

Eureka Journal of Education & Learning Technologies (EJELT)

ISSN 2760-4918 (Online)

Volume 2, Issue 2, February 2026



This article/work is licensed under CC by 4.0 Attribution

<https://eurekaopenaccess.com/index.php/2>

STRATEGIES FOR DEVELOPING PERSONAL SPIRITUAL INTELLIGENCE AND ENSURING DIGITAL SPIRITUAL SECURITY

PhD Mirxoliqova Charos Xabibullaevna

Associate Professor, Institute for the Study of

Youth Problems and the Training of Future Personnel

Abstract

This article presents a comprehensive analysis of strategies for developing personal spiritual intelligence (SI) and ensuring digital spiritual security in the contemporary technological era. Spiritual intelligence, defined as the capacity to apply spiritual resources and values to enhance daily functioning and wellbeing, has emerged as a critical construct for human flourishing in increasingly complex and digitally-mediated environments. Drawing on theoretical frameworks from Zohar and Marshall, King, Amram, and Wigglesworth, alongside empirical research demonstrating the trainability and benefits of SI, this article synthesizes evidence-based strategies for SI development including contemplative practices, meaning-making interventions, transcendence cultivation, and conscious state expansion. Additionally, the article addresses the novel challenge of maintaining spiritual wellbeing in digital environments—termed "digital spiritual security"—examining threats posed by technology to spiritual development and proposing protective strategies including digital mindfulness, intentional technology use, value-aligned digital engagement, and cultivation of offline sacred spaces. The integration of SI development with digital spiritual security represents an essential framework for human flourishing in the twenty-first century.

Eureka Journal of Education & Learning Technologies (EJELT)

ISSN 2760-4918 (Online)

Volume 2, Issue 2, February 2026



This article/work is licensed under CC by 4.0 Attribution

<https://eurekaopenaccess.com/index.php/2>

Keywords: spiritual intelligence, digital spiritual security, SI development, digital wellbeing, contemplative practices, meaning-making, transcendence, mindfulness, technology and spirituality

1. Introduction

The contemporary human condition is characterized by unprecedented technological integration into daily life alongside persistent existential needs for meaning, purpose, and transcendence. As individuals increasingly inhabit digital environments—spending an average of six to seven hours daily engaged with screens—questions arise regarding how spiritual development can be cultivated and protected in technologically-mediated contexts. Spiritual intelligence (SI), defined as the capacity to apply, manifest, and embody spiritual resources, values, and qualities to enhance daily functioning and wellbeing (Amram & Dryer, 2008), offers a framework for addressing these challenges.

Unlike spirituality as a general orientation toward the sacred or transcendent, spiritual intelligence represents the practical capacity to bring one's spirituality into everyday problem-solving and decision-making. Research has consistently demonstrated that SI is trainable and developable, with intervention studies showing significant improvements in SI scores alongside reductions in depression, anxiety, and stress (Charkhabi et al., 2014; Ebrahimi et al., 2017; Pinto et al., 2023). These findings suggest that SI development represents a viable pathway to enhanced mental health and human flourishing.

However, the digital age presents unique challenges to spiritual development. Technology's constant availability, algorithmic manipulation of attention, and promotion of superficial engagement can undermine the contemplative depth, presence, and value-alignment essential to SI. Research indicates that excessive social media use negatively impacts spiritual formation, particularly among younger generations (Generation Z), disrupting practices such as meditation, prayer, and reflective reading (Ninan, 2021). This article therefore addresses two

Eureka Journal of Education & Learning Technologies (EJELT)

ISSN 2760-4918 (Online)

Volume 2, Issue 2, February 2026



This article/work is licensed under CC by 4.0 Attribution

<https://eurekaopenaccess.com/index.php/2>

interconnected challenges: (1) how individuals can systematically develop their spiritual intelligence, and (2) how they can protect their spiritual wellbeing in digital environments—a concept we term "digital spiritual security."

2. Theoretical Foundations of Spiritual Intelligence

2.1 Defining Spiritual Intelligence

Spiritual intelligence emerged as a distinct construct in the late 1990s, building upon Howard Gardner's theory of multiple intelligences and subsequent work on emotional intelligence. While Gardner (2000) ultimately declined to include spiritual intelligence within his framework, other researchers have articulated compelling theoretical and empirical cases for SI as a genuine form of intelligence with adaptive value, differential distribution across individuals, trainability, and neurobiological correlates.

