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## RELIGIOUS BROTHERS' EMOTION REGULATION TO PURSUE WELL-BEING IN ONLINE LEARNING

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### Abstract

Effective learning is supported by a conducive environment. However, pandemic situations with their demands have changed the learning system from face-to-face to a virtual learning environment which in some ways affects the emotions of the students. This study aimed to investigate the way undergraduate students regulate their emotions to pursue well-being in online learning challenges. Two research questions were proposed, namely (1) how do the undergraduate students manage their emotions to cope with the online learning challenges; and (2) what factors did they find facilitative to cope with the challenges? Qualitative research was utilized through semi-structured interviews. The respondents were two first-year and two fourth-year undergraduate students from 2 private universities in Yogyakarta, Indonesia. The result indicated that community context as an ecological perspective provides security, trust, and meaningful activities that help its members cope with their negative emotions to pursue well-being in online learning. Besides, the school context played a crucial role in facilitating the learning goals through various supports and strategies. The lecturers and future researchers are expected to emphasize and develop more empirical studies concerning the importance of self-regulation of emotion to attain well-being in online learning challenges.

**Keywords:** online learning, regulation of emotion, religious brothers, pursue well-being

### Abstrak

Pembelajaran yang efektif didukung oleh lingkungan yang kondusif. Namun, kondisi pandemi dan tuntutan telah menggeser lingkungan pembelajaran dari tatap muka menjadi belajar virtual, yang berdampak pada emosi siswa dalam beberapa hal. Studi ini bertujuan untuk menyelidiki cara mahasiswa sarjana mengatur emosi mereka untuk mengejar kesejahteraan dalam tantangan pembelajaran online. Dua pertanyaan penelitian yang diajukan, yaitu (1) bagaimana mahasiswa sarjana mengelola emosi mereka untuk mengatasi tantangan pembelajaran online; dan (2) faktor apa yang mereka temukan fasilitatif untuk mengatasi tantangan pembelajaran online? Penelitian kualitatif digunakan dalam studi ini melalui wawancara semi-terstruktur. Respondennya adalah dua mahasiswa sarjana tahun pertama dan dua tahun keempat dari 2 universitas swasta di Yogyakarta, Indonesia. Hasilnya menunjukkan bahwa konteks komunitas religious sebagai perspektif ekologis memberikan keamanan, kepercayaan, dan kegiatan yang berarti yang membantu anggotanya mengatasi emosi negatif mereka untuk mengejar kesejahteraan dalam pembelajaran online. Selain itu, konteks universitas memainkan peran penting dalam memfasilitasi tujuan pembelajaran melalui berbagai dukungan dan strategi. Para dosen dan peneliti masa depan diharapkan untuk menekankan dan mengembangkan studi yang lebih empiris mengenai pentingnya regulasi emosi untuk mencapai kesejahteraan dalam tantangan pembelajaran online.

**Kata Kunci:** frater-frater religious, mencapai kesejahteraan, pembelajaran online, regulasi emosi

## Introduction

Learning is one of the most vital aspects of our ecosystem for preserving and improving our quality of life since it is the process of obtaining new knowledge, skills, beliefs, attitudes, and preferences (Richard Gross, 2010). The value of an ecological perspective to learning is that it encourages us to understand learning and development as a comprehensive and profound process that connects us to other people, material resources in our surroundings, life events and situations, and the things we want or need to do and achieve (Jackson, 2016).

Based on this ecological approach, it is proven that learning is enhanced by the systems, for instance, how school is managed, how problems are solved, and so on, to support the learning process by guaranteeing effective and efficient use of available resources in the school system (Usman, 2016). Put it another way, school culture matters a lot at the institutional level when it comes to creating a relevant learning environment (Deal & Peterson, 1999; Cleveland et al., 2011). Furthermore, a positive school culture may have a substantial impact on students' academic and social performance inside schools (Squires & Kranyik, 1996), as well as their achievement (Levin, 2004). To exemplify, Osher, Bear, Sprague & Doyle (2010) claimed that the learning environment is improved for instructors who use an ecological approach, gives room for students to share their load within a supportive, dynamic system.

