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The Dialectic of Collectivity and Transcendence: Society and Spirituality as Divergent Poles — A PRISMA-Based Systematic Literature Review

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Abstract: *There has been considerable transition in the relationship between society and spirituality in contemporary times. While earlier perspectives focused on institutional forms of religious participations, contemporary theories explore how meaning is constructed in more individual and reflective manners (Ammerman, 2013; Heelas & Woodhead, 2005). The present work explores this relationship as a complex interrelation between collective and transcendent phenomena based on a systematic literature review following PRISMA (2020) of the sociological literature published from 2000 to 2026. According to PRISMA 2020 protocol, searches were performed in various databases with specified keywords concerning sociology of religion and spirituality. After the careful investigation using PRISMA (2020), 61 selected scholarly research papers, articles and peer-reviewed journals were selected in line with eligibility criteria. The analysis reveals three emerging trends: declining institutionalised religion, development of collectivist identity and individualised spirituality, and establishment of new socio-spiritual organisations both offline and online (Campbell, 2013; Davie, 2015). Society and spirituality are seen as separate but interconnected phenomena, insofar as*

the former influences the latter while the latter reshapes the notion of the former. Thus, this study demonstrates the applicability of PRISMA approach in the context of sociological literature synthesis.

Keywords: Sociology of Religion; Spirituality and Society; Individualised Spirituality; Late Modernity; PRISMA Systematic Review

Lay Summary

1. The connection between society and spirituality experiences important transformations in modern societies where individuals forsake religious organisations yet continue exercising spirituality on a personal level.
2. Using systematic literature reviews on sociological researches made in 2000 – 2026, the present research paper will analyse the way the interaction between society and spirituality can be accounted for.
3. Three tendencies have been found: (1) the decline of religious influence, (2) individualisation of spirituality, and (3) the rise of hybrid spiritual groups.
4. Thus, it appears that society and spirituality cannot be divided but form two interconnected social poles.

Introduction

In modern social life, the relationship between society and spirituality undergoes profound changes that require sociological attention relating to belief systems, belonging and transcendence. Talking about the classical sociologists, they regarded religion as a collective institution safeguarding social stability and cohesion in the society. Émile Durkheim sees religion as the conveying tool of the collective consciousness by which social groups reproduced moral solidarity (Durkheim, 1912/1995). Conversely, Max Weber conceives religion as an interpretive system of constructing meaning - *making driving social change and its rationale* (Weber, 1922/1978). For Karl Marx, religion is the by-product of both the effect and ideological reflection

of alienation (Marx, 1844/1978). Overall, these perspectives implied the fundamental connection between society and religion.

However, contemporary societies represent a shift from religious institutions to individualised subjective spirituality. According to Grace Davie (1994), modern individuals associate themselves in believing without belonging. That depicts religious participation may decline while people maintain their own religious beliefs. As argued by Anthony Giddens (1991), reflexivity is the central theme of modernity, suggesting that individuals proactively construct their identities despite waning traditions. In his individualisation thesis, Ulrich Beck (2002) suggested that late modern individuals bear the responsibility for constructing personal meaning systems independent of institutions.

Postmodernists provide an even more nuanced picture of spirituality in modern society. According to Jean Baudrillard (1994), contemporary culture operates under simulation and symbolism when spirituality serves as a mode of lifestyle based on consumption. Danièle Hervieu-Léger (2000) defines modern religion as a chain of memory implying that spirituality is a set of fragmented narratives. David Lyon (2000) focuses on globalisation and the emergence of networked spiritual experience due to digital technologies.

From the critical point of view, religion and spirituality have retained their significance in late modern societies by contributing moral resources to the public debate. In this regard, Jürgen Habermas (2008) insists on maintaining the role of religion as one of the elements of civil society. Overall, contemporary sociologists challenge the theory of secularisation in predicting the demise of religion. Rather, they argue that spirituality transforms and takes new forms in the modern social context (Taylor, 2007; Heelas & Woodhead, 2005).

All these developments suggest that spirituality and collectivity cannot be dissociated from each other despite being poles. Collectivity implies shared institutions and meaning-making, while transcendence involves subjective experience and self-reflection. However, spirituality is rooted in social contexts mediated by media, culture, and interpersonal communication.

Taking these complexities into account, the current study aims to conduct a PRISMA-based systematic literature review focusing on sociological publications of the period 2000–2026. Specifically, the purpose of the study will be to trace the transformation of society and spirituality in contemporary sociological studies.