Zohar and Marshall (2000) defined spiritual intelligence as "the intelligence with which we address and solve problems of meaning and value, the intelligence with which we can place our actions and our lives in a wider, richer, meaning-giving context" (p. 3). They positioned SI as the "ultimate intelligence" that integrates and provides context for IQ and EQ. According to their model, SI enables individuals to ask fundamental questions about existence, transcend ego limitations, and access deeper sources of wisdom.

King (2008) operationalized SI through four core capacities: (1) Critical Existential Thinking—the capacity to critically contemplate the nature of existence, reality, the universe, space, time, and death; (2) Personal Meaning Production—the ability to derive personal meaning and purpose from physical and mental experiences; (3) Transcendental Awareness—the capacity to identify transcendent dimensions of the self, others, and the physical world; and (4) Conscious State Expansion—the ability to enter and exit higher states of consciousness. These capacities were validated through the Spiritual Intelligence

Eureka Journal of Education & Learning Technologies (EJELT)

ISSN 2760-4918 (Online)

Volume 2, Issue 2, February 2026



This article/work is licensed under CC by 4.0 Attribution

<https://eurekaopenaccess.com/index.php/2>

Self-Report Inventory (SISRI-24), which has become the most widely used instrument for assessing SI.

Amram (2007) developed the Integrated Spiritual Intelligence Scale (ISIS) based on grounded theory research with spiritual leaders across diverse traditions. His model identifies seven dimensions of SI: Consciousness (refined awareness and self-knowledge), Grace (living in alignment with the sacred), Meaning (experiencing significance in daily activities), Transcendence (going beyond the separate ego), Truth (living with openness, curiosity, and love of all creation), Peaceful Surrender (self-transcendence through inner peace), and Inner-Directedness (freedom to live according to one's inner wisdom). Research using the ISIS has demonstrated that SI predicts leadership effectiveness (46% of variance) even after controlling for emotional intelligence and personality factors (Amram, 2009).

Wigglesworth (2012) conceptualized SI as "the ability to behave with wisdom and compassion while maintaining inner and outer peace regardless of the situation." Her SQ21 model identifies 21 skills organized into four quadrants: Higher Self/Ego Awareness, Universal Awareness, Higher Self Mastery, and Spiritual Presence/Social Mastery. Wigglesworth's approach emphasizes SI as comprising learnable skills that can be developed through practice—what she terms "spiritual weightlifting."

2.2 SI as Trainable Capacity

A critical proposition underlying SI development strategy is that spiritual intelligence, unlike fixed traits, can be systematically trained and enhanced. Empirical evidence strongly supports this proposition. A scoping review by Pinto et al. (2023) examining SI intervention studies found that training programs consistently produce significant increases in SI scores, with participants demonstrating higher SI at both two-week and one-month follow-up compared to controls. The meta-analytic effect sizes (MD = 13.38 at two weeks; MD = 20.03 at one month) indicate meaningful improvements.

Eureka Journal of Education & Learning Technologies (EJELT)

ISSN 2760-4918 (Online)

Volume 2, Issue 2, February 2026



This article/work is licensed under CC by 4.0 Attribution

<https://eurekaopenaccess.com/index.php/2>

SI training interventions have demonstrated benefits across diverse populations. Among adolescents, SI training significantly reduced depression, anxiety, and stress (Ebrahimi et al., 2017) and decreased interpersonal sensitivity, somatization, obsessive-compulsive symptoms, aggression, phobia, paranoid ideation, and psychoticism (Charkhabi et al., 2014). In healthcare settings, SI training improved nurses' competence in spiritual care (Riahi et al., 2018) and enhanced hope and life expectancy among chronically ill patients (Hosseinpour et al., 2020; Pasyar et al., 2020). Among teachers, SI training improved emotional intelligence and classroom effectiveness. These convergent findings establish that SI development is both achievable and consequential for human functioning.

3. Strategies for Developing Personal Spiritual Intelligence

3.1 Contemplative Practices

Contemplative practices constitute the foundation of most SI development programs. These practices cultivate the refined awareness, presence, and inner stillness that enable access to deeper dimensions of consciousness. Research has documented multiple pathways through which contemplative practices enhance SI.

