ ).

## DISCUSSIONS

The initial hypothesis of the research was that there is a significant correlation between the spiritual well-being of adolescents aged 14 to 16 and problematic internet use. However,

the analysis of the results revealed the absence of a significant correlation between the two variables. This finding requires an explanation, especially considering the ample evidence that the unwise use of technology can lead to imbalances in various aspects of life, including the spiritual domain.

One possible explanation for the absence of a significant correlation may be related to the particular nature of adolescence. Adolescents go through a significant period of transition characterized by physical, emotional, social, and cognitive changes. During this period, self-image plays a crucial role. Adolescents are sensitive to how they are perceived by others and can be strongly influenced by social feedback.

Positive feedback can strengthen self-confidence, while negative feedback or criticisms can negatively affect self-perception. From this perspective, adolescents may adjust their behavior or responses to avoid adult criticisms or suggestions. In an attempt to maintain a favorable image or appearance in front of others, they may not be entirely honest in their responses regarding internet use or spiritual well-being.

It is important to understand that adolescence is a sensitive period, and the pressure to maintain appearances can influence how adolescents report their behavior and experiences. Promoting a supportive environment and understanding, along with encouraging open communication and honesty in relationships with adolescents, can contribute to a better understanding of their issues and promote healthy development in all aspects of their lives.

The fact that the bigger the interest in using the internet less students are interested in helping others raises important questions about the nature of online interactions and their impact on social and emotional experiences.

Interacting through the internet can offer convenience and accessibility, but it may lack the depth and richness of face-to-face interactions. Without the nuances of nonverbal cues and the immediacy of physical presence, online interactions may

not provide the same level of emotional connection or fulfillment.

Moreover, the anonymity and distance afforded by online communication platforms could potentially reduce feelings of empathy and personal responsibility towards others' well-being. When interactions are mediated through screens, individuals may feel less accountable for their actions or less inclined to invest emotional energy in helping others.

However, it's essential to consider that correlation does not imply causation. While there may be a relationship between online interaction preferences and diminished joy in helping others, various factors could contribute to this outcome. Further research is needed to explore the underlying mechanisms and potential mitigating factors. Additionally, it's crucial to recognize that online interactions can also facilitate positive social connections and support networks. The impact of online communication on empathy and altruism is likely complex and multifaceted, influenced by individual differences, context, and the nature of online interactions.

Ultimately, fostering empathy and altruism in any context, whether online or offline, requires intentional efforts to cultivate meaningful connections, promote understanding, and encourage compassion towards others.

Another interesting finding was that students who try to escape problems through Internet believe and trust in God's salvation less ( $\rho = -.352$ ,  $p = .005$ ). This finding underscores the complex relationship between online behavior and spiritual beliefs. It suggests that individuals who turn to the internet as a means of escaping their problems may experience a decrease in their belief in God's salvation.

It raises important questions about the role of technology in shaping spiritual beliefs and coping mechanisms. While the internet offers a wealth of information and connectivity, excessive reliance on it for escapism could potentially detract from engagement with spiritual practices or beliefs. This

correlation highlights the need for a nuanced understanding of how technology impacts various aspects of individuals' lives, including their spiritual well-being. It also emphasizes the importance of promoting healthy coping strategies and providing support for individuals facing challenges, both online and offline.

Further research is needed to unpack the underlying mechanisms and potential implications of this correlation. In the meantime, it serves as a reminder of the complex interplay between technology, spirituality, and mental health in today's digital age.

The results also highlight that there are notable differences between girls and boys in their spiritual well-being scores. Specifically, girls have higher average scores than boys in two dimensions measured. This suggests that, on average, girls may experience or express their spiritual well-being differently than boys.

The findings suggest that gender may influence aspects of spiritual well-being related to nature and personal religious practices. Understanding these differences could be valuable for educators, counselors, or researchers interested in spiritual development, as it highlights potential areas where interventions or support could be tailored differently for boys and girls.

The observed differences raise questions about the underlying reasons for these gender differences. Further research could explore why girls might score higher in these dimensions, examining factors such as cultural, social, or psychological influences that contribute to these differences.

It could be reflective of social and cultural factors that influence how boys and girls are socialized and encouraged to engage with spirituality. For example, girls may be more likely to receive support and encouragement in exploring their spiritual beliefs and practices, whereas boys may face societal

expectations that discourage displays of vulnerability or introspection associated with spirituality.

These differences may also reflect individual preferences and inclinations. Girls may inherently gravitate towards activities and experiences that foster spiritual connections, while boys may prioritize other aspects of identity and fulfillment.

Regardless of the underlying reasons, it's important to recognize and validate these gender differences in spiritual well-being. This acknowledgment can inform efforts to promote inclusivity and support individuals of all genders in their spiritual journeys.

## **CONCLUSIONS**

Based on the findings and discussions presented in the research, several conclusions can be drawn.

One would be the complex interplay of factors. The absence of a significant correlation underscores the complexity of adolescent development and the interplay of various factors influencing behaviors and perceptions. Factors such as social feedback, self-image, and coping mechanisms may play significant roles in shaping adolescents' interactions with both technology and spirituality.

Another conclusion is the impact of online behavior on spiritual beliefs. The negative correlation observed between certain aspects of online behavior, such as preferring online interaction over face-to-face interaction or using the internet to escape problems, and trust in God's salvation highlights the potential influence of technology on spiritual beliefs and coping mechanisms. This suggests that excessive reliance on technology for escapism may detract from engagement with spiritual practices and beliefs.

Gender differences were observed in spiritual well-being, with girls scoring significantly higher than boys across two dimensions. This emphasizes the need to consider gender-

specific factors and preferences when addressing spiritual well-being in adolescents.

The study underlines the importance of fostering supportive environments and open communication to promote healthy development in adolescents. Creating spaces where adolescents feel valued, supported, and encouraged to explore their spiritual beliefs and coping strategies is essential for their overall well-being.

The findings highlight the need for further research to explore the underlying mechanisms and potential implications of the observed correlations. Future studies could investigate how social and cultural factors, as well as individual differences, contribute to adolescents' interactions with technology and spirituality.

In conclusion, while the study did not find a direct correlation between problematic internet use and spiritual well-being in adolescents, it sheds light on the complex interplay of factors shaping adolescent development. It underlines the importance of fostering supportive environments and understanding the diverse needs of adolescents in promoting their overall well-being. These results are useful for both parents and educators to find ways of helping teenagers consider an appropriate use of the internet and thus support them in focusing on their relationship with God and others.

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