Objectives of the Study

1. Systematic analysis of sociological literature (2000–2026) using the PRISMA methodology to understand the relationship between society and spirituality in contemporary texts.
2. To discuss how the concept of spirituality changed from a community religion to an individual religion.
3. To evaluate classical and contemporary sociological approaches explaining the link between collective spirituality and individual spirituality.

Research Questions

1. How is the relationship between society and spirituality explored in sociological literature (2000 –2026)?
2. What is the nature of spiritual transformation from collective institutions to individualised experience in late modern societies?
3. How do classical and postmodern sociologists understand the coexistence of collective social systems and individualised spirituality?

Literature Review

Current sociological literature on religion and spirituality draws on a wide array of theoretical approaches dealing with issues of secularisation, individualisation, and cultural transformation. In the sociology of religion, there is growing focus on processes of transformation from institutional religious authority to more individual and experiential spirituality arising from late modern social conditions. Rather than a list of previous authors' works, this study incorporates previous scholarly literature thematically to set up the conceptual foundation for the theoretical framework and subsequent PRISMA synthesis.

Methodology

- **Research Design:**

study employs a systematic literature review according to the PRISMA 2020 methodology (Page et al., 2021) with the purpose of exploring the relationship between society and spirituality in contemporary sociology. PRISMA offers a rigorous and reproducible research process for locating, assessing, and synthesizing existing literature. Despite being widely employed in health sciences, PRISMA has proven applicable in the social sciences, including sociology of religion (Snyder, 2019).

- **Data Sources and Search Strategy:**

An exhaustive bibliographic search has been conducted throughout January-March 2026 in order to retrieve peer-reviewed scientific publications between 2000-2026 in the field , as shown in (**Figure-1).** The following sources have been used:

- Scopus
- Web of Science
- JSTOR
- Google Scholar

The search strategy was designed to encompass classical and contemporary sociological works devoted to religion and spirituality.

Search Keywords

Primary keywords

- "society and spirituality"
- "sociology of religion"
- "individualised spirituality"
- "postmodern religion"
- "spirituality and modernity"

Boolean combinations

- "spirituality AND social change"
- "individualisation AND religion"
- "collective identity AND spirituality"

- **Identification Stage (PRISMA Step 1)**

- The bibliographic search yielded 468 records in all databases.
- Duplicates removed: 45
- Records to be screened: 423

- **Screening Stage (PRISMA Step 2)**

The titles and abstracts of the obtained records have been screened for compliance with the following criteria:

- Peer-reviewed sociological publications or books
- Exploration of spirituality, religion, or social meaning-making
- Published in English language
- Publication dates between 2000 and 2026
- Number of records excluded after screening: 320
- Not sociological: 150
- Theological/doctrinal content: 90
- Not academic: 80
- Records proceeding to full-text assessment: 103

- **Eligibility Assessment (PRISMA Step 3)**

The remaining records have been fully analysed to verify their relevance and methodological soundness.

- Number of articles excluded in full-text stage: 42
- Not sociological: 20
- Insufficient discussion of spirituality: 15
- Insufficient methodological quality: 7

- **Inclusion Stage (PRISMA Step 4)**

- A total of 61 studies have been found suitable for the qualitative synthesis following screening and methodological assessment, as shown in **(Figure -1)**.

Such studies employ:

- Classical sociological perspectives (Durkheim, Weber, Marx)

- Late-modern/postmodern theories (Giddens, Beck, Lyon, Hervieu-Léger, Heelas & Woodhead)
- Empirical and theoretical analysis of collective and individualised spirituality

- **Data Extraction and Analysis**

Important data have been extracted from each selected article, including:

- Authors' names and publication year
- Sociological framework used
- Conceptualisation of spirituality and society.
- Context of the study (national, international, online, etc.)
- Main findings about collective and individualised spirituality

The thematic synthesis methodology (Braun & Clarke, 2006) has been applied to obtain themes emerging in 61 studies, namely:

