

The Arga-EL Method: A Structured Colour Breathing Framework for Attentive Respiratory Guidance toward the Eternal Light (Allah)

Arga Abdi Rafiud Darajat Lubis¹
Khairina Azni¹

¹Argael Publisher, Medan, Medan 20255, Indonesia

Authors' contributions

This work was carried out in collaboration among all authors. All authors read and approved the final manuscript.

Article Information

<https://doi.org/10.70471/gafr9728>

Original Research Article

Published: 31/03/2026

Abstract

This article introduces the **Arga-EL Method [Attentive Respiratory Guidance toward the Eternal Light (Allah)]**, a structured colour-breathing framework designed to integrate contemplative posture, controlled respiration, symbolic colour visualization, and intentional emotional release within a spiritually oriented practice. Drawing conceptually from historical breath traditions, selected Gateway Experience materials, and cross-traditional seated contemplative disciplines, the method proposes a practical sequence through which breathing becomes not only a physiological act but also a medium of inward regulation and luminous orientation. The protocol begins with environmental preparation and upright seated alignment, followed by focused breath regulation, numerical visualization to stabilize inner attention, and colour-guided breathing sequences. In this framework, blue is inhaled to cultivate calmness and release irritation, while white is inhaled to induce purity and inner quiet, accompanied by the symbolic exhalation of red as emotional turbulence or anger. The practice is designed to be performed in a minimum three-minute cycle and may be extended to fifteen minutes for deeper relaxation and contemplative absorption. The discussion further situates the method within broader scholarship on breath regulation, colour-emotion associations, and symbolic contemplative practice.

Keywords: *Arga-EL Method; colour breathing; contemplative breathing; guided visualisation; emotional regulation; colour symbolism; seated meditation; spiritual self-regulation*

*Corresponding author: Email: argaabdi@gmail.com

Cite as: Lubis, A. A. R. D., & Khairina Azni. (n.d.). The Arga-EL Method: A Structured Colour Breathing Framework for Attentive Respiratory Guidance toward the Eternal Light (Allah). Asian Multidisciplinary Research Journal of Economy and Learning, 3(3), 13-23. <https://doi.org/10.70471/gafr9728>

1. INTRODUCTION

Breathing is the most constant movement of human life. Before it is understood as a contemplative practice, a therapeutic aid, or a symbolic discipline, it is already the fundamental physiological act that sustains metabolism by enabling oxygen uptake and carbon dioxide elimination. In biomedical terms, respiration is indispensable because cellular energy production depends on adequate oxygen delivery and the regulated removal of carbon dioxide; when this balance is disturbed, bodily systems rapidly lose stability (Brinkman et al., 2023). Yet the historical meaning of breath has always exceeded physiology alone. Across civilizations, breathing has also been treated as a means of composure, inward focus, and disciplined self-regulation.

This broader significance of breath is not accidental. Human societies repeatedly discovered that breathing is one of the few bodily processes that is both automatic and trainable. Because it stands at the threshold between involuntary function and deliberate control, breath became a privileged instrument in traditions concerned with self-mastery. In Indian philosophical systems, for example, *pranayama* was developed as a formal discipline of breath regulation intended to steady rhythm and free the mind from distraction by bodily fluctuations, ultimately supporting deeper concentration (Encyclopaedia Britannica, 2026). What is notable here is not merely the antiquity of breath practice, but the enduring recognition that regulated breathing can alter the quality of awareness itself.

Modern scientific literature does not support exaggerated claims that breathing alone automatically “raises intelligence.” However, it does provide a more defensible and academically credible position: breath-centred mindfulness and attentional practices can improve some dimensions of cognitive functioning, especially attentional regulation, executive control, and subjective cognitive clarity under certain conditions. A recent meta-analysis of 111 randomized controlled trials found that mindfulness-based interventions produced small-to-moderate benefits for global cognition, executive attention, working-memory accuracy, inhibition accuracy, sustained attention, and subjective cognitive functioning (Zainal & Newman, 2024). A later systematic review and meta-analysis was more cautious, noting that evidence is not uniform across all subdomains, especially cognitive flexibility, but still supports the broader proposition that attentional training can influence cognitive performance in meaningful ways (Cohen et al., 2022). Taken together, these findings justify a careful but serious scholarly interest in structured breath-based methods.