Besides school context, home context is also of great value that supports students' academic performances. Parents or community members play a significant role in one's learning process, which is not only the duty of educational institutions. In today's online learning environment, parents' role in aiding their children in using technology while studying from home is critical, particularly in terms of preserving and developing desire to continue learning (Rizaldi, Nurhayati, Fatimah, & Amni) (2021). In addition to the role of parents, collaborative learning among peers or companions is one of the effective ways of learning since it allows students to accept feedback from peers and encourages significant negotiations as students attempt to explain the meaning of a particular message in what they learn (Jamhar, Mboka & Sidik, 2020).

This study is set to investigate how brother-undergraduate students manage to deal with their emotions during online learning due to Covid-19 Pandemic. These undergraduate students lived as Catholic brothers in a religious community, since they belonged to one of the religious congregations defined by Pargament (2008) as social contexts where individuals meet in a community to explore the sacred.

The life of religious brothers in a community as a unique ecosystem - a typical learning ecology that consists of male adults who agreed to follow a certain way of life, as opposed to a secular lifestyle in general. Precisely, life in the community of Piarist brothers is filled with various activities, whether it is communal, or personal that help them achieving their target goals.

On the one hand, from a Bourdieuan perspective, members of the community develop a certain habitus, which characterizes consecrated life- "the total gift of self to God" (Arumi, 2015:5) by living out the evangelical counsels for the service of neighbor. Habitus refers to how people perceive and react to the social environment around them. It includes socially established habits, talents, and dispositions. People with comparable origins and opportunities are more likely to have these attitudes (Bourdieu, 1977). On the other hand, they (community members) also interact with the wider communities, in the framework of their apostolic duties – under the vision and mission of the congregation. Community members are also involved in social life in the community, especially for those who are studying education, philosophy to prepare their ministry.

Thus, members of the community still have to balance the spiritual life as members of a particular community, and social life as students and as apostolic workers. Under normal circumstances, things have been going relatively well. The success rate of academic studies is high, and the members of the community can develop a wide range of their potentials and talents. However, the situation has changed due to the impact of the pandemic in which the community members are forced to limit themselves: they are no longer free to interact with anyone. Even internal relationships in the community must follow strict health protocols. Moreover, there are also challenges in terms of the limited number of computers in the community, weak Internet connection, a lack of knowledge and skills in utilizing the technological tools, limited time to complete assignments or the time duration is limited, materials were not

totally delivered to the students, lack of focus and self-control, not yet adapt with the situation, and so on.

These conditions inevitably bring some impacts on learning achievements. Therefore, this study attempts to reveal the ways how members of the religious community navigate themselves in managing their own emotions to maintain well-being, and identify the factors that facilitate them to cope with the challenges in online learning.

Two limitations of the study are explored. The first is that the study deals mainly with the investigation of the interplay between the institutional system of schooling (of two different school cultures) and the home support among first and fourth-years students. These brother-undergraduate students belong to the Religious-Piarist Community of Yogyakarta in terms of emotion regulation to cope with online learning challenges. Another limitation is that this study conducted an in-depth investigation of a small number of research participants, which did not allow generalizations to be made.

To stress the point, this study was conducted for two major purposes. The primary purpose is to investigate the way how the brother-undergraduate students manage to deal with their emotions and to uncover the elements that help them while online learning due to Covid-19 Pandemic.

The second purpose of this study is to strengthen the empirical data on pursuing well-being by the catholic religious brothers and sisters. Previous studies presented the different aspects of attaining well-being, but not about the regulation of emotion in online learning. To have it proven, some of the current research studies (from 2016 to 2021) are investigated to discover how well-being is achieved by the catholic religious communities through various aspects. First, the study conducted by Apenda (2016) on the role of religious institutions in community development indicated that well-being is achieved through the repositioning of African religion and its values that promote and enhance development in contemporary Nigerian societies. Second, the study held by Campbell & Vitullo (2016) revealed that the well-being of the religious communities is gained through their religious values and practices, reinforced by social ties and norms, that affect so many aspects of human flourishing. Then, according to Giorgi & Palmisano (2017), well-being is achieved in resolving institutional conflicts of four religious'

