International Journal of Humanities and Education Research

ISSN Print: 2664-9799
ISSN Online: 2664-9802
IJHER 2025; 7(2): 109-119
www.humanitiesjournal.net
Received: 27-05-2025
Accepted: 30-06-2025

Kochetova Larisa Anatolyevna
Doctor of Philological Sciences, Professor, the Department of Translation Theory and Practice and Linguistics, Volgograd State University, Volgograd, Russia

Al-Misfer Mohammed Mustafa M
Post Graduate Student, The Department of Translation Theory and Practice and linguistics, Volgograd State University, Volgograd, Russia

Corresponding Author:
Kochetova Larisa Anatolyevna
Doctor of Philological Sciences, Professor, the Department of Translation Theory and Practice and Linguistics, Volgograd State University, Volgograd, Russia

The concept of 'fidelity' in cross-linguistic perspective: A comparative study between Arabic and American cultures

Kochetova Larisa Anatolyevna and Al-Misfer Mohammed Mustafa M

DOI: https://www.doi.org/10.33545/26649799.2025.v7.i2b.242

Abstract
This study explores the cultural construction and interpretation of fidelity in Arabic and American societies through a comparative lens. Drawing upon linguistic definitions, religious discourse, and cultural theory, the research investigates how fidelity is defined, perceived, and practiced within each context. Using qualitative methods and theoretical frameworks such as Hofstede's cultural dimensions and Hall's context theory, the study identifies key cultural contrasts in values, communication styles, gender expectations, and generational shifts. Findings reveal that while fidelity is a shared moral ideal, its meanings and social implications are profoundly shaped by religious traditions, social norms, and collective versus individualistic cultural orientations. The research offers valuable insights for understanding intercultural relationships and advancing dialogue on moral values in a globalized world.

Keywords: Fidelity, Arabic culture, American culture, comparative study, cultural theory

1. Introduction
Fidelity is a behavioral concept that has been presumed to be prevalent in many personal relationships, particularly between spouses and intimate partners (Asyraf Zulkffli *et al*., 2022) [5]. This study examines how fidelity is culturally interpreted and practiced in relational life and how it can be approached in the context of Arabic and American societies. Arabic and American cultures were selected for their diverse and untapped ways populations contribute to their interpretations and understanding of fidelity, the fundamental limitations their worldviews and philosophies pose, and how the social surroundings of both the individual and the state increase the likelihood of ubiquitous fidelity in those relationships.
The concept is intertwined with various religious, philosophical, cultural, and experienced forms that reveal its complexity and manifestation within personal relationships. Addressing the cultural complications of such a concept and shaping the methodologies that help navigate the vast literature in Arabic/American studies, transnational ethics, popular media, and the social sciences, the purpose of this research is to approach contemporary understandings and practices of romantic fidelity in two distinct cultures. Iraq and the USA are instances for examining Arabic and American ways of understanding and valuing the concept in personal relationships. While it would be thought that fidelity represents a simplistic and universalized concept after having been practiced in these two interconnected cultural spheres for some time, it appears that the rapid globalization and changing standards since the 20th century challenge the cultural application of this concept in foreign personal relationships.

2. Research Questions
This research explores the cultural construction and interpretation of the concept of fidelity in Arabic and American contexts. It aims to identify whether fidelity is a universal principle or if it varies according to sociocultural, religious, and linguistic frameworks. The following research questions guide this study:

1. How is the concept of fidelity defined and conceptualized in Arabic and American cultures?
- What linguistic and dictionary-based meanings are associated with "fidelity" in each culture?
- How do Arabic and English lexical definitions reflect broader cultural values?

2. What are the religious, philosophical, and social foundations shaping fidelity in both contexts?
- How do Islamic and Christian teachings influence individuals' understanding of fidelity?
- To what extent do religious values intersect with cultural norms in shaping behavior?

3. In what ways is fidelity manifested in interpersonal relationships such as marriage, friendship, and family ties in Arabic and American societies?
- How do expectations of fidelity differ between collectivist (Arabic) and individualist (American) cultures?
- What societal consequences are associated with breaches of fidelity?

4. How have globalization, digital communication, and evolving gender roles impacted the modern interpretation of fidelity?
- Are younger generations reshaping traditional notions of loyalty and commitment?
- What is the role of media and intercultural relationships in influencing these views?

5. What implications does the cultural interpretation of fidelity have for the success of cross-cultural or intercultural relationships?
- Can greater cultural awareness of fidelity improve relationship outcomes?
- How do cultural misunderstandings of fidelity lead to conflict or misalignment in values?

3. Methodology

To comprehensively analyze the cultural interpretations of fidelity, this research adopts a qualitative and comparative cross-cultural methodology. The study is structured around five interrelated components.