The physiological importance of breathing also explains why respiration has long been linked to endurance, power, and performance. In contemporary exercise science, aerobic metabolism depends on oxygen availability, whereas intense exertion can shift energy demands toward anaerobic pathways when oxygen supply cannot fully meet demand (Brinkman et al., 2023). These categories should not be confused with contemplative states, but they reinforce a central truth: breathing is inseparable from human capacity, whether the aim is survival, exertion, focus, or recovery. For this reason, many premodern traditions treated the breath not simply as air movement but as a trainable foundation of vitality.

This wider anthropology of breath is especially relevant in Southeast Asia and Indonesia, where bodily discipline has historically been intertwined with martial, ethical, and spiritual cultivation. In Indonesian pencak silat traditions, bodily stance, inner composure, and mental-spiritual formation are treated as interconnected rather than separate domains. Scholarly work on pencak silat has shown that the tradition is not merely a system of combat techniques, but a cultural inheritance structured by philosophy, posture, restraint, and embodied character formation (Ediyono et al., 2022). Experimental research has also shown that the combination of martial technique and breathing practice can be studied in relation to physical fitness outcomes in male athletes, indicating that respiratory discipline already occupies a practical place within Indonesian embodied traditions (Kuswanti et al., 2019). This cultural context makes it reasonable to approach a new breathing framework

not as an isolated invention, but as part of a much longer civilizational grammar of trained respiration.

Within this larger landscape, the present study turns to the documentary stream surrounding **The Gateway Experience**. Popular discourse often collapses Gateway into a sensationalised “CIA breathing technique,” but the historical record is more precise. The CIA document *Analysis and Assessment of Gateway Process* describe the Gateway Experience as a training system designed to enhance strength, focus, and coherence, which means the intelligence report functioned as an analytical document rather than the originating source of the practice itself (Central Intelligence Agency [CIA], 1983). The practical procedures were already embedded in Monroe Institute training materials, where Gateway was presented as a progressive programme of guided exercises. For academic purposes, this distinction is essential: the CIA archive provides historical visibility, but the Monroe/Gateway materials remain the primary practice source.

Among the most relevant elements in those materials is **Resonant Tuning**, a preparatory exercise described as accelerating the gathering of vibrational energy while reducing internal dialogue. The manual instructs the practitioner to breathe only slightly deeper than normal, to imagine vivid energy entering the body on inhalation, to hold it lightly around the head, and then to release tired or stale energy through the feet on exhalation (Monroe Institute, n.d.). This sequence is conceptually important because it already integrates four elements that remain central to the present study: breath regulation, directed attention, symbolic imagery, and intentional release. In other words, the practice does not treat breathing as a neutral mechanical rhythm, but as a guided movement of meaning.

The transition from breath regulation to colour-guided practice becomes explicit in **Threshold #4: Colour Breathing**. There, colour is assigned functional roles rather than aesthetic ones: green is associated with reducing excessive or harmful emotional energy, red with strengthening physical vitality and coordination, and purple with restoration and normalisation of bodily condition (Monroe Institute, n.d.). The manual also notes that colour may be apprehended not only visually but through sound, vibration, or felt impression, which suggests that colour breathing is better understood as a symbolic attentional technology than as a simplistic exercise in fantasy. This symbolic structure is precisely what makes the practice fertile ground for conceptual refinement. The Arga-EL Method emerges from this opening by seeking to organise posture, inhalation, colour visualisation, exhalatory release, and subjective output into a more coherent framework.

No breathing method can be persuasive, however, if posture is neglected. Contemplative traditions have long maintained that the quality of awareness is inseparable from the arrangement of the body. Official Soto Zen guidance emphasises a stable seated base, an upright posture, and regulated breathing, while also allowing practical variations such as full lotus, half lotus, Burmese sitting, or seize according to bodily capacity (The Soto Zen School, n.d.). Plum Village instructions similarly emphasise comfort, stability, a gently lifted spine, relaxed shoulders, and a posture that is alert without rigidity, noting that a stable seated body supports awareness of the breath and calms both mind and body (Plum Village, 2020). Islamic contemplative guidance in *muraqabah* also converges on this practical wisdom by recommending a posture that is comfortable enough to sustain attention but not so lax that one falls asleep, beginning from awareness of natural breathing and progressive relaxation (Yaqeen Institute for Islamic Research, 2017). Across doctrinal differences, these traditions share a remarkably consistent insight: breath deepens when the body is arranged with dignity, balance, and ease.