groups in Italy by isolating oneself from illegitimate people and enshrining one's identity inside an established tradition. Next, the study proceeded by Cnaan & Heist (2018) discovered that congregations' well-being is enhanced by service as a primary source of mutual support and bonding social capital for their members. Furthermore, Valadez (2019) indicated that the well-being of Christian Brothers is pursued by providing a high-quality education infused with a strong sense of Catholic virtue, such as a commitment to social justice, emphasized the role of community building, and so on. Another noteworthy research on overcoming spiritual dryness by Büssing, Beerenbrock, Gerundt & Berger (2020) found that religious brothers and sisters achieved well-being during the spiritual crises is through a comprehensive assessment of the triggers. Then, Todd, Blevins, and Yi (2020) discovered that well-being is achieved through participating in congregational activities, holding a leadership position, feeling a sense of community and spiritual fulfillment, stratification, socializing, and spiritual support. Beltramo, Layam, Lucas & Schmitt (2021) discovered that well-being may be achieved by utilizing cultural circles, such as classroom gatherings and small-group collaboration, to develop and/or exchange solutions for assisting distant classroom communities. And finally, Boonstra (2021) found that the well-being of the brothers of the 'Common Life' was attained through maintaining close personal ties with their lay visitors to communicate their message not merely through important readings but by examples of how to read them.

Based on these findings, there is not even a single study that profoundly discusses the role of emotion regulation to pursue well-being. To fill the gap, this study made use of a qualitative approach attempts to emphasize the role of emotion regulation to cope with the online learning demands to pursue well-being by the Piarist religious brothers in Yogyakarta, Indonesia.

To guide this research, two research questions were proposed: (1) how do the Piarist brother-undergraduate students manage their emotions to cope with the online learning challenges; and (2) what factors did they find facilitative to cope with the online learning challenges?

To address those questions, some review of literature on ecological approach to learning through emotion regulation to pursue well-being in

online learning are consulted. Then, the concept of technological culture is explored.

### Emotion self-regulation

<sup>6</sup> Self-regulation refers to the proactive use of self-directive processes, cognitive behaviors, and emotions to achieve objectives, develop skills, and control emotional reactions in the context of education and learning (Abar & Loken, 2010; Southam-Gerow & Kendall, 2002; Zimmerman, 2008). According to Winne, Randi, and Corno (2000: 651) showed that 'self-regulated learners,' "seek to accomplish academic goals strategically and manage to overcome obstacles using a battery of resources". In other words, self-regulated students are "active participants in their learning process metacognitively, motivationally, and behaviorally" (Zimmerman, 1986, as cited in Zimmerman, 2008: 167).

In relation to self-regulation of emotion, Thompson (1990) defined emotion regulation as the varied set of procedures by which emotions are themselves regulated. Emotion regulation involves changes in "emotion dynamics," or the latency, rise time, amplitude, duration, and offset of reactions in behavioral, experiential, or physiological domains, since emotions are multicomponent processes that unfold over time. Koole, Dillen & Sheppes (2011: 23) stated that emotion regulation is wide and extensive, encompassing the control of particular emotions like anger and fear, as well as global mood states, stress, and various affective responses. Therefore, emotion, or the 'affective' component, is critical to students' online learning, because emotion in emotion regulation refers to students' attempts to redirect the natural flow of their emotions in the difficult situation they confronted.

### <sup>2</sup> Online learning in higher education

<sup>11</sup> In contrast to traditional courses taken in a brick-and-mortar school facility, online learning refers to the practice of learning through the internet. It is the most recent development in distance education, which began in the mid-1990s with the broad adoption of the internet and the World Wide Web (Kentnor, 2015). The learner experience is often asynchronous, although synchronous elements may be included as well. A Learning Management System is used by the vast majority of universities to administer online courses. As theories of distance education grow, digital technologies to aid learning and teaching continue to evolve.



Mayadas (1997) defines asynchronous learning as “forms of education, instruction, and learning that do not take place in the same place or at the same time but make use of resources to encourage information sharing.” Asynchronous learning is frequently based on constructivist theory, a student-centered approach that stresses the value of peer-to-peer interactions (Wu, Bieber, Hiltz & Fall, 2008). While Synchronous learning environments are the most similar to face-to-face learning (Hanna, Glowacki-Dudka, Michelle & Conceicao-Runlee, Simone, 2000). It takes place on digital platforms, with learners simultaneously interacting with online media. Its benefit is that it provides a better sensation of being supported because the text or voice communication is instantaneous and seems more like a conversation (Giesbers, Rienties, Tempelaar, Gijssels, 2014).

The majority of online learning takes place through a learning management system (LMS), which is a software application used to administer, and deliver educational courses at a college or university (Ellis, Ryann, 2009). Its functions include distributing and maintaining various types of information, such as video, courses, and papers. Therefore, technological tools and skills should be provided and mastered in order to minimize the negative emotions to attain well-being in online learning context.