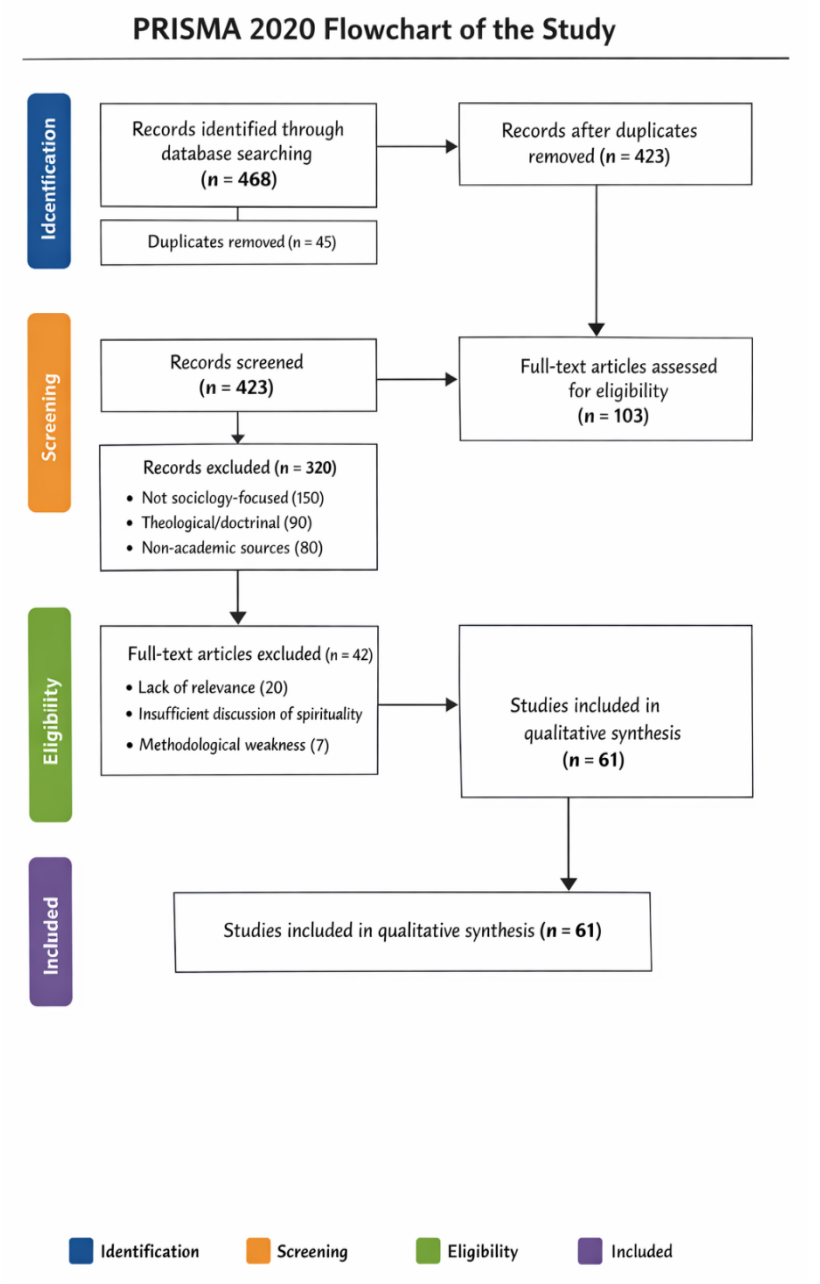
1. Decline of institutional religious authority
2. Meaning-making individualised spirituality
3. Hybrid socio-spiritual communities

As a result, a comprehensive interpretative analysis has been conducted instead of quantitative meta-analysis as a proper technique for conceptual sociological research.

• Ethical Considerations

No participants were recruited in the study; hence, ethical considerations have been observed regarding correct referencing and transparency of the selection procedure.

Figure - 1


PRISMA 2020 Flowchart of the Study
Identification
Records identified through database searching (n = 468)
Duplicates removed (n = 45)
Records after duplicates removed (n = 423)
Screening
Records screened (n = 423)
Records excluded (n = 320)
• Not sociology-focused (150)
• Theological/doctrinal (90)
• Non-academic sources (80)
Full-text articles assessed for eligibility (n = 103)
Eligibility
Full-text articles excluded (n = 42)
• Lack of relevance (20)
• Insufficient discussion of spirituality
• Methodological weakness (7)
Studies included in qualitative synthesis (n = 61)
Included
Studies included in qualitative synthesis (n = 61)
Identification
Screening
Eligibility
Included

Theoretical Framework

In this study, spirituality as related to society is theorised using a sociological approach that examines changes in the balance between collective social integration and individualised meaning construction in late modernity. Instead of seeing spirituality as pure belief and religion as mere institutions, both spirituality and religion are understood as socially constructed sources of meaning resulting from negotiations between structure and agency under varying historical conditions.