3.1.1 Meditation

Meditation represents the most extensively researched contemplative practice for SI development. Various meditation forms contribute differently to SI capacities. Mindfulness meditation cultivates present-moment awareness and non-judgmental observation—foundational capacities for transcendental awareness and conscious state expansion. Mantra meditation, including transcendental meditation and Sahaj Samadhi, provides vehicles for accessing deeper states of consciousness. Loving-kindness meditation develops compassion and connectedness to others. Research with Tibetan monks has demonstrated that sustained meditation practice produces measurable changes in brain structure and

Eureka Journal of Education & Learning Technologies (EJELT)

ISSN 2760-4918 (Online)

Volume 2, Issue 2, February 2026



This article/work is licensed under CC by 4.0 Attribution

<https://eurekaopenaccess.com/index.php/2>

function associated with heightened awareness, emotional regulation, and wellbeing (Lazar et al., 2005).

For SI development specifically, Amram's 22 SI capacities can be bolstered through meditation and contemplation practices. The practice of shifting attention from ego-centered to Higher Self-centered awareness—central to Wigglesworth's model—is fundamentally a meditative skill. Practitioners learn to observe their ego's concerns, fears, and attachments without identification, creating space for wisdom and compassion to emerge. Regular meditation practice of even ten to twenty minutes daily can initiate this developmental process.

3.1.2 Stillness Practice

Beyond formal meditation, the practice of stillness—creating quiet space away from external noise and stimulation—supports SI development. Stillness practices can include silent nature walks, sitting in contemplation, or simply being present without engagement in activity. These practices provide opportunity to connect with one's inner life, hear subtle guidance from deeper wisdom sources, and develop awareness of dimensions beyond ordinary ego consciousness. Time spent in stillness in nature produces particularly profound effects, while participation in silent retreats can accelerate SI development exponentially by providing sustained immersion in contemplative conditions.

3.1.3 Breathwork (Pranayama)

Breathwork practices derived from yogic traditions offer powerful tools for SI development. Pranayama techniques regulate the breath to influence consciousness states, emotional regulation, and energy flow. The Sudarshan Kriya Yoga (SKY) breath meditation technique has been scientifically validated to produce beneficial effects on stress, anxiety, depression, and overall wellbeing. By harmonizing the body-mind-spirit connection, breathwork practices create conditions conducive to transcendental awareness and conscious state expansion.

3.2 Meaning-Making Practices

Eureka Journal of Education & Learning Technologies (EJELT)

ISSN 2760-4918 (Online)

Volume 2, Issue 2, February 2026



This article/work is licensed under CC by 4.0 Attribution

<https://eurekaopenaccess.com/index.php/2>

Personal meaning production—one of King’s four core SI capacities—can be systematically cultivated through intentional practices that deepen awareness of significance in daily experience and life events.

3.2.1 Reflective Journaling

Reflective journaling involves regular written exploration of experiences, thoughts, and insights with attention to their deeper meaning and significance. Gratitude journaling—a specific form focusing on appreciation for life’s blessings—has demonstrated particularly robust effects on wellbeing and can enhance SI by cultivating awareness of abundance and connection. Existential journaling, exploring questions of purpose, mortality, and ultimate meaning, develops the critical existential thinking capacity central to King’s model. Regular journaling practice creates a contemplative relationship with one’s experience that supports ongoing meaning-making.

3.2.2 Exploration of Existential Questions

Deliberate engagement with existential questions—concerning the nature of existence, reality, consciousness, death, and transcendence—develops the critical existential thinking capacity. This can occur through structured inquiry, philosophical reading and discussion, or contemplative reflection. Educational programs have successfully employed existential questioning to enhance SI among students. The questions themselves serve as catalysts for deeper awareness: What is the meaning of my life? What happens after death? What is the nature of consciousness? How am I connected to others and to the cosmos? Regular engagement with such questions, whether through solitary reflection or dialogue with others, stretches awareness beyond conventional ego concerns toward larger perspectives.

3.2.3 Values Clarification and Integrity Practice

Stephen Covey identified integrity—being true to one’s highest values and conscience—as a core dimension of SI. Values clarification practices involve identifying one’s deepest values and examining alignment between values and

Eureka Journal of Education & Learning Technologies (EJELT)

ISSN 2760-4918 (Online)

Volume 2, Issue 2, February 2026



This article/work is licensed under CC by 4.0 Attribution

<https://eurekaopenaccess.com/index.php/2>

actual behavior. When discrepancies are identified, integrity practice involves progressively bringing behavior into alignment with values. This process requires honest self-examination, willingness to acknowledge inconsistencies, and sustained commitment to value-aligned action. Living with integrity enhances SI by creating coherence between inner convictions and outer expression.

