


## Flexing in the lens of Christian education: Children's failure to stem the negative influence of the era of disruption or neglect of parents instilling early childhood character

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**Abstract:** Flexing becomes a phenomenon that threatens the morality of the younger generation of Christians in this disruption era. The question that then arises is, this is just a common phenomenon, or is it the form of failure of Christian parents to shape the child's personality? In Christian education in the family sphere, learning is emphasized on developing the potential of spiritual intelligence (psychiatric or spiritual and inner). The family is the right place for the growth of awareness of the beginning of the purpose and existence of life. It is the responsibility of the family to ensure that a child develops and grows into a good adult human being and can take care of himself, and not depend on others. The formation of personality at an early age is something that must be fulfilled and cannot be delayed. It is said that approximately 85% of basic human personalities are formed at the age of 0-6 years, and the rest are just polishing. This study aims to prove how much influence character cultivation by parents has on the potential flexing in children. The approach used in this study is quantitative, with a sample of 100 children. The results of data collection are analyzed using simple linear regression with the help of SPSS 23.0. The results of the study proved that the cultivation of personality by parents affected the flexing potential of children by 69%, while 31% was influenced by other factors. Further findings in this study, the formation of behavior in a planned, systematic, and targeted manner were shown to be able to reduce the potential for flexing by 73% in children. As a contribution to this study, it is recommended to parents instill humility, meek, patience, love, and peace in children from an early age. This has been shown to be able to ward off flexing which is a negative effect of the disruption era.

## INTRODUCTION

In mid-2022, the social media universe was shocked by the news of the arrest of several people better known as "crazy rich". Its appearance like mushrooms in the rainy season attracts the attention of many parties. Not only because of their wealth that is beyond the limits of fairness, but also their habit as a form of self-branding by like to show off their actions. Let's say some people come across as generous figures who like to help and hand out large sums of money, again in amounts that are beyond reasonableness, while some others appear with glamour, with a series of super luxurious outfits, and always call expensive items as "very cheap" (Indonesians, *wow murah banget*). Interestingly, all showed the same symptoms, namely flexing. Flexing is showing something that is owned or achieved but in a way that others consider unpleasant.<sup>1</sup> It aims to impress people and wants the recognition of others by displaying whatever they want to display even if the item is not ours. In clinical psychology, flexing is an instinctual behavior in relationships, which is associated with the insecurity that a person has, so there is an urge to

<sup>1</sup> Cambridge Advanced Learner's Dictionary, 4th ed. (Cambridge University Press, 2013).

show off what he thinks is superior to others. Flexing becomes a phenomenon that threatens the morality of the younger generation in this disruption era.<sup>2</sup> The question that then arises, this is just a common phenomenon or a form of parental failure to shape the child's personality at an early age.

In the previous study, V.R. Manukyan found that the formation of psychological maturity during periods of emerging and middle adulthood had a significant influence on adulthood development, such as self-management, life organization, and responsibility.<sup>3</sup> Based on this research, it should be suspected that the flexing phenomenon carried out by some "crazy rich" is an immature form of personality, because of the failure of the formation of psychological maturity. This study aims to prove how much influence character cultivation by parents has on the potential flexing in children.

As quoted by Stangor and Walinga in their book entitled "Introduction to Psychology," Sigmund Freud proposed that the mind is divided into three components: id, ego, and superego, and that the interactions and conflicts among the components create personality.<sup>4</sup> According to him, personality develops during childhood and is critically shaped through a series of psychosexual stages. In general, there are several indicators that indicate a healthy personality, among others: the ability to assess oneself, the situation experienced, and achievements achieved realistically. Other indicators are shown by patterns of independence and responsibility, the ability to control emotions, focus on goals, have an outward orientation, social acceptance, have a philosophy of life, and strive to achieve happiness.<sup>5</sup> Conversely, a personality that is indicated to be problematic will show symptoms of irritability, anxiety, often depression, cruelty, tend to have deviant behavior, consider the habit of lying as something ordinary, tend to be hyperactive, and hostile to all forms of authority, like to criticize or insult, often difficulty sleeping, minimal responsibility, often dizziness of the head, lack of awareness to obey religion, pessimism and lack of passion.