The theoretical foundation is based on the classical sociology of religion along with contemporary theories of modernity, individualisation and cultural transformation, describing that spirituality arises as a rearrangement and not as a disappearance of the social.

- **Religion as Collective Framework**

Classical sociological thinkers defined religion as inherently social. For Durkheim, religious symbols signify society and bring about social cohesion and collective consciousness through customs and belief systems (Durkheim, 1912/1995). Thus, it establishes normative order and social solidarity in society.

In this research, Durkheim's concept preserves analytical significance in the situations where institutional involvement in religion is lacking, and spirituality still relies on collective cultural elements. Contemporary spiritual ideas do not emerge independent of society rather they depend upon existing cultural resources and mnemonic frameworks (Hervieu-Léger, 2000). Hence, the seeming individualisation of spirituality means a transformation of collective knowledge instead of eliminating it.

Building on Durkheim's ideas, Weber emphasised that religion is a source of meaningful social action that focuses on existential interpretations (Weber, 1922/1978). According to Weber, spirituality can be seen as a socially situated thirst for meaning where individuals interpret moral worlds under rationalisation and pluralism in contemporary times. Moreover, modern spirituality arises from

development in practices of meaning-making rather than a rift from social reality.

Marx's idea of religion is situated in social inequality and alienation (Marx, 1844/1978). According to the Marxian perspective, spiritual practices can be sociologically understood as reactions to structural insecurity, disruption, and modern anxieties. Thus, the development of current individual spirituality can be linked to changes in labour, community, and social inclusion. These classical sociologists lay down the fundamental grounds of this research, where spirituality cannot be separated from social situations, even if experienced individually.

- **Modernity, Individualisation and Transformation of Belief**

Late modern sociologists highlight the role of reflexive individuals in diverse social fields.

Giddens' theory of reflexive modernity suggested that traditional practices lose their validity when individuals start constructing identities by constantly interpreting themselves (Giddens, 1991). Spirituality becomes a domain where individuals organise biographical, moral, and existential orientation amid uncertainty.

Similarly, the theory of individualisation developed by Beck and Beck-Gernsheim unwinds how social structures gradually transfer the responsibility of constructing meaning and identity from institutions to individuals (Beck & Beck-Gernsheim, 2002). Individuals start personalizing their religious beliefs, where religion no longer navigates beliefs collectively. This social change is better understood as structural change than merely cultural preference.

Daive's concept of "believing without belonging" gives empirical evidence of this. Davie stated that despite declining institutional engagements, people's belief continues, showing that spirituality is a reorganisation of religious life where institutional affiliation declines but the symbolic aspect of belief remains socially important (Davie, 1994, 2015).

Berger (2001) states that modern diversity creates a "market" of meaning systems, encouraging individuals to customise their own

religions and spiritualities. Spiritual practices emerge as an adaptive outcome of religious diversity and social differentiation.

- **Spirituality as a Sociological Category**

This research contends that spirituality must be examined not as a theological category but as a sociological phenomenon indicating mass cultural evolution.

According to Giordan (2016), individualisation, cultural diversity and lack of institutional mediation affect the religious practices. Rather than replacing religion, spirituality becomes a new way of restructuring religion with experience and individualised subjective meaning behind it.

McGuire (2021) asserted that individual spirituality remains socially inherent, linking individual experiences to societal traditional norms. Thus, spirituality lies at the intersection of individual and collective domain simultaneously.

Wood (2010) and Watts (2022) asserted that spirituality signifies change in authority frameworks, i.e., legitimacy shifts from institutions to personal experience, but prevalent narratives and social validation are significant for authorisation. Even if their authority becomes less consolidated, spiritual objectives will still be communicated in society. This perspective aligns with Turner's (2009, 2014) analysis of how globalisation and late modernity change religion into a transnational, adaptable and decentralised practice, resulting in indistinct boundaries between religion, culture, and spirituality.

- **Individualisation Without Social Disappearance—Persistent Collectivity**

Contemporary sociology significantly states that the individualisation of religion does not result in social isolation.

Hervieu-Léger (2000) analyses the contemporary religion through the concept of the "chain of memory," wherein individuals choose traditions while remaining connected to shared cultural histories. Therefore, spiritual freedom lies within symbolic frameworks that are socially transmitted.