3.3 Transcendence Cultivation

Transcendence—the capacity to go beyond the separate ego self toward connection with larger wholes—represents a central dimension of SI across theoretical models. Multiple practices cultivate this capacity.

3.3.1 Service and Altruistic Action

Service to others—giving time, energy, and resources without expectation of return—powerfully develops transcendence capacity. Through genuine service, individuals experience the expansion that comes from moving beyond self-interest toward concern for others' welfare. Service-learning programs have been employed in educational contexts to cultivate SI's ethical dimensions among students. The practice of seva (selfless service) in yogic traditions and tzedakah (righteous giving) in Jewish traditions exemplify wisdom traditions' recognition of service as a spiritual development pathway.

3.3.2 Ego Observation and Disidentification

A fundamental practice for transcendence involves learning to observe the ego's concerns without identification. Wigglesworth describes ego and Higher Self as competing for personal energy, with developmental progress occurring as individuals learn to shift from ego-dominated to Higher Self-centered awareness. Practices include noticing when ego is "in charge"—characterized by fear, defensiveness, judgment, comparison, and self-preoccupation—and consciously shifting attention to a more spacious, compassionate, wise perspective. Over time, practitioners develop the capacity to maintain Higher Self awareness even under stress.

3.3.3 Connection and Interconnectedness Awareness

Eureka Journal of Education & Learning Technologies (EJELT)

ISSN 2760-4918 (Online)

Volume 2, Issue 2, February 2026



This article/work is licensed under CC by 4.0 Attribution

<https://eurekaopenaccess.com/index.php/2>

Cultivating awareness of interconnection—recognizing that one is not separate but fundamentally connected to others, nature, and existence itself—develops transcendence capacity. Practices include contemplation of interdependence, time in nature with attention to ecological interconnection, and relational practices that deepen genuine connection with others. Noetic scientists have developed methods and practices to assess and enhance perceived interconnectedness with self, others, and nature, finding that greater sense of interconnection correlates with transformation, innovation, and wellbeing.

3.4 Conscious State Expansion

The ability to enter and exit higher states of consciousness represents King's fourth SI capacity. While spontaneous moments of expanded consciousness (peak experiences, flow states, mystical experiences) occur naturally, SI involves the ability to access such states intentionally.

3.4.1 Advanced Meditation Practices

Advanced meditation practices specifically target conscious state expansion. These include practices for inducing deep absorption (samadhi), practices for cultivating witness consciousness, and practices for accessing non-dual awareness. The 3Q training method utilizes neurofeedback technology to help practitioners develop the brain capacity to experience spiritual intelligence states voluntarily. With consistent practice, individuals develop the ability to shift into expanded states of consciousness at will, converting random peak experiences into accessible resources.

3.4.2 Study of Wisdom Traditions

Reading and contemplation of wisdom texts from the world's spiritual traditions can catalyze conscious state expansion. Texts such as Patanjali's Yoga Sutras, the Ashtavakra Gita, mystical poetry (Rumi, Hafiz, St. John of the Cross), and other experiential spiritual writings provide maps of expanded consciousness that guide practitioners' development. Such study should be undertaken not merely

Eureka Journal of Education & Learning Technologies (EJELT)

ISSN 2760-4918 (Online)

Volume 2, Issue 2, February 2026



This article/work is licensed under CC by 4.0 Attribution

<https://eurekaopenaccess.com/index.php/2>

intellectually but contemplatively, allowing the texts to evoke direct experience of the states they describe.

3.5 Embodiment Practices

SI development is not purely cognitive or spiritual but involves the whole person including the body. Embodiment practices integrate body, mind, and spirit in ways that support SI cultivation.

3.5.1 Yoga

Yoga practice activates body-mind-spirit connection and enhances SI. The physical postures (asanas), combined with breath awareness and meditative attention, create conditions for expanded awareness and transcendence. Yoga philosophy provides conceptual frameworks for understanding consciousness development, while regular practice develops the embodied presence that grounds SI in lived experience.

3.5.2 Self-Care and Self-Compassion

Practices of self-love and self-compassion support SI development by establishing a healthy relationship with oneself as the foundation for spiritual growth. As spiritual teacher Gurudev Sri Sri Ravi Shankar notes, "Love is not an emotion; it is your very existence"—and one cannot move toward the deeper Self without cultivating love for oneself. Self-care practices that nurture physical, emotional, and spiritual wellbeing create conditions conducive to SI flourishing.