### **Well-being: A determination of the quality of life**

Well-being is the core theme of positive psychology (the scientific study of what makes life most worth living) to discover the variables that lead to human happiness or well-being (Slade, 2010). According to Seligman (2011), well-being refers to positive feelings, being interested in an activity, having good connections with other people, finding significance in one's life, and a sense of progress in the pursuit of one's goals. Furthermore, Crisp (2017) claimed that well-being, often known as wellness, prudential value, or quality of life, refers to what is intrinsically significant to a person. And this is similar to Fletcher's (2015) statement that well-being plays a major role in ethics since what we should do relies, at least in part, on what would make someone's life better or worse.

### **Technological culture**

A technological culture is built and developed in order to succeed in the learning dynamics. Almala (2007) stated that creating a technological culture entails effectively building and maintaining a strong

e-learning infrastructure, establishing high standards for developing, designing, implementing, and evaluating courses, and strengthening faculty and learner support systems, among other things. Hence, with this clear learning culture, an institution as an ecological perspective of learning is trusted and encouraged to accommodate the learning needs which emphasized the safety and well-being of the students.

## Research Method

### Research Design

<sup>19</sup> This study used a case study from the qualitative research paradigm to explore brother-undergraduate students' emotional intelligence, which was thought to be a dynamic process. By incorporating a small number of participants in the case study technique, the researchers were able to dig deeper into the data within a specific setting (Ebneyamini & Sadeghi Moghadam, 2018). A case study concentrates on a particular case and does not attempt to generalize (Thomas, 2011), which "entail more description and analysis" (Wray & Bloomer, 2016). The researchers decided on a case study technique after examining contextual factors that were directly related to the study's focus (Yazan, 2015), namely the undergraduate students' self-regulation of emotions in coping with online learning challenges.

### Data collection procedure

In gathering data, the interviews were transcribed by preparing some open-ended questions about the challenges in online learning and factors that support the learning process to pursue well-being. The interview results were arranged in form of extracts that presented the challenges and factors which facilitated the undergraduate students' success in online learning. The multiple readings on the transcripts were done to obtain a full understanding/ comprehension. Ideas were thematically categorized. The conceptual frameworks (online learning, emotion regulations, well-being) were used to narrate the data.

### Participants

The participants of this study were four catholic religious brothers who are studying education in two different private universities in Yogyakarta, Indonesia. Two among the participants were first-year and

the other two were fourth-year. These differences aimed to identify the different levels of emotion regulation in both home and school context.

### Data collection methods

The semi-structured interview was utilized in this study because it is best suited for small groups and is used to investigate unique scenarios that give greater insight into perceptions and opinions (Laforest, 2009). The fundamental goal of a semi-structured interview is to challenge preconceived notions about a topic or to expose fresh information about it (Gavora) (2006). Another key feature of the semi-structured interview is that no assumptions are made at the outset of the study because this would impact the direction of the research; instead, the questions are generated as the investigation goes. A sample of interview questions is provided in the table below.

Table 1: Samples of Interview Questions

No.	Aim	Contexts	Interview Points	Questions
1.	To discover some ways of coping with negative emotions	Home context	Communal activities	1) What are the common activities in the community that help you cope with your negative emotions in online learning?
			Individual activities	2) What are the individual activities you did/do to cope with your negative emotion in online learning?
			Spiritual guidance	3) How do you find spiritual guidance, in terms of managing your negative emotion? Please indicate, in what sense it helps?
2.	To identify the support-system of online		Other supporting aspects	4) Besides the communal and individual activities in the community, what more factors do you find facilitate your online learning challenges?

	learning goals	School context	The schools' support system	5) What factors (internal and external) in the university do you find facilitate to cope with the online learning challenges?
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### Data analysis procedures

The data gathered during the interview was transcribed. The researchers used open code to analyze the data. Furthermore, the interview transcript was divided into a series of relevant components in order to identify specific associated categories related to the Piarist brother-undergraduate students' well-being while learning online. Lastly, the categories were reorganized and re-examined in order to make meaningful connections with the conceptual framework used in this study. The home context and institutional context were the two key interrelated areas that built a strong support for the brother-undergraduate students to manage their emotions to attain well-being in online learning situation.