Besecke (2001) also investigated that reflexive spirituality is a cultural expression that allows individuals to stay connected in group conversations. In fact, highly individualised spirituality needs communicative recognition and social participation.

The digital and global fields further validate this continuity that religious and spiritual communities frequently manifest as virtual networks rather than formal institutions, establishing that collectivity prevails despite organisational evolution. (Campbell, 2013; Lyon, 2000).

Thus, the evolution this research inspects is not from collective to individual religion but from traditional institutional collectivity to new age networked collectivity.

Synthesis Of Prisma Findings

Following PRISMA guidelines, the systematic review consists of 61 published works between 2000 and 2026 relating to the evolution of society-spirituality relationships. Using Braun and Clarke's (2006) analytical framework for thematic synthesis, we found three themes that are related to each other and show how society has changed in late modernity.

- **Transformation of Institutional Religious Authority**

A consistent finding in the reviewed literature was the decline of regulatory function of institutional religion in structuring beliefs and practices of everyday life. Participation in organised institutions declined while spiritual meanings and practices remained popular (Davie, 2015; Heelas & Woodhead, 2005; Wood, 2010).

The interpretation offered is that this change does not represent secularisation but institutional differentiation – religion losing its monopoly over morality but retaining symbolic significance (Hervieu-Léger, 2000). Institutional religion became an element of culture rather than the main organizing principle for one's identity.

Therefore, sociological transformations observed are those of a move from social obligations to voluntary action associated with processes of modernisation and pluralisation (Berger, 2001).

- **Growth of Individualised and Reflexive Spirituality**

An overarching theme found in all studies was the increase of individualised spirituality that was characterised by reflexivity and personalised belief systems (Ammerman, 2013; McGuire, 2021).

It has been shown that individuals construct spiritual repertoires of meditation, mindfulness, alternative therapies, and reinterpretations of traditions. Personalised practices are characterised by their focus on authenticity, well-being, and individual growth.

In sociological discourse, individualised spirituality is characterised by theories of reflexive modernity and individualisation, wherein the construction of meaningful worlds shifts from institutions to individuals (Giddens, 1991; Beck & Beck-Gernsheim, 2002).

- **Rise of Hybrid Socio – Spiritual Communities**

Even though people are becoming more individualistic, the systematic review showed that spirituality is still a social thing. Research has indicated the formation of hybrid communities that integrate online and offline interactions (Campbell, 2013; Lyon, 2000). The Internet made it possible for networks to be built around spiritual practice instead of being part of an organisation. The findings illustrate the transition of communities from hierarchical structures to networking paradigms. The results indicate that, contrary to the belief that individualisation results in social isolation, new forms of collective identity arise through flexible networks, shared narratives, and communicative interaction (Turner, 2014).

- **Integrative Theme: Co-constitution of Society and Spirituality**

An integrative thematic synthesis suggests the following sociological pattern.

- Institutional power is weakening,
- Individual agency is strengthening,
- Social collectivity is reconstructed.

Based on this pattern, it becomes clear that society and spirituality are not separate phenomena. Rather, each is co-produced by the other and influenced by social context. While social structures provide the framework of spirituality, individual spirituality creates new ways of forming social collectivity.

Thus, the integrative pattern found is supportive of the thesis proposed by the study.

Discussion

The findings based on PRISMA method suggest that sociological research does not provide a straightforward narrative about religious decline but reveals a more complex phenomenon of structural transformation in society-spirituality relations. Specifically, it seems that collectivity and transcendence can be regarded as interconnected processes that are formed by modern social reality. This section will explain the interpretation of the findings in view of the proposed theory and research questions.

- **Transformational View of Secularisation Over Classical Models**

Firstly, the identified findings regarding the decline of institutional religion and continuity of spiritual activity seem to undermine classical theories of secularisation. Early sociologists believed that the modernisation processes would lead to disappearance of any religion from people's lives (Berger, 2001). However, numerous sociological studies show continuity of belief regardless of lower institutional involvement. Davie's idea of "believing without belonging" implies that beliefs and religions maintain their social significance but are dissociated from institutions (Davie, 2015). In turn, Heelas and Woodhead (2005) note that Western societies witness a spiritual revolution rather than secularisation, meaning the movement of the sacred from institutional spheres to personal.