4. Digital Spiritual Security: Protecting Spiritual Wellbeing in the Digital Age

4.1 The Concept of Digital Spiritual Security

Digital spiritual security refers to the protection of one's spiritual wellbeing, values, and developmental capacities in digital environments. Just as cybersecurity protects information systems from threats, digital spiritual security protects the inner life from digital-age threats to contemplative depth, value alignment, meaning, presence, and transcendence. This concept recognizes that

Eureka Journal of Education & Learning Technologies (EJELT)

ISSN 2760-4918 (Online)

Volume 2, Issue 2, February 2026



This article/work is licensed under CC by 4.0 Attribution

<https://eurekaopenaccess.com/index.php/2>

technology, while offering many benefits, can also undermine spiritual development if not engaged with intentionality and wisdom.

The need for digital spiritual security arises from the recognition that technology is not neutral—it shapes attention, values, relationships, and consciousness in ways that can either support or undermine spiritual development. Research on digital spirituality identifies two fundamental motivations for engaging technology in spiritual contexts: (1) using technology to escape the human condition and its frailties, or (2) using technology to improve the human condition and support conscious development. Digital spiritual security involves choosing the second motivation while protecting against technology’s potential to fragment attention, promote ego inflation, spread superficial values, and disconnect individuals from embodied presence and genuine human connection.

4.2 Digital Threats to Spiritual Wellbeing

Understanding threats to digital spiritual security is prerequisite to developing protective strategies. Research has identified multiple ways digital technology can undermine spiritual development.

4.2.1 Attention Fragmentation

Digital technologies, particularly social media and smartphones, fragment attention through constant notifications, rapid content switching, and algorithmically-optimized engagement design. This attention fragmentation directly undermines contemplative capacities essential to SI, including the ability to be present, to engage in sustained reflection, and to access deeper states of consciousness. Research documents that 70% of Christians report being distracted by phone alerts during prayer time, while many cannot begin their day without checking devices—patterns that displace contemplative practice. The cognitive overload produced by technology use affects brain regions controlling decision-making, impulse control, attention, focus, and short-term memory.

Eureka Journal of Education & Learning Technologies (EJELT)

ISSN 2760-4918 (Online)

Volume 2, Issue 2, February 2026



This article/work is licensed under CC by 4.0 Attribution

<https://eurekaopenaccess.com/index.php/2>

4.2.2 Value Distortion

Digital environments can distort values in ways that undermine SI. Social media cultures often promote comparison, status-seeking, external validation, and superficial presentation of self—orientations antithetical to the humility, authenticity, and inner-directedness characteristic of spiritual intelligence. Research finds that exposure to "perfect lives" on social media leads 30% of users to feel they fall short, including in their spiritual journey. The commercialization of attention economies promotes materialistic and egocentric values that conflict with transcendence, service, and meaning-focused orientations central to SI.

4.2.3 Presence Erosion

Constant digital connectivity erodes the capacity for presence—full, embodied attention to the present moment. When individuals habitually reach for devices to escape discomfort, boredom, or simply empty moments, they forfeit opportunities for contemplative depth and self-awareness. The pattern of checking phones immediately upon waking, throughout the day, and before sleep creates a condition of perpetual partial attention that is incompatible with the sustained presence required for SI development.

4.2.4 Community Fragmentation

While digital technologies offer new forms of connection, they can also fragment the genuine communities that support spiritual development. Over-reliance on digital participation can dilute communal ties integral to spiritual formation. Online engagement, with its curated self-presentation and algorithmic filtering, may replace the authentic, embodied encounters that spiritual traditions recognize as essential for transformation. Research indicates that one-fifth of Catholics and one-quarter of Protestants seldom or never attend in-person worship, substituting online content that "seems relational but actually takes place in isolation."

4.2.5 Misinformation and Manipulation

Digital environments expose individuals to misinformation, manipulation, and content that may undermine healthy spiritual development. Unregulated online

Eureka Journal of Education & Learning Technologies (EJELT)

ISSN 2760-4918 (Online)

Volume 2, Issue 2, February 2026



This article/work is licensed under CC by 4.0 Attribution

<https://eurekaopenaccess.com/index.php/2>

religious content can spread misinterpretations of spiritual teachings. Extremist content may radicalize vulnerable individuals. Algorithmic curation creates echo chambers that reinforce existing biases rather than expanding perspective. Cyber threats specific to youth's spiritual life include exposure to harmful ideologies, exploitation, and content that promotes nihilism, despair, or destructive behaviors.

