

# Afectual Management: Confidence Build-Up, Technological Barriers and Compassionate Solidarities

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## ABSTRACT

The background of this research is to find and examine the symmetrical and paradoxical experiences when meeting and being present, melting, being sucked in and separated in the midst of the dynamic and timeless period. Learning and learning outcomes as downstream products of learners often eliminate the process as an essential part of the experience and even become different processes of handling, mentoring and regulation even though ostensibly in the name of context and sustainability but eliminating the voices of learners. The purpose of this research is to explore the extent of experience capable of self-reflection and then the research subjects are capable of weighing, deciding and empowering themselves for their efforts or conditions of shock that bring an atmosphere of amazement. This research is based on qualitative research with data search techniques through an interview process with three research subjects who hold the status of students in the city of Palangka Raya. The results showed that filling learning time during the pandemic and post-pandemic signaled that responsibility, independent learning, questioning competence, self-building and recovery were buildings that transformed as solidarity across psychologically vulnerable subjects amid the uncertainty of time and life.

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## 1. INTRODUCTION

Prioritizing affection, self-confidence, learning technology during the pandemic and post-pandemic and compassionate solidarity in the strands of educational psychology become funnels to search for empty echoes that must be filled with the search for the existence of learning models, strengthening, empowerment like what has to be realized throughout the learning time in the city of

Palangka Raya. The virtue of being downstream of the research subject's struggle process during his time as high school student and at the university level makes the dynamization of the process process that continues to become and is summed up in term, namely becoming.

Occurrences between subjects when they meet the psychological conditions of education then concoct discourses and

experiences as reflection of self- and communal strengthening in the light of solidarity as well as empowered subjects. The background of this research is more about finding the meaning of the learning process during the pandemic and post-pandemic in the city of Palangka Raya [1]–[4]. Rather, this meaning is something that is lost or still present simultaneously or even there are additions and subtractions to the situation during the transition process in the sketches of learning, psychology, mental health and plural solidarity.

Psychological disorders as far as researchers observe have the ability to become an innate attitude in a long period of time as well as being eliminated if the individual, either consciously or flowing, has a real effort which is certainly full of self-struggle as part of the management of self-strengthening and also has the form and tone of empowerment. Psychological change makers when the subject is in a family environment, school environment, and neighborhood. The primary example is the post-pandemic lack of direct interaction which requires the community to limit outdoor activities and limit the community from conducting direct gatherings. In addition, the post-pandemic has also contributed to the extent to which there are differences and distinctions in learning situations when encountering students' health and mental disorders.

The pandemic brought with it the action of schools being closed. In addition, face-to-face learning also received the spotlight. Lessons in schools have changed with the instruction from the central government to onlineize the learning process of students across education. The online learning process brings an atmosphere of gadget presence, psychological pressure, boredom, and limited search for materials and instructors in the search for assignments from educators. Despite the amount of homework and boredom due to the inability to leave the house to avoid the global disease, learners and education personnel contribute to the information and emergency regulations issued by the government for all Indonesian people.

The purpose of this research is at the level of extracting information in the form of discourse, narratives and experiences of subjects who live and live in two learning environments (global pandemic and post-pandemic) in the context of the city of Palangka Raya as city where research subjects live, gain experience, empowerment, noble values as well as livelihoods for supportiveness in and through mental health. Although the narratives that emerge are exactly the same narratives as other learners from other cities and or provinces and even other countries, the challenges in them are still unique and struggle that requires space, time, energy, emotional flow and even fragility.

## 2. LITERATURE REVIEW

The literature review in this writing aims to explore the extent to which previous researchers' research is similar to researchers' topics of discussion as well as to see which gaps are empty as further material to continue searching, tracing and examining the narratives spoken by the three research subjects which discuss the learning process during the pandemic and after the pandemic. In addition, the discussion of multiple solidarity, interactional, emotion, stigma, empowerment, learning, learning and learnability, spacing and trust building. These keywords are a marker for further discussion to raise critical narratives in educational psychology.

### 2.1 *First Literature*

Emotions in the psychological and mental health space become clear and embodied when love as well as the presence of the soul breaks through and enters the emotional body [5]–[13]. Firstly, researchers look at the elaboration of emotions with the history of physiology and the Judeo-Christian tradition which often speaks of love, the soul and also includes the will as part of the management of emotions. Walsh's research on the management of emotions in the traditions of Judaism and Christianity recognizes

and embraces spirituality [14]. Spirituality then transforms and shapes independent peace and Christian communality. Walsh's juxtaposition of spirituality, love, emotion, and will are important notes for researchers and are also relevant when researchers see that the identity of the research subjects comes from Christianity and also talks about emotional participation. Despite having close relationship with Walsh, researchers and Walsh have significant research differences. Walsh is more concerned with exploring emotions, the soul, compassion and spirituality in the context of Judaism and Christianity. Meanwhile, researchers are more concerned with examining narratives in education, in this case universities, through experiences in two different situations (pandemic and post-pandemic).