It is at this intersection of historical lineage, symbolic colour practice, and disciplined seated attention that the present article positions **The Arga-EL Method [Attentive Respiratory Guidance toward the Eternal Light (Allah)]**. This study proposes the method as a structured colour-breathing framework in which the practitioner sits in a stable and dignified position, regulates inhalation and exhalation with deliberate awareness, visualises selected colours as intentional carriers of affective and energetic meaning, and releases inner residue through guided exhalation.

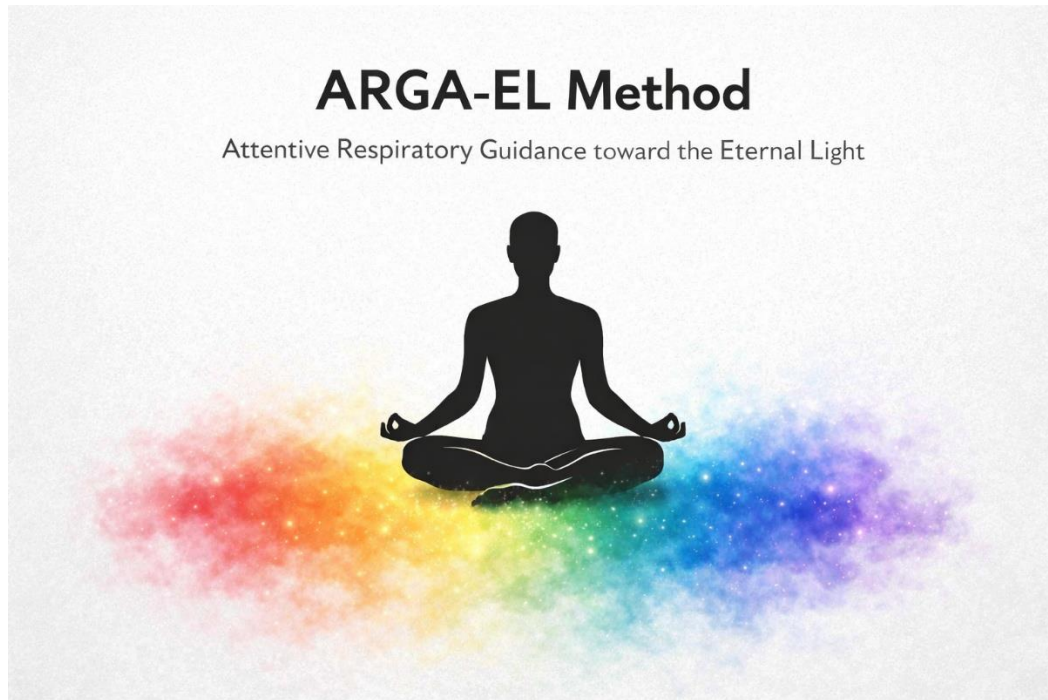


Figure 1. ARGA-EL Method breathing colour technique illustration

The broader aim is not to collapse contemplative language into reductive biomedicine, nor to present metaphysical claims as experimentally settled facts. Rather, the article seeks to articulate a rigorous conceptual protocol through which breathing may function simultaneously as physiological grounding, symbolic direction, contemplative discipline, and inward orientation. In this context, even the brief discussion of the pineal gland must remain scientifically proportionate: its established role concerns melatonin production and circadian regulation, not a proven status as the “seat of imagination” (Ilahi et al., 2023).