4.3 Strategies for Digital Spiritual Security

4.3.1 Digital Mindfulness

Digital mindfulness involves bringing contemplative awareness to technology use itself. Rather than engaging devices automatically and reactively, digital mindfulness entails conscious, intentional engagement with technology. Practices include the "breath before click" technique—taking a conscious breath before opening emails, starting tasks, or joining video calls—which creates a moment of spiritual awareness that carries into digital activity. The practice of intentional attention when switching between digital tasks, pausing to notice thoughts and reset intention before proceeding, transforms potentially draining digital interactions into opportunities for SI practice.

Digital mindfulness training helps individuals redesign their digital environment and optimize their mental environment, making them "less reactive, more resilient, and ultimately more innovative and productive." The practice involves increasing awareness of automatic technology use patterns, noticing emotional states associated with different digital activities, and making conscious choices about when, how, and why to engage with technology.

4.3.2 Intentional Boundaries

Establishing clear boundaries around technology use creates protective structures for spiritual wellbeing. Effective boundary practices include: designating tech-free times (particularly morning spiritual practice time and the hour before sleep), creating tech-free zones (bedroom, meditation space, dining table), scheduling digital detox periods (regular device-free hours, days, or weekends), and setting

Eureka Journal of Education & Learning Technologies (EJELT)

ISSN 2760-4918 (Online)

Volume 2, Issue 2, February 2026



This article/work is licensed under CC by 4.0 Attribution

<https://eurekaopenaccess.com/index.php/2>

limits on specific applications (social media, news, entertainment). Digital wellbeing applications like iOS Screen Time and Android Digital Wellbeing can support boundary maintenance by tracking usage and enforcing limits. The 20-20-20 rule—every twenty minutes, looking at something twenty feet away for twenty seconds—provides regular microbreaks for reconnection with spiritual awareness.

4.3.3 Value-Aligned Digital Engagement

Digital spiritual security involves aligning technology use with one's deepest values rather than allowing technology design to dictate behavior. This requires clarity about one's values and ongoing vigilance to ensure digital activity serves rather than undermines them. Practices include curating one's digital environment—unfollowing accounts that promote comparison or negativity, subscribing to content that supports spiritual development—and engaging intentionally with content that aligns with values. Before engaging with social media or other digital activities, asking "Does this serve my spiritual development?" or "Is this aligned with my values?" creates a filter for value-aligned engagement.

4.3.4 Cultivation of Offline Sacred Spaces

Maintaining "good ground" for spiritual cultivation—protected patches of life uncluttered by technology—is essential for digital spiritual security. This involves deliberately cultivating offline spaces, relationships, and practices that nourish spiritual development. Nature immersion, in-person community participation, embodied practices (yoga, walking meditation, physical service), and face-to-face relationships provide essential counterbalances to digital engagement. Prioritizing real-life connections over virtual ones ensures that authentic human encounter—with its capacity for genuine presence, vulnerability, and transformation—remains central to spiritual life.

4.3.5 Critical Media Literacy

Eureka Journal of Education & Learning Technologies (EJELT)

ISSN 2760-4918 (Online)

Volume 2, Issue 2, February 2026



This article/work is licensed under CC by 4.0 Attribution

<https://eurekaopenaccess.com/index.php/2>

Developing discernment regarding digital content protects against manipulation and misinformation. Critical media literacy involves understanding how algorithms curate content, recognizing persuasive techniques, evaluating sources critically, and maintaining awareness of one's susceptibility to digital influence. For spiritual content specifically, this includes verifying teachings against authoritative sources, seeking guidance from qualified teachers, and maintaining healthy skepticism toward sensational or extreme claims. Research indicates that spiritual engagement, particularly with authentic wisdom traditions, serves as a protective factor against the negative mental health effects of excessive digital exposure.

4.3.6 Positive Technology Integration

Digital spiritual security does not require rejecting technology but rather integrating it wisely in service of spiritual development. Technology can support SI development through meditation applications, online spiritual communities, access to teachings and teachers, and tracking tools for spiritual practices. The emerging field of "spirit tech" explores how technologies including neurofeedback, virtual reality, and artificial intelligence might enhance spiritual development when guided by appropriate motivations and ethics. The key is approaching technology as a tool to be used consciously rather than a force to be passively consumed.

