



## **The Cohort Effect Approach to a Friction in Students-Life Beyond Religious and Mental Health for Anxiety Disorder at IAIN Langsa**

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### **Abstract**

The article scrutinized a friction stem in students, a false or a real of hope, struggle, and retentive in life when anxiety attacking the consciousness and bridging religious tradition and mental health status. Beyond reality to fantasy, within the inner perceptive, students construct artificial facts in the brain to stimulate action as a course of reactions. The artificial are related to a hope, an expectation, inviting a positive outcome to be believed as an alternative fact to subdue anxiety of fears, which come to overshadow students' mental status. For inner students' mental status, there is friction which pressing one to another for their artificial feeling either became the greatest power or worst nightmare affected to daily life and exposure both internally and externally reactions. A cohort effect approaches were applied to observe a longitudinal study for students' behaviors in contemplating anxiety disorder affect that relied on religious and mental health for an individual sample. Student's behaviors respect a particular characteristic as the aging process. The approaches aimed at physical features; body shape, decision making, level of aggressiveness, fears, and matting patterns. Thus, students' frictions are traceable

to foresee students' mental health disorders as an umbrella from a diverse field in clinical psychology.

**Keywords:** cohort effect, friction, mental health, religious

## **A. Introduction**

Students request a clear objective to bear in life and inspiration for reality acceptance. To derive the objective, it is essential to alter an imaginary superficial subconsciously. Even though the image is deceiving fact, it is quantified variables that are powerful to stimulate lead action for strengthening support to fulfill as accepted fact. The imaginary effect excludes happiness, bravery, and sensuality. Then it rages to generate students' potential power, which is called hope. The psychologist, Wundt, and Stern, classified hope into three dimensions of students feeling; pleasure or displeasure, exited and inner attentive, yet, it is uncontrollable to be express daily life (Woodworth & Marquis, 1957). Then, it brings out over reality raise frictions (Nind & Kellett, 2002; Feldman, Balaraman, & Anderson, 2018; Feldman et al., 2018).

Arguably, students' feelings are settled both the greatest strength and threats for students themselves in terms of mental health. The first dimension of students feeling; a pleasure and displeasure happened from triggering effect for reaching achievement in life, then it followed by excitement or displeased with society for the second dimension. However, there someone who kept their achievement for themselves, introvert celebrated for their satisfaction, it is called the third dimension (Nind & Kellett, 2002). To describe the friction in students feeling exposure, Papalia, Sterns, Feldman, & Camp (2007) pointed out feeling layer retentive to exposure personal reflective stages of behaviors. Formerly, the first stage of students, it is the feeling stream a hope as a reflection for an expectation. Then in the next stage, the feeling related to immediate predictive action. Finally, in the last stage, the reaction comes forward as a resolution. Besides, insecurity is based on personal fear only (Schietz & Villares, 2017; Blake et al., 2018; King, 2001). Then, King (2001) also highlighted a suggestion for people to omit their doubt of insecurity, and to focus on the greater good for the circumstance of action. King (2001) idea was called as motivation or determination to achieve the goals in life, which somehow described as students the top of ice-bergs.

For a religious approach, it describes the students' fragility for existing far from the contemplated tradition. This fragility is dependable for those who believe or not, however, it resembles the students' faith either to embrace or to disobey to fill his inner self (Skinner, 2019). To those who believe, in Waller (2014), James Martineau mentioned the faith of God will always alive which manifests to the will of soul and divine as the ruler of the universe, and will relate to students moral conduct. Some people who embrace faith

will look for the existence reason why religious tradition help students in favorable condition, as strengthening faith and his hollowness with hope. Moreover, also in Waller (2014), Edward Caird mentioned about the universe relationship terms and goals for all moral consciousness. Moreover, On the other hand, some people who disobey faith will place the existence idle which remains common life as universe action, and they are part of it, working to control them as free to act for life reaction. To support the believer, Daradjat (2004) mentioned the development of personal faith influences the personal growing up of life cycles. The approach underlined religious tradition as main component to build former points to build inner healing to treat friction problems which triggering mental health impact (Muhandis, Yamin, & Nurjan, 2020; Kaplick & Skinner, 2017; Skinner, 2019; Haque, Khan, Keshavarzi, & Rothman, 2016; Daradjat, 2004).