2. METHODOLOGICAL FRAMEWORK

2.1. Preparatory environment

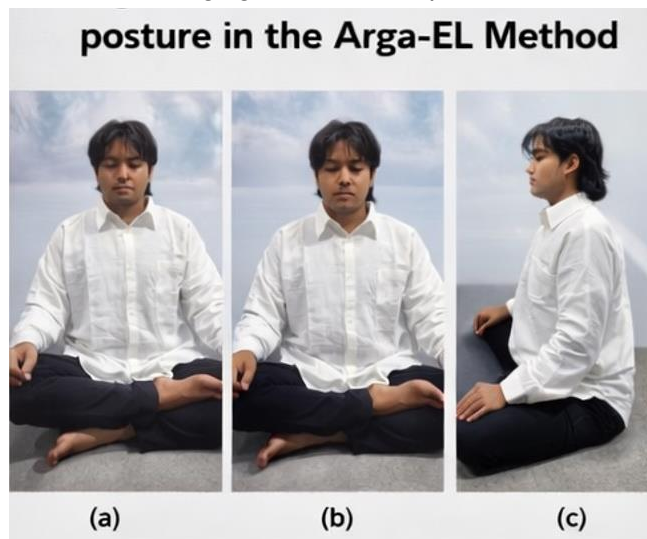
The Arga-EL Method [*Attentive Respiratory Guidance toward the Eternal Light (Allah)*] begins with the preparation of an appropriate practice environment. The practitioner is first advised to seek a place that is calm, low in disturbance, and sufficiently removed from the density of everyday noise. The purpose of this environmental selection is not merely aesthetic, but preparatory: a quiet space helps reduce sensory interference and allows the mind to move more easily from outward agitation to inward receptivity. Ideally, the place should feel restful, unhurried, and energetically supportive for contemplative breathing practice. Natural settings are especially recommended. A silent room, a peaceful corner of the house, a mountain area, a quiet garden, a seashore, or another undisturbed outdoor location may all be used, provided the environment supports stillness rather than stimulation. If the



practitioner is fortunate enough to hear natural sounds such as soft flowing water, light wind, or subtle ambient sounds from nature, these may strengthen the quality of presence during the session. Artificial sounds are not prohibited, but they are less preferable. The Arga-EL Method gives priority to soundscapes that arise naturally, since naturally occurring sounds tend to be received by the body and mind in a gentler and less intrusive manner.

2.2. Seated posture and bodily alignment

Once an appropriate space has been found, the practitioner assumes a stable seated posture. As shown in **figure below**, the seated position should be upright, composed, and relaxed. The legs may be folded in a cross-legged position according to the practitioner's capacity, while the hands rest naturally on the knees or upper thighs. The shoulders are softened, the chest remains open but not forced, and the spine is lengthened upward without becoming rigid. The head is placed in natural alignment with the spine, and the chin



is kept neutral, neither excessively lowered nor lifted.

This posture is important because the Arga-EL Method views bodily alignment as the structural basis of inward flow. In contemplative interpretation, an upright posture helps the practitioner feel internally open and vertically ordered. In symbolic terms, this alignment supports the imagined ascent of awareness from the inner centre of perception toward the higher point of luminous consciousness. In spiritual language, some practitioners may interpret this as the movement from the inner

point of awareness toward the crown of illumination. Regardless of interpretive vocabulary, the essential principle remains the same: the body should be balanced enough to support calm breathing, steady attention, and prolonged inward focus.

2.3. Entry into inner focus

2.3. Entry into inner focus



After the body is settled, the practitioner gradually enters a state of inward attention. The eyes may be gently closed, as shown in the first posture image, or softly opened with a lowered, unfocused gaze, as shown in the second image. Both options are acceptable, provided they help the practitioner remain calm and undistracted. Some individuals are more comfortable beginning with the eyes open and later allowing them to close naturally; others may prefer to close the eyes from the outset. The method does not force uniformity at this stage, but it does require sincerity of attention. At this point, the practitioner begins a brief projection exercise designed to awaken inner visualisation. With the eyes closed or softened, the practitioner imagines the number **1**

emerging gently from the centre of the forehead. This process is then repeated with the number **2**, followed by the number **3**. The sequence may be repeated several times until the practitioner feels capable of projecting a simple mental image outward with clarity and calmness. Within the Arga-EL Method, this numerical projection functions as a preparatory bridge: once the practitioner can visualise form, the practitioner is more ready to visualise colour.

2.4. Initial breath regulation



Before entering colour work, breathing is first softened and regulated. The practitioner inhales through the nose in a calm and unhurried manner, allowing the breath to descend fully and comfortably until the chest and inner body feel gently filled. The inhalation is not forced. It should feel smooth, whole, and receptive. Exhalation is then released slowly, also through the nose or gently through the mouth if necessary, while the body remains relaxed and grounded.