A child needs to be guided or educated, which is carried out in 3 forms, namely: formal education (school), informal education (family education), and non-formal education (in the wider community). The family is the first place for children to be educated naturally, where children begin to grow up in loving relationships, please help, give mutual understanding, knowledge, warning, guidance, and mutual direction. In other words, education in the family becomes a first-tier educational environment. In family education, parents provide instinctive knowledge in the form of love saying and protection which then moves towards empirical, such as giving examples, guidance and direction, to be one step ahead of rational knowledge, for example: problem solving, making choices, forming attitudes and planned activities. In family education, learning is emphasized on developing the potential development of spiritual intelligence (psychiatric or spiritual, inner).<sup>6</sup> The family is the right place for the growth of awareness of the beginning, purpose and existence or existence of life. It is the responsibility of the family to ensure that a child develops and grows into a good adult human being and can take care of himself, and not depend on others, family and society. The formation of personality at an early age is something that must be fulfilled and cannot be delayed. It is said that approximately 85% of basic human personalities are formed at the age of 0-6 years, and the rest are just polishing.

In the era of 400 BC, Hippocrates (and supported by Galenus in 175 BC) pioneered a theory that temperament is determined by the mixture of fluids present in the human body. Certain fluids

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<sup>2</sup> Mahyudin Mahyudin, "Social Climber Dan Budaya Pamer: Paradoks Gaya Hidup Masyarakat Kontemporer," *Jurnal Kajian Islam Interdisipliner* 2, no. 2 (2017): 117–135.

<sup>3</sup> V.R. Manukyan, L.A. Golovey, and O.Yu. Strizhitskaya, "Formation of Personality Psychological Maturity and Adulthood Crises," *the Russian Psychological Society's Journal* 9, no. 2 (2015): 99–112.

<sup>4</sup> Charles Stangor and Jennifer Walinga, *Introduction to Psychology*, 5th ed. (BCcampus, 2021).

<sup>5</sup> Shunqian Li, "The Formation of Healthy Personality of College Student," *Psychiatria Danubina* 33, no. 6 (2021): 360–389.

<sup>6</sup> Sandy Ariawan and Jungjungan Simorangkir, "Understanding the Pattern of Sowing-Reaping in Christianity: Efforts to Redesign the Model of Christian Education in School Facing the Aftermath of the Covid-19 Pandemic," *the International Journal of Education, Theology, and Humanities* 1, no. 1 (2021): 1–7.

(blood, mucus, black bile, and yellow bile) that dominate other fluids of the peculiarities of a person's personality. Furthermore, Galeus divides it into *sanguinicus* (blood dominates his body fluids, produces a typical agile, joyful, easy to smile, optimistic, and not easily discouraged), *plegmaticus* (mucus dominates his body fluids, produces typical patient, calm, not easily affected, and not volatile), *cholericus* (yellow bile fluid dominates his body fluids, produces typical irritability, fierce, brave, and irritable), *melancholicus* (black bile fluid dominates his body fluids, producing a type that tends to be timid, gloomy, pessimistic, and easily sad).<sup>7</sup>

Personality experts argue that each person's innate results tend to be constant, but there are also changes in some cases caused by physical, social, and internal factors. In general, brain disorders, lack of nutritional intake, organ disorders, and consumption of illegal drugs are suspected to be physical factors that cause typical personality changes. While a state of crisis (political, security, economic) results in a variety of personal stresses (depression) that lead to a typical change in personality, so do the protracted frustration, and the failure to imitate others which is an internal factor of oneself.<sup>8</sup>

## METHOD

The study used quantitative methods, to look at to explore the influence character cultivation by parents has on the potential flexing in children. The variables used in this study were character cultivation as the independent variable and the potential flexing in children as the dependent variable, with a sample of 100 people. Samples were taken randomly and processed using SPSS 23.0. Data obtained by using questionnaires were then tabulated and tested with simple linear regression.<sup>9</sup>

## RESULTS AND DISCUSSION

From the result of the data processing, obtained the results of the magnitude of the influence of character cultivation on flexing. This result can be used as a foothold in decision-making and subsequent recommendations. Table 1 provides the result of a simple regression analysis that was used to explore the influence character cultivation by parents has on the potential flexing in children.