In the religious approach, to explain the fragility of those who are agnostic, yet, they believe as part of the universe, but keep arguing that they control their own life, did know how to explain or even to retreat themselves from the discussion of faith. To describe agnostics, the antonym of Gnostics, Joshi (2008) explained how people stop believing a religious when they reject the divinity for all their actions in life. They believe what the consequences are based on their own without any God influences. Moreover, Bhatti, Batool, & Riaz (2011) explained an agnostic rejects the religious tradition and doctrine by ignoring the religious practices, personal centric, and falsified the acceptance of social norms. Relating the agnostic's point of view, Richard Gillian wrote about Daniel C. Dennett's point of view for the theory of evolution; the complexity design which arose in nature. It was rather than appearing out of nowhere by divine flat, living things, in all their impressive characteristics, and possess historical timelines. The complexity is a testament of the great living on the earth, acquiring shifting of habitual over time to time as an ongoing process of natural selection, not by the divinity of God (Joshi, 2008). Thus, the agnostic fragility related to their students singularity being existed in the social world, because the students being cannot exist in isolation. Concerning both Gnostic and agnostic above, the study describes how to do the cohort effect approach to observe the friction in students beyond religious and mental health for anxiety disorder. The article intends to draw the religious tradition of salvation to face anxiety when the friction triggers.

The approach focus on student's disruption as confirmatory factor analysis. The cohort effect approach is developed to measure students' interaction effects in university daily life (Allotey et al., 2018; Rhemtulla & Hancock, 2016). The cohort approach generate students' psychological characteristics by having resemble on age classification. The article also described about Islamic tradition will help the students being to face their life frictions, which ignited effects; stress, pressure, and so on. The effects are normal external influences for students in the course of life in a cohort effect approach study (Hülür, 2017). Thus, the impact rises significant influence on these three students' feelings about imaginary effect excludes happiness, bravery, and sensuality. The Cohort approach constituted the imaginaries effect within interview (Scarpato, Swardfager, Eid, Ploubidis, & Cogo-Moreira, 2020).

In this article the writer scrutinized a retrospective cohort study for the clinical psychology which investigate student's disruption for ignited anxiety disorder as frictions of university-life by collecting their background information (Allotey et al., 2018; Rhemtulla & Hancock, 2016). The retrospective cohort study emphasis on students' objective behaviors which explicitly shout out personal perspective of mental act senses (Hülür, 2017). In analyzing the personal mental act sense, it applied to examine the students' perception of power imbalance, which are related to depression and anxiety symptoms (Oblath et al., 2019; Holt, Greif, & Reid, 2014; Copeland, Wolke, Angold, & Costello, 2013). Relating to the student' background information, it was hypothesized the power imbalance and an inability to defense themselves corresponded to the symptoms in university-life (Oblath et al., 2019; Debnam, Waasdorp, & Bradshaw, 2016; Swearer & Hymel, 2015; Spitzer, Kroenke, Williams, & L€owe, 2006). Moreover, recent study in retrospective cohort suggested the writer to examine negative exposure of clinical psychology impact to investigate students' depression with moral favor disengagement contrastive behavior (Jenaro, Flores, & Frías, 2017; Cross, Lester, & Barnes, 2015; Azeredo, Rinaldi, de Moraes, Levy, & Menezes, 2015; Harris, Gordon-Larsen, Chantala, & Udry, 2006). To draw obvious cohort effect, for a retrospective study, it is suggested to evaluate the students' mental changes in friction and anxiety with cognitive behavior therapy program that support with one on one therapist counseling (Hershenberg et al., 2016; Zhang, Musu-Gillette, & Oudekerk, 2015; Tuerk, Yoder, Ruggiero, Gros, & Acierno, 2010; Richards, Richardson, Timulak, & McElvaney, 2015; Carlbring et al., 2018). Considering Acehnese who had faced long term of gunfight conflict and severe prone disaster area, the writer reflected to work on retrospective of mental health intervention in term of political instability and armed conflicts (Seidi, Jaff, Connolly, & Hoffart, 2020; Bryant et al., 2018; Ahmad, Taher, & Seidi, 2017). The work projected on a positive result in treatment of anxiety disorders and trauma healing, which related to cure symptoms.