The Arga-EL Method emphasises that the breath should not be aggressive. It is not a performance of lung capacity, but a guided act of inner reception and release. Each breath should feel like an invitation to stillness. The practitioner is encouraged to notice the

transition from inhalation to exhalation and to let the rhythm gradually stabilise. Only when the breath has become calm does the method proceed toward colour-specific guidance.

2.5. Blue inhalation for the release of irritation

The first colour sequence may begin with **blue**, which in the Arga-EL Method symbolises spaciousness, calmness, and sky-like serenity. The practitioner imagines a soft blue light entering through the nose during inhalation. This blue is not harsh or electric; it is gentle, expansive, and cooling, like a quiet sky. The inhalation is taken deeply but peacefully, as if drawing tranquil blue atmosphere into the chest and inner field of awareness.



During exhalation, the practitioner imagines releasing accumulated irritation, mental restlessness, emotional fatigue, and the pressures of the day. Office tension, interpersonal disharmony, disappointment, and subtle frustration may all be symbolically discharged during this phase. The practitioner may inwardly affirm that agitation is leaving the body and that calm blue steadiness is taking its place. This cycle is continued slowly for approximately one minute. The purpose is not only symbolic cleansing, but affective reorientation: the inhaled blue becomes the inner opposite of the exhaled irritation.

A second sequence may proceed through **white inhalation** and **red release**. In this stage, white symbolises purity, quietness, clarity, and gentle spiritual cleanliness. The practitioner inhales white as though drawing in the softness of bright cloud or clear light. The inhaled white is felt as cooling, cleansing, and harmonising. It is allowed to spread inwardly through the respiratory field and into the emotional atmosphere of the practitioner.

During the exhalation, the practitioner imagines the release of **red** as the colour of anger, emotional heat, inner turbulence, or accumulated disturbance. Here, red does not necessarily signify negativity in all contexts, but in this specific release sequence it functions as a symbol of emotional excess that needs to be discharged. The practitioner may inwardly acknowledge that anger is being released slowly and safely, making room for

clarity and purity. This pattern may also be sustained for about one minute, always with controlled, gradual breathing rather than abrupt expulsion.

2.6. Minimum duration and repetition cycle

In its minimal form, the Arga-EL Method is practised in **three consecutive one-minute cycles**, giving a total minimum duration of approximately **three minutes**. This is regarded as the shortest meaningful introductory session. The first minute may be devoted to blue inhalation and the release of irritation, the second to white inhalation and the release of red emotional heaviness, and the third to whichever colour sequence the practitioner feels most needed at that moment. In this sense, three minutes constitutes not an ideal maximum, but a practical threshold for beginning.

Longer sessions may extend to **five, ten, or fifteen minutes**, depending on the practitioner's readiness and available time. The method assumes that a longer duration, when carried out with consistency and sincerity, may deepen bodily relaxation, emotional clearance, and inward luminous awareness. The fifteen-minute duration is regarded as a fuller practice window in which the body becomes more settled, the breath more subtle, and the inner field more receptive to what the method terms the **Eternal Light (ALLAH)**.

2.7. Intended inner orientation

The Arga-EL Method is not performed as a purely mechanical breathing drill. Its final orientation is inward, affective, and contemplative. The practitioner is invited to treat each inhalation as a reception of calm, purity, and light, and each exhalation as a release of



burden, agitation, and emotional residue. Over repeated practice, the method aims to cultivate a state in which the body becomes more relaxed, the breath more refined, and the inward sense of illumination more accessible.

In its spiritual interpretation, this state is described as an opening toward the **Eternal Light (ALLAH)**. This light is not treated merely as a visual object, but as a symbol of inward clarity, divine nearness, and deepened consciousness. Thus, the Arga-EL Method joins posture, breath, colour, and intentional release into one integrated contemplative act. The session closes naturally when the

practitioner feels calmer, lighter, and more internally ordered than at the beginning of the practice.

3. RESULT AND DISCUSSION

3.1 Result

The Arga-EL Method may be understood not merely as a breathing exercise, but as an integrated contemplative discipline that combines posture, colour-guided visualisation, inward suggestion, and intentional emotional release. In this framework, controlled breathing functions as the physiological anchor, while colour operates as the symbolic and affective language through which inner states are reorganised. The method assumes that when breathing becomes slower, more deliberate, and more rhythmically regulated, the practitioner is more likely to experience a reduction in subjective mental pressure and a greater sense of affective steadiness. This assumption is broadly consistent with the wider literature on contemplative practice, which suggests that structured attentional and mindfulness-based methods can support emotional regulation and selected aspects of cognitive functioning, even though such benefits should not be overstated or presented as mechanically guaranteed (Smyth, 2025).