**Tabel 1. Model Summary<sup>b</sup>**

Model	R	R Square	Adjusted R Square	Std. Error of the Estimate	Durbin-Watson
1	.831 <sup>a</sup>	.690	.674	2.087	1.246

a. Predictors: (Constant), Character Cultivation

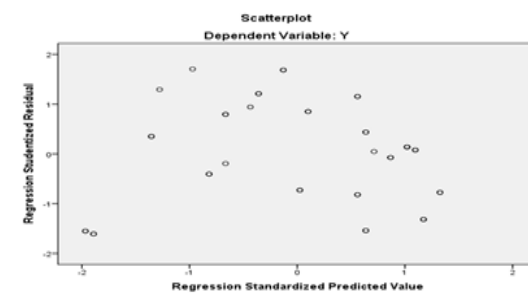
b. Dependent Variable: Flexing

In the table R square can be seen that the result was 0.690. This can be interpreted as having a large influence on the character cultivation on the flexing potential of children by 69%, while 31% was influenced by other factors.

<sup>7</sup> Korbust Sibhan and Darren Hedley, "Temperament Predicts Challenging Behavior in Children," *Research in Autism Spectrum Disorders* 71, no. 1 (2020): 112–131.

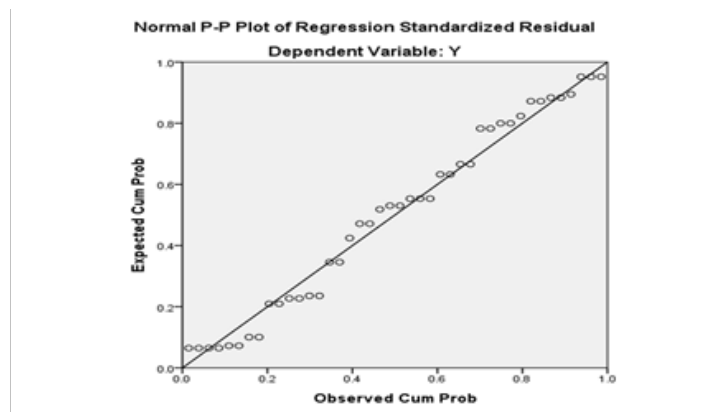
<sup>8</sup> Daphne J. Korczak, Sheri Madigan, and Marlena Colasanto, "The Longitudinal Association between Temperament and Physical Activity in Young Children," *TSpace Research* 21, no. 10 (2020): 211–232.

<sup>9</sup> Sugiyono, *Metode Penelitian Kuantitatif, Kualitatif Dan R & D, Metode Penelitian Kuantitatif, Kualitatif Dan R & D*. Bandung: Alfabeta. (Bandung: Alfabeta, 2020).



**Fig. 1. Scatterplot**

In the Scatterplot image above, it appeared that the dots did not form a certain pattern, so this indicates that there was no problem with heteroskedasticity



**Fig. 2. Normal P-P Plot**

In the Normal p-p plot image above it appeared that residuals were around the line, this means that the data were distributed normally. All data processing results using SPSS 23.0 successfully showed a causal relationship between variables and each indicator. Because it has a very significant causal relationship, then each indicator in the independent variable (character cultivation) needs to get great attention. This variable relates to the spiritual aspect that must be instilled in every Christians, specifically in early childhood.

The call as a follower of Christ is the call of God answered by repentance (Philippians 3:14), and that answer must be manifested in the behavior that follows that conversion. Living in repentance is expressed in humility, meek, patience, love, and peace (Eph. 4:2). These are the characteristic of Christianity that places God as the priority of his life. Instilling these elements (humility, meek, patience, love, and peace) in early childhood makes the child's personality grow maturely.

## Humility

The character of the person of God that Satan cannot imitate is His humility. With that humility, God came down into the world and became the same man in Jesus. While on the other hand, Satan with his pride seeks to ascend to heaven and position himself as God (Isaiah 14:12-15). The form of God's humility that appeared in Jesus not only stopped there, but Jesus was also even willing to be a servant and serve man and died on the cross in exchange for human sin.<sup>10</sup> Humility is actually a form of inner attitude, not just outward. In this case, then everything in the inner side of a person is involved, be it nature and character. It can be said that that is the essence of a person's personality.

<sup>10</sup> Gregory C Cochran, "Christian Persecution as Explained by Jesus ( Matthew 5 : 10-12 )," *The Southern Baptist Journal of Theology* 15, no. 8 (2020): 7–32.