## Results and Discussions

### Results

The emotion regulation of four brother-undergraduate students in facing online learning challenges has been established as a result of the recurrence of the patterns. These patterns are divided into two categories: ways to cope with the negative emotions and the support-system of both community and the school where they live and study. The first category provided the home context of learning in which it prepared some important activities for the brother-undergraduate students self-growth and in some ways help them coped with their negative emotions. The second category provided the community and school's system that facilitate the brother-undergraduate students cope with the online learning challenges in achieving well-being.

## **Ways to cope with the negative emotions**

### ***Communal activities***

**Participant number 1** stated that as a first-year student, he feels worry because of virtual learning because the lessons were not delivered well, there is lack of social interaction and often times he got lost of focused. But, joining the community activities and apostolic work, he was able to manage his negative emotions that motivated him to re-focus and enable him become an efficacious learner.

"I experienced that playing sport together, pedaling a bike together, and singing together, enabled me to reduce my anxieties and refresh my positive feelings. Besides, my presence in the apostolate areas was really helped me overcoming my negative emotions because the motivation is always given also as a booster, sometimes make jokes is very helpful especially when under pressure from the university's assignments."

**Participant number 2** expressed that as a first-year or new student, the biggest challenge for him in the online learning is the ability to listen well and understanding the message delivered, especially in English. He also still has a very limited skill in using technological tools which affect his emotion stability. But the community activities (formation, movie viewing, house cleaning, etc.), the help of his co-brothers, gave him new energy and refreshment to enjoy his learning.

"For me, the formation that was given by my master, community encouragements and support, enabled me to balance my emotion regarding the online learning demands. Besides, there are some activities that help me release my tensions, namely helping hand of my co-brothers, movie viewing, community prayer, and house cleaning."

**Participant number 3** acknowledged that as a fourth-year student, who prepared his teaching practicum and thesis proposal, he experienced some degree of negative emotions. Luckily that the various activities prepared by the community, helped him to cope with those negative emotions to attain well-being in online learning.

"Praying together, sharing Gospel with my brothers, watching movies together and working together helped me managed my negative emotions to cope with the online learning challenges."

**Participant number 4** said that as a fourth-year student, who is preparing his final task, found that for him the challenges of online learning are time duration given by the professors, limited interaction,

limited internet connection and responsibility in the community has no connection to the school demands which put him under emotional burnout. However, participating in the community activities he was released from these negative emotional burnouts.

"The activities prepared by the community that help me managed my negative emotions to cope with the online learning challenges are community recreation, sports, prayers, and community recollection and spiritual retreats."

### ***Personal activities***

**Participant number 1** (first year) argued that the personal activities are more helpful for him to overcome his negative feelings and saturations, compared to the communal activities since they last longer.

"For me, I enjoy more the personal activities to cope with my negative emotions, such as exploring my talents through compose poems and songs, playing the guitar or the piano. Besides, faithful to my personal prayer, read spiritual books, meditation and personal walking, are other powerful means to balance my negative emotions."

**Participant number 2** (first year) expressed that his personal activities are really important because it is more on the private times and specific situations.

"Personal prayer time (before go to rest), afternoon walk-taking or jogging and read spiritual readings, etcetera, are some of my personal activities that help me cope with my negative emotions."

**Participant number 3** (fourth year) said that now he is preoccupying with many tasks both from the campus and the community he is living which leads to an emotional burnout. These feelings affected him also in the online learning achievements. But luckily, by decided to do some personal activities, he was able to overcome those negative feelings.

"For me, the personal activities that I did/do to cope with my negative emotions to face online learning demands are doing exercises, reading books, faithful to my personal prayers and have enough rest."

**Participant number 4** (fourth year) stated that the most difficult thing that led him to emotional burnout was self-expectation and the expectation of the superiors in the community. Sometimes the conflict between individual schedule and community's time-table creates

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tensions and led him to feel bad. However, he still value most the personal activities that help him managing well his emotions.

“For me, the personal activities I did to cope with negative emotions were playing the musical instruments, bicycling, personal prayer, play games.”

### ***Spiritual guidance***

**Participant number 1** (first year) realized that spiritual guidance directed by a master is crucial to his faith deepening and self-actualization.

“In my case, the spiritual direction helps me to clarify my doubts and deepened my faith in God which leads to a proper self-actualization. Through this activity I am helped to be more opened, and at the same time it was as an opportunity to pour out all my feelings to the expert in order to be helped.”