From the standpoint of symbolic design, the most distinctive contribution of the Arga-EL Method lies in its structured use of colour as a medium of inner regulation. Rather than treating colour as decorative imagery, the method assigns colours specific contemplative functions: blue is inhaled to cultivate calmness and release irritation, white is inhaled to induce purity and inner quiet, red is exhaled as a symbol of emotional heat or anger, and other colours such as green, yellow, orange, and purple are interpreted according to broader psychological and philosophical tendencies. This approach is consistent with major work in colour psychology, which has shown that colour can influence psychological functioning, but that its meaning is always shaped by context, learned associations, and situational use rather than by fixed universal laws. In other words, colours do not “mean” the same thing in all settings; however, they do exhibit recurring emotional and symbolic tendencies that can be mobilised within a structured contemplative practice.

To clarify this interpretive structure, Table 2 presents the principal colour associations used in the Arga-EL Method and relates them to three levels of interpretation: psychological or empirical tendencies, symbolic-philosophical meanings, and critical contextual notes. This tripartite structure is important because it prevents the method from collapsing into either naïve universalism or purely subjective symbolism. A colour such as blue, for example, may be linked with serenity and spaciousness in many contexts, yet the literature also shows that it can be associated with sadness in other linguistic and emotional registers. Likewise, red frequently conveys intensity, arousal, and danger, but in some cultures, it can also signify celebration or good fortune. The same caution applies to white, which often suggests purity and cleanliness, but may alternatively be linked to mourning in certain cultural settings. Thus, the Arga-EL Method is best defended not by claiming that colour meanings are absolute, but by arguing that they are sufficiently stable in many contexts to support a disciplined contemplative protocol.

Table 1. Interpretive framework of colour symbolism in the Arga-EL Method

Colour	Primary interpretation in the Arga-EL Method	Psychological empirical basis	/ Symbolic philosophical reading	/ Critical note
Blue	Calmness, spaciousness, peace, inner stability	Blue is commonly grouped among “cool” colours and is frequently associated with calmer and more positive affective responses than high-arousal warm colours. Cross-study work also indicates that colour-emotion associations for blue are relatively robust.	Easily linked to sky, openness, contemplative depth, and quietness	Blue is not univocal; in some emotional-linguistic contexts it also connotes sadness.
Red	Emotional turbulence, anger, psychic heat, high arousal	Red is consistently associated with intensity, arousal, danger, dominance, and strong affective signalling in colour psychology literature.	Symbolically related to fire, blood, passion, courage, and tension	Its meaning is context-dependent; in some cultural settings red also signals luck, celebration, or auspiciousness.
White	Purity, clarity, inner cleanliness, calmness	Empirical work on white tones shows repeated associations with clean, pure, refreshing, gentle, and natural impressions. White-black contrasts have also been linked	Often read as purity, illumination, emptiness, sacred clarity, or renewal	White also varies cross-culturally and may signify mourning or loss in some traditions.

		to moral purity symbolism (Na, 2014).		
Green	Renewal, recovery, balance, natural restoration	Green is frequently grouped with positive cool/light colour associations and is often linked to restoration and pleasant affective tone.	Connected to vegetation, growth, healing, rebirth, and harmony with nature	Green may also carry non-restorative meanings in some idioms; its interpretation remains partly contextual.
Yellow	Illumination, alertness, vitality, emerging clarity	Yellow is often associated with joy, brightness, and energetic positivity in colour-emotion work, especially in lighter or warmer shades.	Related to sunlight, awakening, optimism, insight, and intellectual illumination	Excessively bright yellow may feel overstimulating rather than soothing.
Orange	Warmth, activation, transition, affective movement	Orange is less consistently studied than red or blue, but is generally treated as a warm activating colour associated with energy and sociability.	May symbolise transition, creative warmth, movement, and living energy	It should be treated as a secondary or context-sensitive colour within the method.
Purple / Violet	Depth, complexity, spirituality, transformation	Purple shows more variable emotion associations than colours such as blue or red; patch-term studies suggest purple is less stable than several other colours.	Long associated with dignity, imagination, spirituality, rarity, and elevated symbolic status	Claims that purple is inherently “the highest frequency” in a psychological sense are too strong; its interpretive value is better framed as symbolic complexity rather than fixed psychophysical truth.