Based on the approach, the writer formulated research question "*How do a friction in students-life beyond religious and mental health ignite anxiety disorder?*" To answer this research question, the writer extracted information through perceived interview to project a friction which triggering effects as internal condition, students' background family, and the institution. The cohort evaluated the impact to premises mental health. The article builds on the cohort effect approach to a friction in students-life beyond religious and mental health for anxiety disorder at IAIN Langsa. The cohort approach discovered psychological characteristics disruption of how nature and nurture aspect to oppress the genes and environments which supported by Islamic tradition religious moral favor.

## **B. Literature Review**

Anxiety disorders are the triggering effect that is characterized by excessive anxiety, strong vigilance, and extreme friction to avoid stimuli that lead to such fears, pressures, and emotional states. Rosenberg & Kosslyn (2014) mentioned about the friction of prevailing condition disturbed in stress and normal anxiety. The disorders are

characterized by strong negative emotions and physical symptoms of tension that arise when a person reaches the form of danger with full hesitation (Hyman, 2009). The friction comes up in various forms where insecurity personal dangerous stages. The triggering effect influenced response or gesture were felt when a physical stimulus occurs with ongoing panics. The ongoing atmosphere of panic leads to phobias (Rosenberg & Kosslyn, 2014). Therefore, it found to be more exposed to be anxious when the friction triggers. When the friction is triggered by the body impulse connectivity link of nerves, it is a reaction to a perceived external impulse that requires a resolution.

The reaction operates cognitive, behavioral, and biological of the student body, become sustain and chronic, and results in a negative health effect (Butterworth, Linden, McClay, & Leo, 2006). Moreover, in the field of neural brain researcher, Bruce McEwen, said that the friction resemble to students' pressure of constant stimulus-response without any resolution to regress the constant negative influences (McEwen & Wingfield, 2010). To relate these dimensions, Chen (2017) placed the dimension as the enhanced internal locus control. The locus control refers to the belief of how actual personal control over the life situations experiences; the external control by personal feeling which prejudiced for powerless, blaming other people, bad luck, victimizing, and extraneous caused of the occurred problems. Chen (2017) suggested that these feelings should be ignored or do not take as personal impressions for not self-blaming for what goes wrong as the situation in life. Thus, when people do not take these feels, they will associate with higher optimism, self-esteem, and capable to tolerate frictions pressure, such as pain, ambiguity, and stress.

The theory has guided anxiety disorders in a retrospective study as cohort effect to draw the existing problems. The prominent ideas of triggering effects as internal condition, students' background family, and the institution information (Rhemtulla & Hancock, 2016; Allotey et al., 2018). To discover the triggering impacts, suggested three factor to be closely overview, (a). The students' personal thought, which may be taken on written source, *i.e.* diary, account, journals, and so on, (b). The frequency of students' report in harass engagement, (c). The respond of their environments (Venkatesan, Rahimi, Kaur, & Mosunic, 2020; Oblath et al., 2019; Debnam et al., 2016).