## 2.2 *Second Literature*

It discusses the effectiveness of teaching-learning processes during the pandemic and post-pandemic period, starting with the widely-accepted hypothesis that the transition to remote teaching systems has a significant impact on the way didactic activities should be conceived, on the evaluation of school performance, and on how students can provide quality feedback to teachers on the efficiency of the educational process. As result, some research has focused on the adoption of alternative ways of teaching-learning evaluation, with an emphasis on greater interactivity, to compensate for the loss of direct connection [15]. Those are the reasons behind the use of ludic or dramatic strategies in the teaching-learning process, with the aim of integrating the interlocutor as much as possible, in order to transform him into a more manageable reality.

## 2.3 *Third Literature*

In the third literature review, researchers looked at Charlene Tan's data set when presenting a positive community that has love, human values and interfaith spirituality (Confucianism and Christianity) [16]. Empathic teaching and dialogue participation as a space for demonstration, awareness, and personalization of teaching are Tan's dream achievements as an affinity with Christianity as well as Confucianism. Tan's research is close to researchers as it touches on the values of Christianity as interfaith harmony through the uniformity of the spirit and noble values of education. Despite its proximity, researchers argue that there is an analytical gap as the novelty of this paper when researchers focus more on finding meaning through interview techniques to three research subjects who build self-confidence as well as compassionate solidarity.

## 3. METHODS

This qualitative research employed data retrieval techniques through direct interviews with three research subjects on September 21, 2023 with identities as students and all three are Christians. The status as the identity space of the three research subjects is still at the unmarried level with an age range of 19-21 years. The three research subjects are relevant as they simultaneously experienced the online and on-site learning process in the classroom, both during the pandemic (2019 and 2020) and after the pandemic in Kalimantan Tengah as the locality of researchers' data search space.

The three research subjects, although in the same condition in terms of searching and learning in the classroom, have differences in certain territorial areas when dealing and experiencing what is referred to as mental health, the psychological impact of learning, signal disorders, affection, building self-confidence and social, plural solidarity

and dilemmatic spaces. The search for narratives that have to get voice space and place as the center of qualitative research becomes important when researchers make recordings with the permission of research subjects. In addition, it provides the widest possible time and expression to obtain natural information through narratives of experience as a student and former student in high school.

#### 4. RESULTS AND DISCUSSION

##### 4.1. *Post-Pandemic: Learning, Learned, and Learnability*

Learning globally, and even affecting Indonesia, is learning in a situation that has been forced or with inevitable conditions called a pandemic. Pandemics scorch hopes, plans and even scatter unbearable tears due to the loss of family or close friends who have been interacting with them. The pandemic seems to be a sign of despair, a space for deep sorrow and the phenomenon of the end of hopes and big plans for government programs in the sustainability of education that are implementable and appropriate.

Over time, even now, since researchers wrote this article, the pandemic has changed its status to endemic. This means that there is a transition in status as well as a transition in lifestyle, including learning patterns across educational levels, locations, religions and cultures [7], [17]–[28]. Advantages and disadvantages of face-to-face and online learning processes are inevitable, and it is often difficult to distinguish between the two when they clash with what is called learning or education.

Endemic brings people to reminisce, wrestle, and create sustainable strategies to continue and survive in the midst of uncertain and even seemingly futureless situations. Transition brings thoughts to the paradoxical distance and two events

at the same time. The other side is as natural and even as real as an action and decision that contains a space for subject responsibility. Whether it relates to other subjects or relates to values, commitments and perennial values within the self that are enduring, consistent and sustainable as a main event process and also part of the process itself. Dmhtandy, in the context of learning and the dilemmatization of education at that time said,

"Kalau untuk kekurangan memang kurang *sih* kalau *ga* tatap muka *gitu*, *ga* efektif untuk kita dapat memahami, *kan* kalau *cuman* dikasih *modul* atau file, jadi otomatis malas baca *gitu*, kalau untuk kelebihan *ya* tergantung dari individu...."