As Table 1 indicates, blue and white are the most defensible core colours in the Arga-EL Method. Blue carries relatively stable associations with calmness, spaciousness, and cooling emotional tone, which makes it particularly suitable as the inhaled colour in sequences intended to reduce irritation and psychological heaviness. White, similarly, possesses a comparatively strong symbolic and empirical basis for purity, freshness, gentleness, and psychological cleansing. This gives theoretical support to its use as a restorative colour in the method's second breathing sequence, where the inhalation of white is meant to induce inner quiet while facilitating the release of accumulated emotional residue. These associations are not fabricated inventions of the method; rather, they draw on broader and repeatedly observed tendencies within colour-emotion research and symbolic traditions (Jonauskaite, 2020).

3.2 Discussion

Red, by contrast, is deliberately positioned as the colour of exhaled emotional intensity. This is a strong and academically defensible choice because red is one of the best-established high-arousal colours in the literature. It is commonly associated with urgency, heat, threat, activation, and emotional force. Within the Arga-EL Method, these properties are reworked into a contemplative logic: rather than inhaling red to stimulate power, the practitioner exhales red as a symbolic discharge of anger, turbulence, irritability, and affective overload. This is an important conceptual move, because it shows that the method does not merely inherit general colour symbolism; it reassigns colour within a therapeutic-ritual structure in which meaning depends on the direction of the breath and the intention of the act. That is, a colour is not interpreted in abstraction, but in relation to whether it is being received, circulated, or released (Elliot, 2015).

Green, yellow, and orange function as secondary but still meaningful colours within the wider symbolic ecology of the method. Green can plausibly support interpretations of restoration, balance, and reconnection with the natural world, while yellow may suggest illumination, attentional awakening, or the early emergence of clarity. Orange is less empirically stable than red or blue, but it can still be employed as a transitional colour associated with warmth, vitality, and affective movement. The inclusion of these colours enriches the method by allowing breathing sequences to be adapted to different inner needs, but their interpretation should remain modest and context aware. In a Scopus-level article, it is more persuasive to describe such colours as interpretive possibilities supported by broad tendencies than as rigid diagnostic symbols.

Purple or violet requires the greatest interpretive caution. The temptation to present purple as inherently representing “the highest frequency” or a universally piercing spiritual state should be resisted, because the literature does not support such a simple claim. Studies on colour-emotion associations indicate that purple is one of the more variable and less stable colours, especially when comparing colour terms with actual colour patches. At the same time, its long symbolic history in religion, art, and hierarchy makes it especially fertile for associations with dignity, complexity, imagination, transcendence, and spiritual depth. For this reason, purple is best positioned in the Arga-EL Method as a colour of layered or transformative experience rather than as the definitive endpoint of the spectrum. Such a framing preserves the colour’s contemplative richness without overstating its empirical certainty.

The broader significance of these colour interpretations lies in how they deepen the philosophical architecture of the Arga-EL Method. Philosophically, the method is grounded in the idea that human beings are not sustained by physiological respiration alone, but also by orientation toward what the framework names the **Eternal Light (ALLAH)**. In this context, colour becomes a mediating language between breath and inward meaning. Blue and white help the practitioner receive calmness and purification; red gives symbolic form to the release of agitation; green, yellow, orange, and purple provide further layers of natural, luminous, and transformative association. The result is a structured contemplative system in which breathing is not only regulated but semantically charged. One breath becomes an act of receiving serenity; another becomes an act of relinquishing psychological burden. This is precisely where the Arga-EL Method differentiates itself from generic relaxation techniques: it gives respiration a disciplined symbolic grammar.