### **C. Research Methodology**

The study of cohort effect investigated research involvement for students growing through time. The cohort effect described the stem case for the social time period and in which time people were born and growing (Kennison, 2017). The group of observant is selected from a longitudinal study that accesses the participant event in psychological characteristics of how nature and nurture aspect to oppress the genes and environments (Lazarus, McLellan, & Hudson, 2018; Spittal, Studdert, & Paterson, 2016; Watanabe, Kawakami, & Imamura, 2017). The study applied a retrospective cohort study for the clinical psychology objective to investigate the selected sample (Kiecolt & Nathan, 1985). In this study, the cohort study featured closer analyses on the samples' participation on the part of their growing life for whole ages. The study excluded the temporal specific for the sample action to the reaction as resemble for the friction pressure as external exposed. In

the retrospective design, the researcher identified the psychological mental status of the sample to determine friction disorder.

The independent variable of the study was the students who face a crisis in their study process at *Tarbiyah* and Teacher Training of IAIN Langsa. Then, the dependent variable was the retention of the students for the friction in students' beyond religious and mental health for anxiety disorder due to their growing period and their exposure for study pressure on the university-life. The generation of cohorts is millennials who born after the years of 2000, are mainly at 17 years to 19 years old, university students. The students' mental health is essential to observe as their position of students and to watch the problem which rose on educational psychological matters. The cohort study takes the stem of student retention which influenced by the pressure for frictions within the study organization in terms of refusal to follow the objective when the students have a bigger amount of pressure. Moreover, the student's routine, cognitive rigidity, emotional reaction, and short term focus, were the four-dimensional that facing the retentive friction.

To investigate the student's routine, cognitive rigidity, emotional reaction and short term focus when frictions within pressures, the study probed questions by focusing indicators, as mentioned by Venkatesan et al. (2020) and Plane (2004), the highlighted the orders as follow: (1) The acting line-up memory in objective-behaviors, (2). The explicit of knowledge of situations, mental state, and actions, (3). The personal stream of thoughts, feelings, and sensations, and (4). The senses of mental acts. Moreover, quantifying these highlighted orders, the study posted a random questioner survey to 66 students who were following in the seventh and ninth semester. With the 12 items of questions, there were 5 essential questions which probing the students' mental state and religious tradition influences in their life. The goal of the study intends to identify the frictions and how did the students get it through, either they take religion or lose it, and even they losing the rigidity.

#### D. Findings

For the detailed data distribution, the following indicators are presented through these criteria by using descriptive statistical analysis.

Table: 1 The Students' Resolution Process on Frictions beyond Religious and Mental Health status

Indicators	Indicator Process	Interval Values	Category	Resolution Ratios	
				Number of Students	Average
The acting line-up memory in objective-behaviors	The students acquire a good expose of religious tradition teaching	$15 < x \leq 25$	Good	46 (69,69%)	17,62
	The students practice	$10 < x \leq 15$	Enough	20 (30,30%)	

	their religious traditions			30%	
	They relate the life-problem as common problem that every people has	$0 < x \leq 10$	Less Good	0 (0%)	
The explicit of knowledge of situations, mental state, and actions.	The students acknowledge for their family and environment pressure.	$10 < x \leq 15$	Good	58 (87.87%)	34.93
	The students are aware for their mental state as resemble to their family and environment outside of IAIN Langsa	$5 < x \leq 10$	Enough	10 (12.12%)	
	The students acknowledge for their consequences for their act in life	$10 \leq x \leq 15$	Good	58 (87.87%)	
The personal stream of thoughts, feelings, and sensations	The students practices specific religious tradition	$15 < x \leq 20$	Good	37 (56.06%)	60.89
	The students acquire the growing feeling for a relationship for opposite sex	$10 < x \leq 15$	Enough	(43.93%)	
	The students are aware of their own reaction to love or hate, happy or sad, and so on	$20 < x \leq 50$	Very Good	66 (100%)	
The senses of mental acts; The students highlight their sequences of reaction to the friction resolutions	The students tend to seek either advices o religious figure for resolutions.	$20 < x \leq 50$	Very Good	66 (100%)	8.24
	The students tend to ignore for seeking guidance for resolutions	$0 < x \leq 5$	Less good	16 (24,24%)	
	The students tend to hurt themselves for resolution	$0 \leq x \leq 0$	-	-	