Every child of God, who claims Jesus to be God and Savior must develop this attitude of the heart by:

- Recognizing God as the source of all things. The realization that in every child of God there is a living God will move the attitude of the heart. For all things are of Him, and to Him; for he was glory forever (Rm.11:36).
- Depending on God. The realization that God has the power to govern the universe and all its contents, accompanied by an attitude of depending on God is able to form a humble attitude. By having this kind of awareness, the person will always try to seek God earnestly.<sup>11</sup> All abilities, strengths, and prowesses are meaningless without God overshadowing them (Psalm 127:1).
- Know yourself as a creation. Putting yourself in the right position as creation and God as the Creator formed the realization that life is meaningless without God. In Philippians 2:8-9, Jesus exemplifies the humility that brought Him glory.
- Keep a low profile. This form of the attitude of the heart will make a person reject all forms of cutting (flattering and exalting) himself. Success, success, and all achievements should not be a reason for a person to highlight himself, because they all come from God. For whoever exalts himself, he will be humbled and whoever humbles himself, he will be exalted (Luke.14:11).
- Put others first. Someone who puts others first will continue to strive to be a blessing to others. He will not question whether his actions are seen or appreciated by others or not, because what matters is not popularity or position but what his presence means to others. A humble attitude will encourage a person not to be selfish so that he can bless others.
- Not underestimating others. The example is given by Jesus who remained humble despite having the world and all its contents showing that there was no reason for His followers to be humble. Jesus' humble attitude stemmed not from the absence of self-esteem, power, and ability but precisely because He understood very well the nature of his existence, origin, and purpose in His life. This fact is evidenced by the way He treats others. He treats others with love and respect.

Humility in Greek is *ταπεινοφροσυνη* (*tapeinophrosune*). This term is very important for the Christian faith. In Greek, there is no term for humility that is not associated with the sense of humiliation. But then that humility is described as "the most precious part of something of a nature." There is an adjective in Greek meaning humble, which is closely related to its noun, namely "tapeinos."<sup>12</sup> The word *tapeinos* is in a group of words that have a low meaning. The word belongs to the group of Greek adjectives, such as slaves (*andrapododes*, *doulikos*, *douloprepes*), low (*agenes*), pollute (*adoxos*), melata (*chamaizelos*), which are adjectives that describe the type of plant that spreads to the ground. It seems clear that humility was initially considered very low in value, but christianity places that trait in the main place in the ranks of human natures. Self-satisfaction depends on the benchmarks that humans use to compare themselves. If the comparison material is his own neighbor, then man will always see his superiority over others. But the christian benchmark is Jesus Christ and the demands of God's perfection. Against this benchmark of comparison, there is no place at all for pride.<sup>13</sup>

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<sup>11</sup> Sandy Ariawan, Kristyana Kristyana, and Sri Wahyuni, "Measuring Spirituality above Religiosity: Efforts to Suppress the Procrastination of Teachers of Christian Education through the Internalization of Love," *Kurios (Jurnal Teologi dan Pendidikan Agama Kristen)* 7, no. 1 (2021): 195–202.

<sup>12</sup> Amos Winarto Oei et al., "The Impassible God Who 'Cried,'" *An International Journal for Students of Theological and Religious Studies* 41, no. 2 (2016): 238–247.

<sup>13</sup> Daniel Louw, "The Refugee Dilemma and Migrant Crisis: 'Charity Begins at Home' or 'Being Home to the Homeless'? The Paradoxical Stance in Pastoral Caregiving and the Infiltration and Perichoresis of Compassion," *HTS Theologiese Studies/Theological Studies* 72, no. 2 (2016): 1–11.

## Meek

In Greek, the word used for meek is *πραύς* (*praus*). This word contains two understandings: First, *praus* as a mediating trait between being very angry and never angry. This attitude refers to the act of being angry at the right time, and not being angry at the wrong time. In other words, the person called *praus* is one who is angry if someone else suffers and bears a fault that is not in place, but not angry that he himself must endure that suffering and mistakes. So the so-called meek person is one who is always angry at the right time and never angry at the wrong time; Second, *praus* is a Greek word used to refer to animals that have been trained and docile and can be fully mastered. With that image then a person is said to be *praus* if his instincts and breath are controlled.<sup>14</sup> But it is also not true to say that such a person is completely in control of himself, for such a thing exists beyond the limits of human ability. The truth is that it is said that such a person is a person controlled by God. This is the hallmark of the true son of God, who is so controlled by God, that he is always angry at the right moment, but never angry at the wrong time.