4. CONCLUSION AND RECOMMENDATION

4.1 Conclusion

The article has introduced the Arga-EL Method [**Attentive Respiratory Guidance toward the Eternal Light (Allah)**] as a structured colour-breathing framework that integrates seated posture, attentive respiration, symbolic colour visualisation, and intentional emotional release within a contemplative and spiritually oriented practice. The discussion has shown that the method is not constructed as a random meditative exercise, but as a conceptually organised protocol informed by historical breathing traditions, selected Gateway-derived colour-breathing elements, and cross-traditional insights into bodily alignment and inward regulation. Through its use of blue, white, red, and other colour associations, the method offers a disciplined symbolic language through which practitioners may regulate affective states, reduce mental congestion, and cultivate calmness, clarity, and inward luminosity. Its novelty lies in the way it synthesises physiological grounding, symbolic interpretation, and contemplative intentionality into a coherent practice model that may be meaningfully discussed in both philosophical and psychological terms.

4.2 Recommendation

Further explored through empirical and interdisciplinary inquiry in order to assess its practical relevance beyond conceptual formulation. Future studies may examine its effects on perceived stress, emotional regulation, attentional stability, and subjective wellbeing across different durations of practice, such as three-, five-, and fifteen-minute sessions. It

is also advisable to investigate how colour interpretation varies across cultural and spiritual backgrounds, since colour symbolism is not entirely universal and may shape practice outcomes differently among participants. At the applied level, the method may be refined into a guided protocol for contemplative education, self-regulation training, or non-clinical wellbeing practice, provided that its spiritual and symbolic dimensions are presented with interpretive clarity and its claims remain proportionate to available evidence.

REFERENCES

- Brinkman, J. E., Toro, F., & Sharma, S. (2023). Physiology, respiratory drive. In StatPearls. StatPearls Publishing.
- Central Intelligence Agency. (1983). Analysis and assessment of Gateway Process. CIA Reading Room.
- Cohen, A., Lee, M., Schlosser, M., Arenaza-Urquijo, E. M., Böttcher, A., Britton, W., Coll-Padros, N., Collette, F., Chételat, G., Dautricourt, S., Demnitz-King, H., Dumais, T., Klimecki, O., Meiberth, D., Moulinet, I., Müller, T., Parsons, E., Sager, L., Sannemann, L., ... Marchant, N. L. (2022). The effect of mindfulness-based programs on cognitive function in adults: A systematic review and meta-analysis. *Systematic Reviews*, 11, Article 195.
- Ediyono, S., Sriyanto, R. S., & Ahmeed, H. (2022). Indonesian pencak silat tradition models as the nation's character education media. *International Journal of Science and Applied Science: Conference Series*, 6(1).
- Elliot, A. J. (2015). Color and psychological functioning: A review of theoretical and empirical work. *Frontiers in Psychology*, 6, Article 368. <https://doi.org/10.3389/fpsyg.2015.00368>
- Encyclopaedia Britannica. (2026). Pranayama.
- Ilahi, S., Beriwal, N., & Ilahi, T. B. (2023). Physiology, pineal gland. In StatPearls. StatPearls Publishing.
- Jonauskaitė, D., Parraga, C. A., Quiblier, M., & Mohr, C. (2020). Feeling blue or seeing red? Similar patterns of emotion associations with colour patches and colour terms. *i-Perception*, 11(1). <https://doi.org/10.1177/2041669520902484>
- Kuswanti, N., Kiyatno, K., & Doewes, M. (2019). The effect of basic pencak silat and breathing technique practices on the improvement of physical fitness in male athletes viewed from body mass index. *International Journal of Multicultural and Multireligious Understanding*, 6(5), 280–289.
- Monroe Institute. (n.d.). The Gateway Experience [Training manual]. Monroe Products.
- Na, N., & Suk, H.-J. (2014). The emotional characteristics of white for applications of product color design. *International Journal of Design*, 8(2), 61–72.
- Plum Village. (2020). Enjoy sitting meditation.
- Smyth, S., Milyavskaya, M., & Sun, J. (2025). Do we feel colours? A systematic review of 128 years of psychological research linking colours and emotions. *Psychonomic Bulletin & Review*. Advance online publication. <https://doi.org/10.3758/s13423-024-02615-z>
- The Soto Zen School. (n.d.). How to do zazen.
- Yaqeen Institute for Islamic Research. (2017). How to be a mindful Muslim: An exercise in Islamic meditation.
- Zainal, N. H., & Newman, M. G. (2024). Mindfulness enhances cognitive functioning: A meta-analysis of 111 randomized controlled trials. *Health Psychology Review*, 18(2), 369–395