**Participant number 2** (first year) stated that often times he abandoned his personal projects and commitments; and therefore, spiritual guidance is a way of reminder to come back to the focus, commitments and priorities.

“Spiritual guidance for me is really important as a reminder to be faithful to my personal schedules and projects.”

**Participant number 3** (fourth year) valued spiritual guidance as a way to cope not only with his negative emotions but also with his weaknesses under the light of God's Words.

“Talking about spiritual guidance the things that I value the most is sharing the Word of God. In this activity, all the weaknesses could be strengthened by the words of God through the sharing of my brothers in the community. Moreover, having individual conference with my formator is helping me on how to express my emotions in a good way without hurting other people.”

**Participant number 4** (fourth year) argued that spiritual guidance is crucial to be guided to see things clearly with the help of the master, without any prejudices and blaming.

“For me, the spiritual guidance is necessary that helps me to see the situation objectively that leads me to the releasing of tension and negative emotions.”

### **Factors that support the online learning challenges**

Besides community activities, there are some supporting factors from both community and school's context that the brother-undergraduate students find facilitative to cope with their online learning challenges:

**Participant number 1** (first year) perceived both community and schools as ecologies of learning support in various aspects that facilitated his self-growth.

"From the home context, the community master is a wise man that provided the learning tools, such as laptop and setting free WIFI, etc., and safety through reminding, advise and motivation. From the community members also, I learned to be mature, calmed, polite and loved". While from the school's system, group discussions, stimulate critical thinking and creativity from the lecturers, providing quota, are important factor that facilitated me in my online learning achievements."

**Participant number 2** (first year) believe that the community trust and the school collaborative learning system are two different factors that facilitated his online learning achievements.

"Beside the community activities, I found that community trust is a powerful support in my online learning development, such as community rules of discipline, advices, loving care of the community members, especially the fatherly attitude of the master, help me feel secure and calm down my negative perceptions to face the online learning challenges well. While from the school's system, my relationship with the classmates gave me a great help to cope with the difficulties."

**Participant number 3** (fourth year) valued more the community support and school learning management system as intertwined factors that facilitated his online learning success.

"In terms of the community's support, I think the things that are facilitate me coping with the online learning challenges are the given-trust from the community to serve like for example, cooking, do marketing. While from the school's system, the group discussion, google meet, quizzes, reflections, provided quota and LMS, etc., facilitated me to cope with my online learning challenges."

**Participant number 4** (fourth year) believed that both community and school context help to facilitate the ecological perspective of learning in terms of learning flexibility and learning strategies.



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“Other factors in the community that I found facilitated to cope with my online challenges are: the changeable environment, the brotherly support and acceptance, the accommodation of individual differences in community, a deep atmosphere of relationship with other brothers, mutual trust. For instance, by given opportunity to teach outside the community and responsible of taking care of IT matters a lot because I have the basic skill on that which help me actualize myself and release my negative emotions. While from the school's context, there are some interesting things that support my online learning process, namely the learning dynamic was interesting (the lesson designing), the campus is always accommodating, providing quota internet, the peer supports have a positive influence, the LMS is helpful and the lectures were approachable.”

### Discussions

#### **The significance of community life in religious brothers' emotion regulation during online learning**

The research found that most brothers' activities in their community and educational environment had a significant impact on their ability to regulate negative emotions and pursue well-being in online learning difficulties. First, from the aspect of ecology, joining community's social, spiritual-physical activities are powerful instruments to maintain the balance in the religious brother-undergraduate students' emotion to face the online learning demands confidently. The value of religious brothers' communal activities, such as apostolate, community bonding, build relationship with other people in the society or in campus were grounded on the idea of self-giving to others (Asiain, 38). In addition to caring for other people, Cnaan & Heist (2018) discovered that service to humanity becomes a substantial source of mutual support and bonding social capital for its members. Todd, Blevins & Yi (2020) also discovered participating in congregational activities are important ways to attain well-being. In terms of study and formation, Radcliffe, (2009:94) stated that “study should never just be a training of reason; Study is the transformation of the human heart”. That is why, it is certain that the community's training aids the brother-undergraduate students in balancing their emotions and confronting the problems of online learning in a peaceful manner.