The Bible describes God's tenderness that is, His goodness in accepting man's surrender to Him, and that man will experience it if a man gives a positive response to God's offer of salvation. The man responds to God's offer by humbling himself under the power of God, repenting of all sins, and accepting Jesus Christ as his Savior. God the Father is meek to the man who comes to Him. The man who has humbled himself and repented under the foot of the cross of Christ, who believes in His grace and grace, has enjoyed His tenderness. God shows that His tenderness does not negate the elements of power and strength.<sup>15</sup>

In Isaiah 40:10,15,26 it appears the omnipotence of God but also in that part it is said that He is a meek Shepherd to His people "Like a shepherd He herds His cattle and gathers them with His hands; The lambs were on His lap, the mother sheep were led by Him carefully (Isa.40:11). In Jesus, as the Good Shepherd, there is an intermingling between strength and humility and meekness. With humility, He leaned entirely on the Father. He obeyed His Father to serve mankind. On the other hand, Jesus showed His wrath when He found the Temple abused, then He sanctified the Temple (John 2:13-16; Luke.19:45,46). There appears his strength and power as the true judge. Indeed, He desired to be gentle and merciful. He invites men" Come to Me, all who are weary of lethargy and heavy burdens, I will give you relief. Pikullah the yoke that I hold and learn from Me, for I am meek and humble, and your soul will have peace. For the yoke I hold is good and My burden is light" (Mt.11:28-30).

## Patience

In Greek, the word patience is used *μακροθυμία* (*macrothumia*). In this word, there are two great meanings: First, it describes the spirit that is unyielding, and which brings reward for its resilience to the end. Christian patience is an unyielding spirit. This spirit cannot be destroyed by failure or suffering, by disappointment or despair. This spirit will last until the end; Second, *macrothumia* also contains a more distinctive meaning. This word is a Greek word specifically used to refer to patience with fellow human beings. *Makrothumia* is a spirit of resilience that is able to accept insults and wounds of the heart without pain or complaint. That spirit is a spirit capable of facing anyone with patience, self-steadiness and without heartache, even if the person is unpleasant or dismissive. The most profound meaning of this word is in its use for God.<sup>16</sup>

The New Testament repeatedly uses the word *macrothumia* for God. The Apostle Paul in Romans 2:4 openly asks sinners whether he considers god's patience and mercy. Paul also spoke

<sup>14</sup> Pieter De Vries, "Living in Truth: Unmasking the Lies of Our Postmodern Culture – Southern," *The Southern Baptist Journal of Theology* 2, no. 2015 (2015): 135–148, /publications/journals/journal-of-theology/living-in-truth-unmasking-the-lies-of-our-postmodern-culture/.

<sup>15</sup> Daniël Louw, "Compassion Fatigue: Spiritual Exhaustion and the Cost of Caring in the Pastoral Ministry. Towards a 'Pastoral Diagnosis' in Caregiving," *HTS Teologiese Studies / Theological Studies* 71, no. 2 (2015): 39–48.

<sup>16</sup> Michael J Ovey et al., "Off the Record: Choose Your Fears Carefully," *Themelios: An International Journal for Students of Theological and Religious Studies* Theological and Religious Studies 41, no. 3 (2016): 410–423.

of Jesus' perfect patience with him (1 Tim. 1:16); Peter spoke of God's patience in the face of Noah (1 Pet. 3:20). Peter also said that God's patience is our salvation (2 Pet. 3:15). If God were man, then for a long time the world would have been obliterated due to man's disobedience. It is fitting that Christians are patient with their neighbor, just as God has exemplified it to him.

In Jesus Christ, God's perfect patience is manifested. He was patient and had a tolerance for His disciples who did not easily believe. Steadfastly He suffered tremendous suffering for the salvation of man (Heb.5:8-10). He wants sinners to come to Him and receive His saving grace. He came to find and save the lost man (Luke 19:10). The Apostle Paul says that if God is angry with sinners, His wrath is based on truth. No, God's punishment must be imposed. But He delayed the sentence because He was patient. The purpose of His patience is to lead sinners to repentance (Rom.2:4). He was patient because He desired that no one should perish, but that everyone would turn around and repent (2 Pet.3:9).