From the Durkheimian perspective, such an evolution does not involve destruction of collective consciousness but its transformation. Collective symbols tend to organise the world but they get detached from the formal structures (Durkheim, 1912/1995; Hervieu-Léger, 2000). Therefore, institutional religion loses its religious hegemony over regulation while holding on to its cultural influence. Thus, the findings reveal that it is necessary to reinterpret secularisation as a transformational, rather than declining, process.

- **Emergence of Reflexive Spirituality Within Modern Social Realities**

Secondly, the increasing interest towards individualisation and reflexivity found in the literature review shows that spirituality has become a subjective domain due to increasing social complexity. According to Giddens (1991), a reflexive attitude of an individual is required for the construction of a coherent identity when there is no reliable tradition. Consequently, spirituality turns into a tool for managing uncertainty and organizing personal history.

Beck and Beck-Gernsheim (2002) stated in their model of individualisation that individuals create their own identities by selecting different elements from various religious and spiritual doctrines. As confirmed by empirical research, individuals create their own belief systems based on self-realisation and authenticity (Ammerman, 2013; McGuire, 2021). Such kind of spirituality can be seen as a detachment from social relations.

- **Emergence of Hybrid Socio-Spiritual Communities**

The PRISMA synthesis suggests hybrid socio-spiritual communities that reverse the spirituality-collectivism divide. Digital technologies allow groups to form around practices rather than affiliation (Campbell, 2013). According to Lyon (2000), globalisation and digitalisation contribute to the restructuring of religious practices by removing geographical boundaries from them. Turner (2014) agrees that current spirituality operates within dynamic networks of relations rather than rigid organisational hierarchies.

Thus, the findings demonstrate that individualisation does not imply loss of collectiveness but rather a change in the form of social organisation. Hybrid spiritual communities become networks of social interactions aimed at legitimizing personal spirituality through shared discourses.

- **Two Divergent yet Complementary Elements Of Reality**

Finally, the integration of these conclusions leads to the confirmation of the main theoretical hypothesis proposed in this study. Society and spirituality can be viewed as opposite poles in relation to each other, as the findings reveal.

Spirituality gets influenced by social structures when it offers culturally specific narrative, symbolic material and opportunities for

communication. Meanwhile, spirituality influences social structure by shaping new forms of solidarity based on experiences rather than authority.

This idea correlates both with Weber's theory of action oriented toward meanings and embedded in social relations (Weber, 1922/1978) and with the Durkheimian perspective of collective symbolism in modern societies. Hence, spirituality should be considered a socially mediated process of constructing one's experience of transcendence.

The discussed findings answer the research questions as follows:

1. The conceptualisation of society-spirituality relations involves transformation from institutionalised collectiveness to reflexivity and self-regulation.
2. Spirituality becomes individualised through modernisation and individualisation processes.
3. The convergence of classical and modern approaches can explain the co-existence of collective structure and individualised spirituality.

- **Research and Theoretical Contribution**

In addition, the use of PRISMA synthesis methodology proves valuable for sociological research as it offers the ability to identify broader intellectual trends difficult to trace within single-case studies (Snyder, 2019; Page et al., 2021). Integration of a wide range of empirical and theoretical literature makes it possible to identify common patterns in the global body of knowledge related to sociological transformation.

Theoretically, this research makes a contribution to the sociology of religion because it proposes a reinterpretation of spirituality not as a separation from society but as its social reformation.

Contribution to Knowledge

The present study makes contributions to the current state of sociology of religion by providing a systematic literature analysis of the interrelationship between society and spirituality in the context of late modern social transformation. Prior research has extensively

examined themes such as secularisation, individualisation, and religious transformations; however, studies frequently remain disjointed, often situated within distinct theoretical frameworks or empirical settings. The present study employs a PRISMA-guided systematic review approach, offering a comprehensive framework for analysis and making significant contributions both substantively and methodologically.

Substantively, the research provides novel insights for sociology by framing spirituality not as an escape from social relations but rather as a transformation of collectivity. From the classic perspective, religion was viewed as the primary source of social solidarity and social order (Durkheim, 1912/1995). Yet, modern researchers have increasingly turned to the role of individual spiritual experiences in the contemporary world (Heelas & Woodhead, 2005; Ammerman, 2013). Through integrating these two perspectives, the present study argues that society and spirituality can be considered poles that exist in tension with each other while maintaining mutual influences via cultural memory, communicative interactions, and networks.