5. An Integrated Framework for SI Development and Digital Spiritual Security

The strategies for SI development and digital spiritual security presented in this article can be integrated into a comprehensive framework for spiritual flourishing in the digital age. This framework recognizes that SI development requires both proactive cultivation of spiritual capacities and protective measures against digital-age threats to spiritual wellbeing.

5.1 Daily Practice Structure

Eureka Journal of Education & Learning Technologies (EJELT)

ISSN 2760-4918 (Online)

Volume 2, Issue 2, February 2026



This article/work is licensed under CC by 4.0 Attribution

<https://eurekaopenaccess.com/index.php/2>

An integrated daily practice for SI development and digital spiritual security might include: morning contemplative practice before engaging with devices (meditation, breathwork, reflective journaling); digital mindfulness practices throughout the day (breath before click, intentional attention during transitions); scheduled device-free periods for presence and connection; evening reflection on values alignment and gratitude; and device-free wind-down before sleep. Such a structure ensures that SI development practices receive priority while technology is engaged mindfully and intentionally.

5.2 Periodic Intensives

Beyond daily practice, periodic intensive experiences can accelerate SI development and provide deep restoration from digital stress. These include: weekly digital sabbaths (full days of device-free engagement with spiritual practices, nature, and relationships); monthly or quarterly silent retreats; participation in structured SI training programs; and regular engagement with spiritual community for mutual support and accountability. Research on SI interventions demonstrates that structured programs of eight to ten sessions can produce significant improvements in SI and associated outcomes.

5.3 Community and Support

SI development and digital spiritual security are supported by community engagement. In-person spiritual communities provide accountability, guidance, and the transformative power of authentic human encounter. Online communities, when engaged mindfully, can supplement in-person connection by providing access to teachings, teachers, and fellow practitioners beyond geographic limitations. The key is maintaining primacy of embodied, in-person community while using digital tools to extend and enrich spiritual connection.

6. Conclusion

Spiritual intelligence represents a critical capacity for human flourishing in the twenty-first century. As individuals navigate increasingly complex, uncertain,

Eureka Journal of Education & Learning Technologies (EJELT)

ISSN 2760-4918 (Online)

Volume 2, Issue 2, February 2026



This article/work is licensed under CC by 4.0 Attribution

<https://eurekaopenaccess.com/index.php/2>

and technologically-mediated environments, the abilities to access deeper sources of wisdom, find meaning in experience, transcend ego limitations, and maintain inner peace regardless of circumstances become increasingly valuable. Research demonstrates that SI is trainable through contemplative practices, meaning-making activities, transcendence cultivation, conscious state expansion techniques, and embodiment practices.

Simultaneously, the digital age presents unprecedented challenges to spiritual development through attention fragmentation, value distortion, presence erosion, community fragmentation, and exposure to manipulation and misinformation. Digital spiritual security—the protection of spiritual wellbeing in digital environments—requires intentional strategies including digital mindfulness, boundary-setting, value-aligned engagement, cultivation of offline sacred spaces, critical media literacy, and positive technology integration.

The integration of SI development with digital spiritual security provides a comprehensive framework for spiritual flourishing in contemporary life. By proactively cultivating spiritual intelligence while protectively engaging with technology, individuals can harness the benefits of the digital age while preserving and enhancing the contemplative depth, authentic connection, and value alignment essential to meaningful human existence. As Stephen Covey observed, spiritual intelligence is "the central and most fundamental of all the intelligences, because it becomes the source of guidance for the others." In an era of rapid technological change and existential uncertainty, the development and protection of this fundamental intelligence represents an essential investment in human flourishing.

Eureka Journal of Education & Learning Technologies (EJELT)

ISSN 2760-4918 (Online)