Believers need to be patient, and compassionate towards others and learn to hear God's voice through His words. Believers need to be steadfast in bearing burdens, in the face of trials, and in enduring pain. Diligently do good even if others do not appreciate it and oppose it. However, once the suffering befalls his Christian devotion it seems to fade.<sup>17</sup>

Christians must learn how to deal with unpleasant circumstances, including facing opposition or persecution, and unyieldingly serving God despite difficult, risky circumstances. The Bible gives many examples of those who patiently endure suffering and diligently serve (Heb. 6:12; Jac. 5:10). The unrepentant need to realize that the purpose of God's patience is for them to repent (Rm.2:4). Christians must repent of their impatience, from their ever-grumbling attitude, and from a caring attitude, and ask that by grace God may consider happiness when it falls into temptation. It was an opportunity to grow spiritually.<sup>18</sup>

## Love

In Greek, there are four words to describe love. The first is "*Eros*," which is the love between men and women that is romantic and friendly, related to sexual intercourse. The second is "*Philia*," which is the warm love that exists between very close and familiar people for example between two friends. The third is "*Storge*," which is love in blood bond relationships, such as affection that is established between family members. These three kinds of love are God's gift to man so that man can express his human love to each other. In a holy life, that is, a life led by the Holy Spirit, the three kinds of love will function in their place and will be well established. The fourth is "*Agape*," which translates to mercy or love based on sacrifice. The true meaning of the word *agape* is a virtue that cannot be hindered. If a Christian treats a person with *agape*, then all the behavior and deeds of that person will not prevent the Christian from still doing the best for him. Even if the person insults or hurts, the Christian remains kind and tries his best. From there it is clear that Christian love is not something of an emotional nature. Christian love is something that is not only out of feeling but also out of the will.<sup>19</sup>

The love of "*Agape*" is divine love, a unique love. Love is what is expressed and spoken of in the Bible. *Agape* is God's love for man. God wants people to love one another with *Agape*'s love, that is, with His love. The other three kinds of love can only function and be well established as they should be when based on *Agape*'s love.<sup>20</sup> C. S. Lewis reveals the difference between love which is a need-love and love which is a gift-love. Love *Eros*, *Philia*, *Storge* is need-love. Man loves a brother or friend because of the need in him. But God's love for man (*Agape*) is a gift-love. Only God can give gift-love. God himself needed nothing, but He commanded man to

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<sup>17</sup> Louw, "Compassion Fatigue: Spiritual Exhaustion and the Cost of Caring in the Pastoral Ministry. Towards a 'Pastoral Diagnosis' in Caregiving."

<sup>18</sup> Wim Dreyer, "The Real Crisis of the Church," *HTS Teologiese Studies / Theological Studies* 71, no. 3 (2015): 1-5.

<sup>19</sup> Vhumani Magezi, "A Proposition for an Integrated Church and Community Intervention to Adolescent and Youth Sexual Reproductive Health Challenges," *HTS Teologiese Studies / Theological Studies* 72, no. 2 (2016): 1-9.

<sup>20</sup> Donald A. Carson et al., "Should Pastor Today Still Care about the Reformation?," *Themelios: An International Journal for Students of Theological and Religious Studies* 42, no. 3 (2017): 435-447.

experience and have the love of Agape. Nevertheless, according to Lewis man loves God and others because of the need in him. In loving, it is God who allows man to love with Agape love that is the love of God, the love that is willing to give.

1 John 4:7-21 reveals that agape love is absolutely important to God, to Christians, and his testimony to the world. Love is important to God in the sense that agape love is a feature of His personality, agape love expresses His existence. The love of agape has been fused with the person of God, namely God who needs nothing but who chooses to give. Therefore it is said that God is love (1 John 4:8). The love that is meant here is agape love. God reveals Himself perfectly in the person of Jesus Christ. The life and death of Christ is the perfect revelation of gift-love, the gift of agape love (Jo 3:16; Rm.5:8).

In the description of agape love, the apostle John asserts that since Christians are born of God and become His children, the love of agape must be in him as a new man (1 John.4:7-12). The Spirit of God who is love is also the Spirit that dwells in Christians (v. 13). Agape love is so important that John says that it is impossible for a Christian to be said to know God if that person does not channel agape love. Love is not only expressed orally but must also be expressed through deeds. As God expresses His agape love not only through words but also through His deeds of sending Christ. The love of God expressed in the person of Christ is effective for the well-being of the Christian spirit. Therefore, His love that exists in Christians must be expressed through deeds that include sacrifice. If Christian loves each other selflessly, he has done the same as God did.<sup>21</sup>

Christian love is the ability and willingness to keep expressing good intentions to people who do not know love, and who cannot be loved. Agape is content and weight of mind and heart that forces a Christian to never feel spiteful, never desire to seek revenge, but only to seek good aspects of his neighbor, no matter what the circumstances.