In theory, the research adds to the body of knowledge by combining ideas from classical, late modern, and post-traditional sociology into one framework for understanding. Rather than considering secularisation, individualisation, and digital religion as three separate phenomena, the present study demonstrates the extent to which these trends reshape society and spirituality. Moreover, this analysis expands revisionist secularisation theory by emphasizing the role of structural reconfigurations rather than religious decline (Davie, 2015; Hervieu-Léger, 2000).

The methodological contribution of the research consists in the demonstration of the applicability of the PRISMA guidelines in the context of sociological studies. Although PRISMA has gained widespread application in the field of health sciences, it is yet to be applied in sociological research. In demonstrating the effectiveness of PRISMA in conducting systematic review in sociology showed in **(Figure-1)**, this study illustrates how such an approach can increase the rigour of sociological analysis (Page et al., 2021; Snyder, 2019).

Empirically, the study reveals important trends in the development of hybrid socio-spiritual communities formed due to globalisation and digital mediation. Consistent with modern sociological research, the findings show that individualisation transforms rather than dissolves social collectivity, creating network-based forms of association (Campbell, 2013; Turner, 2014). From this perspective, religion and spirituality become increasingly meaningful concepts in the age of pluralism and reflective selfhood construction.

Thus, the present research advances the study of religion by demonstrating that the relationship between society and spirituality should be analysed as a social process rather than a historical transition.

- **Conclusion**

The purpose of this study was to investigate the evolution of the relationship between society and spirituality by conducting a systematic literature review guided by PRISMA principles on sociological scholarship from 2000 to 2026. After looking at 61 carefully chosen studies, the research finds that the story of religious decline doesn't fully explain the relationship between society and spirituality. Instead, contemporary transformations involve the reconfiguration of societal structures and spirituality, the latter remaining as a meaningful phenomenon in its own right.

The research confirms that institutional religion loses its normative influence yet not the practice of belief or transcendence. Consistent with the revisionist perspective on the sociology of religion, spirituality survives as an adaptative form of meaning-making in late modern societies defined by pluralism, globalisation, and the reflexive construction of selfhood (Davie, 2015; Heelas & Woodhead, 2005). Religion is becoming less institutionalised and more experiential as it is no longer necessary to follow prescribed beliefs to construct identity (Berger, 2001).

An important contribution of this study lies in the analysis of individualisation as a process leading to the rise of spirituality in a social context. The growth of individualised spiritual practices is associated with sociological theories of individualisation and late modern self-identity as individual responsibility is taken to establish

the framework for moral and existential orientations (Giddens, 1991; Beck & Beck-Gernsheim, 2002). Spirituality appears as an important sociological resource through which individuals navigate uncertainty, belonging, and identity formation (Ammerman, 2013; McGuire, 2021).

Moreover, the research questions the hypothesis that individualisation eventually leads to social fragmentation. This research illustrates that the emergence of hybrid socio-spiritual communities, facilitated by digital technologies, enables the collective experience of belonging to manifest in alternative forms (Campbell, 2013; Lyon, 2000). Such forms of spirituality are sustained by collective identity through shared stories and communicative interaction despite changes to the institutional organisation.

Thus, society and spirituality should be understood as a combination of diverging poles. On the one hand, society provides symbolism, cultural memories, and communication for spirituality, while spirituality transforms the social sphere. The results of this study validate both traditional sociological perspectives on collective meanings (Durkheim, 1912/1995) and contemporary sociological theories concerning the function of subjectivity in social reality (Weber, 1922/1978).

From a methodological standpoint, this study underscores the significance of employing PRISMA guidelines in sociological literature reviews. Systematic synthesis significantly enhances the rigor of analyzing disparate theoretical and empirical viewpoints in sociology (Page et al., 2021; Snyder, 2019).

- **Implications**

The results have a lot of different meanings.

First, the sociology of religion must reevaluate its emphasis on religion and secularisation as dichotomous concepts and transition towards a framework of transformation and hybridity.

Second, policymakers and scholars should regard spirituality as a social phenomenon that influences the well-being, community, and identity of people.

Third, digital platforms should be treated as spaces for community and spiritual interactions.

- **Limitations and Future Research**

The language barrier while doing a qualitative systematic review is the major drawback of this research. As for the future, research could include comparative studies, quantitative data or the application of quantitative meta-analysis to sociological literature etc.

- **Final Reflection**

To summarise, the evolution investigated in this research does not underscore a shift from collective belief to individualised spirituality. Rather, it signifies how the sacred is being redefined when time changes. Spiritual experiences can be described as progressively social, despite their increasing individualisation.

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