Volume 2, Issue 2, February 2026



This article/work is licensed under CC by 4.0 Attribution

<https://eurekaopenaccess.com/index.php/2>

References

1. Amram, Y. (2007). The seven dimensions of spiritual intelligence: An ecumenical, grounded theory. Paper presented at the 115th Annual Conference of the American Psychological Association, San Francisco, CA.
2. Amram, Y. (2009). The contribution of emotional and spiritual intelligences to effective business leadership. Doctoral dissertation, Institute of Transpersonal Psychology, Palo Alto, CA.
3. Amram, Y., & Dryer, C. (2008). The Integrated Spiritual Intelligence Scale (ISIS): Development and preliminary validation. Paper presented at the 116th Annual Conference of the American Psychological Association, Boston, MA.
4. Charkhabi, M., Mortazavi, A., Alimohammadi, S., & Hayati, D. (2014). The effect of spiritual intelligence training on the indicators of mental health in Iranian students: An experimental study. *Procedia - Social and Behavioral Sciences*, 159, 355-358.
5. Covey, S. R. (2004). *The 8th habit: From effectiveness to greatness*. Free Press.
6. Dovich, L. (2017). *Digital media technology and your spiritual life: An uneasy alliance*. Christian Engineering Conference. Cedarville University.
7. Ebrahimi, A., Keykhosrovani, M., Dehghani, M., & Javdan, M. (2017). Effectiveness of training of spiritual intelligence components on depression, anxiety, and stress of adolescents. *Iranian Journal of Health Education and Health Promotion*, 5(2), 138-148.
8. Gardner, H. (2000). A case against spiritual intelligence. *International Journal for the Psychology of Religion*, 10(1), 27-34.
9. Hosseinpour, S., Pazokian, M., & Zagheri Tafreshi, M. (2020). The effect of spiritual intelligence training on hope in Iranian chronic kidney disease patients. *Journal of Religion and Health*, 59(6), 2923-2934.
10. King, D. B. (2008). *Rethinking claims of spiritual intelligence: A definition, model, and measure*. Master's thesis, Trent University, Peterborough, Ontario, Canada.

Eureka Journal of Education & Learning Technologies (EJELT)

ISSN 2760-4918 (Online)

Volume 2, Issue 2, February 2026



This article/work is licensed under CC by 4.0 Attribution

<https://eurekaopenaccess.com/index.php/2>

10. King, D. B., & DeCicco, T. L. (2009). A viable model and self-report measure of spiritual intelligence. *International Journal of Transpersonal Studies*, 28(1), 68-85.
11. Lazar, S. W., Kerr, C. E., Wasserman, R. H., et al. (2005). Meditation experience is associated with increased cortical thickness. *Neuroreport*, 16(17), 1893-1897.
12. Navari, S., Yekani, M., Hosseini, M. S., Shapari, B., & Khayat-Hesari, N. (2024). The effectiveness of spiritual intelligence training on resilience and psychological well-being of adolescents with high-risk behaviors. *International Journal of Body, Mind and Culture*, 11(1), 58-67.
13. Ninan, S. (2021). Social media: The impact on spiritual formation among Gen Z students at a private Christian university. Doctoral dissertation, Southeastern University.
14. Pasyar, N., Rambod, M., & Sharif, F. (2020). The effect of spiritual intelligence training on hope in hemodialysis patients. *Journal of Religion and Health*, 59(6), 3085-3094.
15. Pinto, C. T., Guedes, L., Pinto, S., & Nunes, R. (2023). Models of spiritual intelligence interventions: A scoping review. *Nurse Education in Practice*, 73, 103841.
16. Pinto, C. T., Guedes, L., Pinto, S., & Nunes, R. (2024). Spiritual intelligence: A scoping review on the gateway to mental health. *Global Health Action*, 17(1), 2362310.
17. Riahi, S., Goudarzi, F., Hasanvand, S., Abdollahzadeh, H., Ebrahimzadeh, F., & Dadvari, Z. (2018). The effect of spiritual intelligence training on spiritual care competency in nurses. *Journal of Medicine and Life*, 11(4), 346-351.
18. Singh, M. P., & Sinha, J. (2024). Exploring workplace spirituality, mindfulness, digital technology, and psychological well-being: A complex interplay in organizational contexts. *Acta Psychologica*, 251, 104797.

Eureka Journal of Education & Learning Technologies (EJELT)

ISSN 2760-4918 (Online)

Volume 2, Issue 2, February 2026



This article/work is licensed under CC by 4.0 Attribution

<https://eurekaoa.com/index.php/2>

19. Sisk, D., & Torrance, E. P. (2001). *Spiritual intelligence: Developing higher consciousness*. Creative Education Foundation Press.
20. Wigglesworth, C. (2012). *SQ21: The twenty-one skills of spiritual intelligence*. SelectBooks.
21. Wildman, W. J., & Stockly, K. J. (2021). *Spirit tech: The brave new world of consciousness hacking and enlightenment engineering*. St. Martin's Press.
22. Zohar, D., & Marshall, I. (2000). *SQ: Connecting with our spiritual intelligence*. Bloomsbury.