Dmhtandy/intrvw/PostPandemicLearningLearnedandLearnability/21092023

The technique of providing modules as the main priority of teachers, the effectiveness and intensity of teacher and learner meetings, and a decrease in interest in reading are the key words that have caused the Covid 19 pandemic, and it is possible that in fact, sometimes it also occurs after the pandemic. Researchers' conjecture is that considering the distance between students and schools is quite far is the main conjecture of researchers, considering that researchers often meet and experience the same obstacles when attending schools in the regions, especially in Central Kalimantan.

##### 4.2. *Learning Psychological Spaces: Constraints, Affect and Stigma*

According to researchers, learning deficiencies are not necessarily located in the space of stigma as students studying in regional schools, but also become a strengthening as well as flexibility of teachers and students in schools.

Adjustment of time, culture, the existence of a supportive teaching curriculum,

“.. kalau menurut saya *sih* itu tergantung, kalau berkelompok itu mengikuti kelompok kita harus kerjasama, mungkin efektifnya disitu, kalau menurut saya sendiri lebih ke belajar mandiri oleh-nya kita *ga* tergantung dengan yang lain”

Dmhtandy/intrvw/LearningPsychologicalSpacesConstraintsAffectandStigma/21092023

Based on information from the research subject, Dmhtandy, one of the students who is studying in the 3rd semester in Kalimantan Tengah informed as well as experienced the obstacles as well as the benefits of distance learning-with compulsion due to the pandemic-with regular learning in the classroom. Both distance learning, using zoom and google classroom, as well as regular in-class learning, group work, presentations, and self-study are inseparable, and also do not recognize the learning model and distance. It is an important phenomenon that distance has no effect on learning techniques in schools or even at the university level. Dmhtandy added by comparing the current learning model (post-pandemic) with the pandemic,

“.. pembelajaran yang diberikan selalu berupa sebuah pembelajaran *online* dimana peserta didik hanya dituntut mengerjakan tugasnya sendiri.. belajar kelompok itu bisa mengandalkan teman, namun saya lebih memilih pembelajaran mandiri-lah yang lebih efektif, karena katanya belajar mandiri itu tidak mengandalkan orang lain karena bagus untuk mengasah keterampilan

individu.. tapi walaupun *gitu*, kalau belajar sendiri secara terus-menerus itu memang tidak terlalu bagus, karena itu dapat mengacu pada hilangnya minat untuk berinteraksi dan sosialisasi..”

Dmhtandy/intrvw/LearningPsychologicalSpacesConstraintsAffectandStigma/21092023

The main point of Rhendyth's presentation was to complain about her previous online learning experience where she did not have the opportunity to ask questions to her classmates or teachers due to distance limitations [29]–[37]. Distance is sometimes significant and even problematic when it comes to learners' interests. Thus, the efforts that have been invested in learning become problematic when the maximization of effort is not in line with the distance that requires a lot of time and effort [38]–[51]. Including effort to ask questions.

Asking questions serves as an actualization of the reciprocal shift of information from one subject to another. The exchange of information refers to and not only conveys the message. However, it leads to the presence of the message and is conveyed clearly. Questioning process in the classroom in addition to strengthening the relationship between teachers and students, students and students, is also useful as strengthening the building of self-confidence by stitching the information he gets from outside himself and processing the information obtained and then reflecting on himself. The activity of asking is also useful as vocabulary building that leads to the weight of sentences in strings of words to the interlocutor. Thus, the output obtained is relevance, gestures, and alternative efforts in the results of the conversation.

Psychologically, building self-confidence through questioning space between subjects as far as the experience and observations of researchers, questioning activities are also inevitable from the nature of the questioner and the questioned. The traits that researchers refer to are shyness, reluctance, and fear of being mistaken, as well as a lack of confidence [52]–[71]. Then, what if faced with an online space in the learning process when there is no or less effective questioning activity in the online learning space? As far as researchers' experience and search, it is not uncommon for learners to experience continuous stress due to not channeling their physical, emotional and abilities to the fullest in the classroom learning process.

Nonetheless, Dmhtandy said that the positive side of distance learning is that she is able to do the assignments by herself: searching for materials, finding solutions and alternative answers to the assignments given by the teacher. Self-learning requires commitment, deciding something whether it is urgent or not and taking responsibility for something that comes to her [72]–[90] [23], [28], [91]–[101]. Although Dmhtandy appeared self-sufficient, it was not in the sense that Dmhtandy separated herself from her peers or teachers or from the community in the school environment, but rather temporary delay in the realization of responsibility and timely completion.