Based on table 1 above, there several important factors highlighted to be given more proportion of explanation to answer the study objectives. There are two categories which fully responded on the 3rd indicator; (3). The students are aware of their reaction to love or hate, happy or sad, and so on. It posted  $20 < x \leq 50$ , an estimated 66 (100%) students can express their reaction to the external reaction of feeling. The next fully responded on the 4th indicator; (1). The students tend to seek either advice of religious figures for resolutions. It posted a similar amount to the previous condition and indicated the students' positive input from their prominent religious features. The students' intention of how religious tradition is the former resolution stream for facing life friction. The student also believed about the religious figures, who prominent in religious tradition, maturity, and social values. Moreover, both indicators excluded about how the students acknowledged their mental state and believed how to acquire the resolution instead of going for bad stakes, *i.e.* hurting themselves. Yet, it was on the 4th indicator; (3). The students tend to hurt themselves for resolution. It posted  $0 \leq x \leq 0$ , the response indicated students' mental status of hurting themselves is not a resolution, a zero-order correlation of 66 by the maximum samples. To deliver the particular sample, the researchers selected two randomize student's comment about their confession due to answering the open questioner. The stimulus and response are presented by the table 2.

Table: 2 The students pressure stimulus and response selection in university-life

Stimulus	Response
1. The lecturer's mid-term test questions have many essay box to answer	1. I am so stressed after the mid-term test
2. The assignment deadline is putting lot of pressure on me	2. I feel stress in my shoulders and my neck
3. The class has a stressful regulation to follow	3. When the lecturer shared the regulations, it made me so upset and broke my expectation

Beyond religious and mental health, in clinical psychology, within this study, the objective enlightens the resolution for students who are facing friction in university life. A friction stem in students, a false or a real of hope, struggles, and retentive in life when anxiety attacking the consciousness and bridging religious tradition and mental health status. Beyond reality to fantasy, within the inner perceptive, students construct artificial facts in the brain to stimulate action as a course of reactions. Discussing Islamic tradition in psychology is a new way to offer a resolution for tranquilizing mind and soul for inner balance. It is proven that *wudhu*, ablutions, rains the pressure of life, and then praying, *shalat* decrees the emotion, and the recitation of the glorious Qur'an will heal the human feeling. Arguing the fantasy, Islam is not a fantasy religion, but, it is a religion of signs. Islam offers how people shall live universally in reality, because it is a universal revelation to whole mankind, even they are not Muslim. In Islam tradition, it is essential to have a healthy relationship with the opposite sex, but there is regulation, the regulation



revealed to protect humankind for the harms that might affect life. Being in religious tradition, instead of being agnostics, it means to acquire a strong regulation that bound people to conduct harm-way, which affect the people who conduct, not others. It believed that aggressively, angry, impatient, paranoid, and easily offended are the cause of unhappiness. In Islam tradition, people have their right to be angry for purpose, but not to take more personally that is the main resolution to minimize pressure friction, which leads to happiness.

## **E. Discussion**

The article described students about imaginary effect excludes happiness, bravery, and sensuality output for the friction when their routine, cognitive rigidity, emotional reaction, and short-term focus when frictions for anxiety disorder effects. The result of the investigation highlighted the students' self-efficacy, optimism, and hope which are related to religious tradition to resolute their mental health pressure. According to Butterworth et al. (2006), the cohort stem has analyzed the frictions by delivering the result variances questions that put in an order through the four focusing indicators.

The acting line-up memory in objective-behaviors; (a). The students acquire a good expose of religious tradition teaching, (b). The students practice their religious traditions, (c). They relate the life-problem as a common problem that every people has. The first indicator correlated to the religious basic value that already acquired in their early growing process. Relating the samples that are Muslim, they have acquired social exposure in religious traditions in Sumatera, Indonesia. Indeed, they have practiced their traditions and acknowledges they are social beings who realize that they are part of the community which mostly in Islamic Traditions. The content of potential Islamic traditions shared about the students who believe the problem comes from God, the Almighty of *Allah swt*, God will provide a resolution to the problems. Thus, they did not blame other people for their problems, and they willing to take care of their problems, and relieving the frictions.