## Peace

The Old Testament word peace is "*shalom*," meaning the strength and wholeness of the feeling of prosperity that arises because of man's relationship with God. Through the experience of a man feeling God's love in receiving His forgiveness and in realizing His presence, a new feeling arises in man that man feels prosperous. His spirituality was restored and became intact. In the New Testament, the word used is "*eirene*." The word refers to the spiritual well-being that arises because man has a new character in Christ.<sup>22</sup>

The peace of God is manifested by His great sacrifice on God's side. The conflict between God's holy will and man's sinful will shows that man needs peace. Through the incarnate of God's Word into man and through His death and resurrection, the holy God showed His infinite love and grace to sinful mankind. It was God who initiated the peace between man and Himself. The peace He gave to man has entered and lived in man through the Holy Spirit. The Holy Spirit allows people to be at peace with one another. Man who has received forgiveness from God through Jesus Christ, now lives in His peace. Christ, who lives in man at birth, is the perfect atonement. He is a peacemaker. By freeing man from the pressures caused by sin, He allows man to experience peace. It is peace that arises because man has been justified by God.

The peace of God preserved through man's relationship with Him, is a peace that cannot be influenced by anything. Peace does not depend on the surroundings, it cannot be influenced by the presence of enemies or the absence of friends. God who is the source of peace will not allow or abandon man. He is close to man, therefore man should not worry about anything, "... but express in all things your desire to God in prayer and supplication with thanksgiving. The peace of God, which transcends all reason, will nourish your heart and mind in Christ Jesus" (Phil.4:6-7). The Apostle Paul likened the peace of God to a "guardian" who vigilantly guarded the hearts

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<sup>21</sup> Edwin Gandaputra Yen, "Tinjauan Ulang Penginjilan Pribadi Dalam Kerangka Amanat Agung Tuhan Yesus Melalui Eksposisi Matius 28: 19-20," *Jurnal Efata* 5, no. 1 (2019): 1-17.

<sup>22</sup> Bert Jan Lietaert Peerbolte, "'Do Not Quench the Spirit!' The Discourse of the Holy Spirit in Earliest Christianity," *HTS Teologiese Studies / Theological Studies* 71, no. 1 (2015): 1-9.



and minds of men. God is always present, but only through self-discipline in rejoicing, praying, and trusting Him can man enjoy His peace.

Man, who has been reconciled with God is given His service to bring peace and is obliged to guide others so that the person is also reconciled with God through faith in Jesus Christ. A man who has been reconciled with God is obliged to testify through words as well as through his life. In other words, a man who has been reconciled with God is the peacemaker of God. People who experience His peace will be willing to sacrifice and diligently pray. Peace can be interpreted as a true relationship between man and his neighbor. This attitude has implications also for fair action against others. The child needs to be introduced to God's justice in order to position himself as the recipient of God's gift of forgiveness so that it can also be fair to others.<sup>23</sup> In Matthew 18:21-35, Jesus teaches about forgiveness. In the passage, it appears that forgiveness and justice go hand in hand. Thus, every Christian who receives forgiveness from the Father should be just to his neighbor, by releasing the same forgiveness to others, then peace can be implemented properly.

## CONCLUSIONS

In the conclusion, parents have a significant role in the character cultivation of their children. They have to make sure that all of these elements (humility, meek, patience, love, and peace) grow perfectly in their children to counter flexing habits. The results of the study proved that the cultivation of personality by parents affected the flexing potential of children by 69%, while 31% was influenced by other factors. Further findings in this study, the formation of behavior in a planned, systematic, and targeted manner were shown to be able to reduce the potential for flexing by 73% in children. As a contribution to this study, it is recommended to parents instill humility, meek, patience, love, and peace in children from an early age. This has been shown to be able to ward off flexing which is a negative effect of the disruption era.

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<sup>23</sup> James Hamilton, "The Glory of God in Salvation Through Judgment," *Southern Baptist Journal of Theology* 57, no. 7 (2016): 57–84.

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