#### 4.3 *Self-Creation: Spacing, Frequency and Confidence Build-Up*

For students, learners, or anyone involved in the learning process, time-taking itself is not something of a luxury. Rather, it is an often vital decision that is made in order to achieve learning objectives [4], [102]–[110]. Withdrawal or seclusion from the crowd, invitation

of friends to be together beyond condition whether it is during the pandemic or after the pandemic [111]–[126]. However, the further impact based on Dmhtandy's experience, taking time alone quite often results in a lack of interest in socializing with school friends or anyone who invites out for joint activities. The culture of togetherness in this context becomes a new problem when the decision to be independent is the priority decision.

".. memang kalau hal positif nya saya merasa sedih.. olehnya *ga* ada *sih* hal yang hal yang saya dapat waktu itu.. memang kalau bekerja itu bukan-lah hal yang positif.. malah hal negatif yang saya dapatkan.. contoh nya dalam pembelajaran itu seperti yang saya bilang tadi *eee* belajar dari rumah itu tidak baik"

Rhendythy/intrvw/SelfCreationSpacingFrequencyandConfidenceBuildUp/21092023

Based on Rhendythy's thoughts, Rhendythy narrates the lack of maximization of online learning. However, in this section, researchers found a lack of synchronization between Rhendythy's opinions when she had the opportunity to learn independently when distance became barrier in learning process. On the other hand, Rhendythy said that Rhendythy nullified the efforts of the school who had struggled with time, energy, material, the impact of danger as well as efforts to connect with government programs with self-avoidance but did not forget the responsibility to students. The efforts of the school, according to researchers, have been in systematic procedure, following government laws and regulations by complying with the rules by providing distance for students [36], [51], [127]–[158]. Maximizing the potential of the media as an affordable alternative

instrument during and after the global pandemic.

Rhendydh also said that she felt psychological disturbance that was quite disturbing to her, where during college Rhendydh was required to be able to speak like a teacher in front of the class and friends. Rhendydh said that it was disturbing and new thing that seemed to scare her. Because during the pandemic there was no such thing as face-to-face meeting, let alone presentation in front of the class. Rhendydh added regarding the psychological burden that,

".. jujur memang gangguan psikologis *eee* sangat mengganggu.. oleh nya sekolah pada waktu itu tidak tatap muka, jadi otomatis pas *eee* saat masuk kuliah ini jujur saya *eee* sangat kaku *gitu*, oleh nya saya tidak terbiasa itu salah satu gangguan psikologis, *pas* ditanya sama dosen disuruh maju kedepan oleh-nya *ga* terbiasa di SMA, *pas* jaman Covid waktu itu *eee* rasanya pas maju itu bergetar *gitu*"

Rhendydh/intrvw/SelfCreationSpacingFrequencyandConfidenceBuildUp/21092023

Rhendydh experienced psychological learning problems when she experienced stiffness during the learning transition during the pandemic and post-pandemic. The stiffness was seen when Rhendydh was invited by educators to come forward. Because, Rhendydh's experience during her time in high school was not accustomed to the teacher's call and invitation to the front of the class,

".. *yah* memang ada, *ya* yang seperti yang saya bilang tadi, *pas* dosen saya panggil saya maju kedepan, oleh-nya *ga* terbiasa, oleh *kan* pas jaman Covid itu *kan* *ga* tatap muka kita, pas dosen

suruh maju, maju baca doa, *eh* baca doa untuk berdoa gitu *ehh tau* lah teks doa itu *ga* beraturan itu sambil gugup sambil *groggi*, *iya* efek takut"

Rhendydh/intrvw/SelfCreationSpacingFrequencyandConfidenceBuildUp/21092023

Researchers argue that the reference to psychological distress over activity restrictions deprives students of real socialization and interaction at time when interaction should be developed [159]–[167]. Researchers asked if psychological disorders cannot be eliminated from individuals. The research subject said,

".. jawaban nya tergantung pada individu itu lagi, jika ada untuk merubah dan menggali lebih banyak potensi diri maka gangguan itu dapat di hilangkan secara permanen dengan cara bertahab, dan jangan lupa untuk berinteraksi dan bersosialisasi dengan sesama mu, karan interaksi dan sosialisasi aoan Sangat berpengaruh pada psikologis seseorang

Branthdkan/intrvw/SelfCreationSpacingFrequencyandConfidenceBuildUp/21092023

Branthdkan, as the third research subject, argued that psychological problems in the learning process will soon disappear as long as the subject is able to establish himself as a solid person, get along and interact with many people.