The first indicator lead to religious tradition value guided the students to overcome their mental state when the friction happening. Actually, the first indicator supported the religious role in mental healing for clinical psychology disorder (Zhang et al., 2015; Cross et al., 2015; Harris et al., 2006). Cross et al. (2015) who also works as counselor in children development support the religious tenet as proper solution in mental healing. Moreover, Daradjat (2004) ideas developed implicitly about the role of religious prominent figure to help their young generation to lead example in daily life. However, Darviri et al. (2014) mentioned differently about inconsistency of religious tradition to help mental healing. Darviri et al. (2014) stood again religion intervention in human mental health. It is not humanity to believe uncharted science approach, which became religious hallucination. On the other hand, Irgens, Hoffart, & Nysæter (2017) mentioned the proper treatment to generate mental healing effectively trough cooperation religious tradition over students' life. The indicator premises about the essential value in generating pious study with owning a religion as life guidance (Kim, Smith, & Kang, 2015). Discussing the religious as life guidance, Azizi (2017) supported the indicator which explicitly strengthened religion

tradition for mental health solution. Thus, the first indicator projected the essential value of religion in students' daily life and its features.

The explicit of knowledge of situations, mental state, and actions; (a). The students acknowledge for their family and environment pressure, (b). The students are aware for their mental state as resemble to their family and environment outside of IAIN Langsa, (c). The students acknowledge for their consequences for their act in life. The second indicator maintained the students' awareness about their environment, both internal and external, how do they react to pressure of frictions, and their family support when the frictions come to press the students' life. The point (b) and (c) here also are internal assessment for IAIN Langsa learning environment. By stating the point, the writers probe both environment pressures, particularly, in for *Tarbiyah* and teacher training faculty, essential for potential factor to train a teacher candidate who has great personality competence in teaching and managing a classroom. The second indicator drew out the current students' mental state and family background. In spite of the second indicator interfered students' personal background, it uncover the potential of mental illness burden.

The indicator estimated that approximately one in five students suffer post-conflict environment. Most the students came from four regions; North Aceh, East Aceh, Kota Langsa, and Kualasimpang. The North Aceh and East Aceh were gun fight post-conflict area (Kasim & Nurdin, 2015; Sahlan, Fajarni, Ikramatoun, Kamil, & Ilham, 2019; Ilham & Abdullah, 2015). Kasim & Nurdin (2015) argued in the context of prone post-conflict area to strengthen peace and wellness building, reconciliation between Acehese people and state authorities to dispute establishing truth about ensuring justice and human right violation, which drain local trust formerly and leave bad measure to next generation. Moreover, to overcome mistrust, in clinical psychology, Morina, Malek, Nickerson, & Bryant (2015) suggested intervention act to maintain humanity over ethnicity. It is human wellness life superior to personal goals (Ahmad et al., 2017; Morina, Malek, Nickerson, & Bryant, 2015). Relating the conflict area, the indicator guided about these area weaken its local community, which also impacted to poor external support. However, a serious effort might internalized and externalized to adjust and support mental public, which the cost of long term conflict. Del Barrio, Holgado-Tello, & Carrasco (2016) and Roetman (2019) mentioned not optimal parental relationship was significantly related to the children' risk to grow depression unconsciously, however, it is vice versa if there is optimal relationship (Del Barrio et al., 2016; Roetman, 2019).