Second, besides the community's social activities, there are also some individual activities that the religious brother-undergraduate

students do to manage their negative emotions during online learning situation. Precisely, exploring their talents through compose poems and songs, playing musical instruments, faithful to their personal prayer, give some time to spiritual reading, meditation and personal walking, play games, rest, etc., help them release their negative emotions to attain well-being. All these personal activities are very important for self-transformation, especially prayer life. Credo & Del Castillo, (2019) stated that Prayer has been shown to improve the health of those who pray (Hamilton et al., 2019). Furthermore, Anderson and Nunnelley (2016) found that regular private prayer is linked to significant improvements in depression, optimism, coping, and other mental health disorders including anxiety. Therefore, to overcome negative emotions, private prayer is crucial, since "prayer is a dialogue of love" (Asiain, 56).

Finally, spiritual direction (one-to-one relationship with spiritual director) and sharing problem to a close friend help the brother-undergraduate students release their tensions. The values of having this personal conversation located not only on a deep listening and sharing struggles and difficulties, but also the hopes and joys in following a call to serve God and the neighbor. This kind of dialogue is categorized as authentic listening which lead to a deep discernment to make some proper decisions since authentic listening involves an attitude of humility (Gonzalez, 2019). This conclusion is similar to Büssing, Beerenbrock, Gerundt, and Berger's (2020) finding that during religious brothers and sisters' spiritual crises, discernment of the triggers is a beneficial method to make decisions.

### **The significant of both community and school system**

The findings of the study revealed several crucial community and university supports that these brother-undergraduate students received during their online learning journey. On one hand, the community brotherly support and acceptance, accommodating the differences in community, the value of mutual trust are emphasized. All these virtues are drawn from the call to live in fraternal love which is defined as a welcoming, responsible, benevolent, caring, and respectful attitude toward all people; it's a love that's not exclusive and welcomes everyone (Arumi, 2015:153). In addition, Assiain (2018) stated that the community

is affected when an atmosphere of peace, self-fulfillment, and love with one another is established.

On the other hand, the school in which the brothers are studying provided them the Learning Management System (LMS) and quota internet to facilitate their online learning activities. Without that basic equipment, the online learning process will not possible. These considerations stem from the schools' desire to foster a technology culture conducive to successful learning. In addition, the atmosphere of collaborative and peer learning, interesting lessons designed by the instructors, are significant support system the undergraduate students received from their respective university in which they belonged. Hence, these findings are consistent with Almala's (2007) definition of a technology culture, which involves effectively establishing and sustaining a robust e-learning infrastructure.

### **Conclusion**

This research was conducted to answer the question "how do the religious brother students manage their emotions to cope with the online learning challenges; and (2) what factors did they find facilitative to cope with the challenges? The conclusion obtained from the qualitative findings revealed that community context as an ecological perspective provide security, trust and interesting activities that help its member cope with their negative emotion to pursue well-being in online learning. Besides, the school context is also play important role to facilitate the learning outcomes to be realized, through different supports and accommodations. The pedagogical implications of this study grounded in the awareness of teachers, instructors, community leaders, students, and researchers to give more attention to the importance regulation of emotion in the academic development, especially in online learning achievement. As regards, teachers and lecturers are expected to emphasize the importance of designing and implementing teaching processes that provide students with effective strategy how to regulate one's emotion to meet the online learning challenges. Then, this study can be a tool that opens a new horizon for the students to regulate their emotions in order to achieve well-being in online learning. And lastly, this study will be one of the references for future researchers to develop

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more empirical studies concerning the importance of self-regulation of emotion to attain well-being in online learning demands.

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## Appendix

The interview questions on the religious brothers' emotion regulation to pursue well-being in online learning is modified from Triutami & Mbato (2021), by modifying the structure to meet the study's aims.

Below are the questions to discover the ways how the religious brothers cope with their emotion to achieve well-being in online learning:

<sup>4</sup>  
Table 1: Samples of Interview Questions

No.	Aim	Contexts	Interview Points	Questions
1.	To discover some ways of coping with negative emotions	Home context	Communal activities	1) What are the common activities in the community that help you cope with your negative emotions in online learning? 2) What are the individual activities you did/do to cope with your negative emotion in online learning? 3) How do you find spiritual guidance, in terms of managing your negative emotion? Please indicate, in what sense it helps?
			Individual activities	
			Spiritual guidance	

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2.	To identify the support-system of online learning goals		Other supporting aspects	4) Besides the communal and individual activities in the community, what more factors do you find facilitate your online learning challenges?
		School context	The schools' support system	5) What factors (internal and external) in the university do you find facilitate to cope with the online learning challenges?

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