#### 4.4 Subjective Management Interactionality, Emotion, and Compound Solidarity

Interaction with people is useful as talent development, confidence development, quantity of friends, intimacy with something outside of the self, being able to control emotions (love, fear, turmoil, hatred, anger, shame, malice, joy, sadness, jealousy and surprise), and help from subjects that are even

beyond reason who are able to help in the space of surprise as an unimaginable outpouring of love [111], [119], [120], [165], [168]–[185]. Researchers from the Christian religious education study program link solidarity as vital value in interactions between congregations, local residents, and also for vulnerable groups.

Solidarity is continuous, timeless action, as well as provider of space for responsibility to something outside of oneself and also as part of the learning process at school, church or in a family environment. [4], [153], [186]–[199]. Thus, solidarity is reciprocal, dilemmatic, containing both loss and happiness. Happiness here is inner happiness and self that is not at the level of effort and happiness is the goal [18], [29], [130], [200]–[221]. Rather, it is more like blending in, an immersion of the self, complete dissolution of the self for the subject outside the self. This view was obtained when the researcher encountered the thoughts of Aristotle, philosopher who often spoke of happiness when encountering the dissolution of the self beyond the consequences of self-dependence.

Branthdkan added,

".. cara saya mengatasi gangguan psikologis saya seperti saya akan belajar sedikit demi sedikit *gitu* dan saya harus cari teman yang bisa menilai saya supaya apa yang ada kesalahan sayang ada letaknya saya *aaae* maksud nya untuk bisa mengevaluasi saya supaya saya bisa berkembang *gitu*"

Branthdkan/intrvw/SubjectiveManagementInteractionEmotionandCompoundSolidarity/21092023

Based on Branthdkan's narrative and outpouring as an alumni student who has experienced pandemic and post-pandemic conditions, he sees psychological

disorders in the fixation of communication and relationships with peers. Fixation is important as well as participation determines the extent to which the subject experiences psychological conditions, whether it is in the learning process or outside the learning process. The next item besides the keyword psychological disorder is the search for information about the self outside the self, namely the search for help from the closest friend [67], [162], [222]–[230]. The learning process is sometimes confronted with power relations between teachers and students. Whether in the school environment, campus or outside of both. Thus, reluctance and perhaps even fear become contributors to the fixation of the presence of psychological awkwardness as well as reinforcing Branthdkan when there is a space or gap to share information or complaints with subjects who are willing to listen and like self-evaluation through peers.

Peers and their relationship with mental health when mental health becomes an important contributor to the adjustment between each subject who is in or equally in a fragile condition. Adjustment here is not necessarily uniformity. Adjustment itself can be a celebration and granting of integrity and autonomy to each subject as or who identifies under the auspices or term peers. The values contained in it become values of respect, high respect for the decisions of each peer as well as strengthening and empowering themselves in their relationships with or between peers as-and it can be a space for self-healing. Self-healing here is not as an obligation and decision on the self through the self, but also on the existence of space of agreement between the self and the supportiveness between peers.



## 5. CONCLUSION

Based on the three research subjects: Dmhtandty, Rhendyth and Branthdkan, the dynamics of learning experiences during the pandemic and post-pandemic led to a variety of experiences that are thrilling, rigid, even though there are opportunities to develop, over time, the development itself is not always in the linearity of security or results. which is encouraging. The cross-pandemic learning process, in addition to narrating processes, also brings fresh air as well as self-empowerment in the space of responsibility as confidence to accept oneself and be empowered amid the uncertainty of the threat of mental or psychological disorders of students or students at the tertiary level. Learning, learning, and learnability are words that cross each other, connect, give each other distance in the midst of unpredictability while being inseparable even though it is in a critical situation (pandemic and post-pandemic). The psychological condition of cross-educational knowledge-collectors and processors displays

the idea of group work, and togetherness, which involves many people which means that one subject will function if other subjects give each other meaning and interpret themselves as meaningful subject in the midst of unimaginable limitations.

Empowerment of self and other cross-subjects as logical and sentient beings enables each subject involved and touched by what is referred to as learning to search, explore and discover in planned or unexpected time related to self-creation which even at a certain point break through distancing, learning intensity, recovery and psychological strengthening of self and communal and building of trust that had been lost or not found before. The lack of maximization of online learning, if explored more deeply, concludes that post-pandemic also has its own challenges as a learning fixation even though it leaves opportunities for subjects to be empowered by what is available to them. Such as, time, energy, thoughts, government programs, and independent decisions.

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