The personal stream of thoughts, feelings, and sensations; (a). The students practice specific religious tradition, (b). The students acquire the growing feeling for a relationship for the opposite sex, (c). The students are aware of their own reaction to love or hate, happy or sad, and so on. The third is resembles religious tradition, growing a feeling for the opposite sex, and understand their happiness. The researchers believe the third indicator projected about a healthy reaction for attractiveness and appealing. Addressing sex appealing is a personal preference for their maturity choices, which is positively driven to a heterogeneous relationship. As matter of fact, the samples are Muslim, the research

setting is IAIN Langsa, the State Institute for Islamic Studies, they are living with Islamic tradition value, which strictly regulates the relationship between female and male, however, the tradition also drives to the heterosexual relationship. Moreover, the researcher found that the samples find their interest with the opposite sex; some samples confess about they are in a relationship, some said already engaged, and still single. In addition, recently, there is the growing concern of several samples about relationships with homosexual partners, but, they are acknowledged about the misconduct and unlawful act in Islamic tradition teaching.

To address the third indicator, the idea is finding personal happiness is important to acknowledge the meaning of it. The third indicator signified about positive psychology movement (Seligman, 2011). The movement focus on igniting human strengths through courage, optimism, and hope. These focuses serve as natural buffs to fight over friction-related, which look for identifying personal traits and cultivated them (Seligman, 2011; Möller, Majdandžić, de Vente, & Bögels, 2013). Moreover, the third indicator also mentioned about personal preference in opposite sex relation. It is believed that Al Qur'an revealed the rule which regulated human relationship in heterogeneous sex as procreation offspring (Suwardin, 2018). Then, homosexuality is unacceptable in Islam, as it is contradict to humanity, which human beings are created in pairs, male-female (Zhang et al., 2015; Cross et al., 2015; Harris et al., 2006; Harahap, 2016). The indicator also indicated that relationship emphasis happiness and supports their life.

The senses of mental acts; the students highlight their sequences of reaction to the friction resolutions, (a). The students tend to seek either advice or religious figure for resolutions, (b). The students tend to ignore for seeking guidance for resolutions, (c). The students tend to hurt themselves for resolution. The last indicator projected about the mental acts. It is a chain of reaction and crucial to be a probe to find out the students' tendency about the preferable act when they are in the pressure of friction. The researcher found that all the samples relied on their spiritual teachers. The samples believe about their religious tradition for finding a resolution for their university-life frictions. The researcher also found that the second point (b) about the ignorance; in fact, there is ignorant, however, they find peace in life with a religious tradition, which driven point (c) became zero selection. Thus, the researchers pleased about no samples that tend to destruct or blame themselves for the pressure. Thus, it proves the samples have personal religious competences.

The last indicator premises the sequences of students' reaction to the friction resolutions. Within this students' act, it essential to overlook on the framework of distress intervention among the students. The result mentioned most students seek guidance to religious figure, who act counselor, prove important to neglect the distress may not lead to severe adverse effect in life (Carlbring et al., 2018; Richards et al. 2015; Del Barrio et al., 2016). The study projected the premises of friction in university-life would crucial to be a potential depression, which may ignite to harm them self. However, having zero result on harming themselves, it is indicated that series of cohort effect study to discover the students' mental state who have been follow religious guidance as intervention formerly

(Zahn-Waxler, Shirtcliff, & Marceau, 2008; Cross et al., 2015; Harris et al., 2006). The students' mental state answering for not having ignorance is the prominent ideal to bridge up mental health and religious tradition teaching, which works to reduce severe friction in university life as the students' carry over their process of transition from university to a worker in immediate future.

## F. Conclusion

The cohort study would suggest that external influences of imaginary effect exclude happiness, bravery, and sensuality output for the friction when their routine, cognitive rigidity, emotional reaction and short term focus when frictions for anxiety disorder effects of feelings should be ignored or do not take as personal impression for not self-blaming for what goes wrong as the situation in life. In the study, the cohort effect approach described to friction in students-life beyond religious and mental health for an anxiety disorder at IAIN Langsa, which proven healthy response for taking religious tradition to find a resolution of friction, which stabilizes the student's mental health is the aim of clinical psychology. Thus, by having the resolution relates to religious tradition, the cohort exposed about the part process of human life when they reach the university process which posted pressure for future living and work.

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