3.1 Conceptual and Lexical Analysis

The first stage involves a comparative examination of dictionary definitions of fidelity in both English and Arabic. Authoritative sources such as Merriam-Webster (2024) [19], Oxford English Dictionary (2023) [22], Cambridge Dictionary, and Al-Mawrid Arabic-English Dictionary (2023) [3] are used to reveal semantic and cultural nuances. This analysis provides a linguistic foundation for understanding how fidelity is culturally framed.

3.2 Literature and Religious Text Review

An extensive review of religious and sociological literature was undertaken, focusing on:-
- **Islamic sources:** Qur'anic verses and Hadiths emphasizing loyalty and marital commitment.
- **Christian teachings:** Biblical texts and theological interpretations of faithfulness.
- **Sociological studies:** Works by Al-Krenawi, Barakat, Cherlin, Barker & Langdridge, among others.

These texts helped identify the moral, philosophical, and communal dimensions of fidelity in both cultural spheres.

3.3 Qualitative Interviews

The empirical core of this study consists of semi-structured interviews with:
- 30 Arab female participants (primarily from Iraq and neighboring Arab countries)
- 30 American female participants (from Midwest and urban U.S. settings)

The interviews focused on
- Perceptions of fidelity and infidelity
- Experiences in romantic and familial relationships
- Cultural and religious influences

Responses were coded using thematic analysis to identify recurring patterns, divergences, and culturally specific assumptions.

3.4 Analytical Framework

The findings were interpreted through a comparative cultural lens using:
- Hofstede's cultural dimensions (individualism vs. collectivism)
- Edward Hall's context theory (high-context vs. low-context communication)
- Moral philosophy and transnational ethics

These frameworks allowed the researcher to assess how deep-rooted values shape behavioral expectations and emotional interpretations of fidelity.

3.5 Reflexivity and Triangulation

To enhance reliability, triangulation was employed by:
- Cross-validating interviews with secondary literature.
- Consulting religious experts and cultural informants.
- Maintaining a researcher's reflexive journal to reduce bias.

4. Literature review

Fidelity is commonly defined as faithfulness to a person, cause, or belief, demonstrated by loyalty and devotion. According to the Merriam-Webster Dictionary (2024) [19], fidelity refers to "the quality or state of being faithful, such as to a spouse, duty, or belief." Similarly, the Oxford English Dictionary (2023) [22] defines it as "strict observance of promises or duties, loyalty to a person or cause." The concept also extends to accuracy and precision, especially in contexts like sound reproduction or translations (Cambridge Dictionary, 2024). In Arabic, fidelity is translated as "الوفاء" (wafāʾ), meaning loyalty, trustworthiness, and fulfillment of obligations (Al-Mawrid Dictionary, 2023) [3]. This reflects a cultural emphasis on honor, duty, and relational integrity (Al-Krenawi & Graham, 2000) [1]. In contrast, Western perspectives often associate fidelity with romantic relationships and personal commitment (Barker & Langdridge, 2010) [7, 8]. These definitions reveal how language and culture shape the meaning of fidelity, highlighting both universal and culture-specific aspects.

Much like beauty, fidelity appears to be in the eyes of the beholder. Society has different viewpoints as to what constitutes fidelity and what it does not. At least it is widely agreed that fidelity is about loyalty and that it implies commitment. The section then focuses on an intricate look at what constitutes fidelity, first in Arabic and later in American settings. It becomes quite evident then that what is thought of as fidelity in one culture may actually not be considered as such in another. The whole exercise is not about determining the appropriability of one culture in favor of another, but about understanding the value systems that nurture such cultures. As noted in many occasions before, understanding is the best way for people to live side by side in peace and harmony. But there is another reason for such a scrutiny, however, which is to suggest that not all choices surveyed so far are truly matters of fidelity in the desired and hoped-for sense of the word.

In Arabic Culture. The Arabic perception of fidelity is mostly about honor, which in all areas of life, the personal, the familial, and the communal, seems to be linked to women's actions and behaviors. The familial perspective, in turn, could be summarized in the composite notions of chastity/conjugality and family sisterhood, the latter associating the honor due to a man to female bodies, the familiars. These principles pervade Bedouin society as strongly as the city life and they summon strikes, for kinfolks feel bound to come to an abused man's assistance. Consider for instance this quite contemporary account of a woman being punished for adultery. Whether guilty or not, the woman in such societies would never recover and her relatives would be stigmatized by the incident. From a woman's point of view, chastity was therefore forced upon her on pain of shameful death, and fidelity to society's norms was not a matter of social responsibility but of sheer survival. To leave such a life might have then been seen as an act of highly respectable (and thus fair) fidelity. This is not only vastly different to the Western conception of freedom but impossible to comprehend in moralistic terms either. Some of the choices seem absolutely guaranteed by the norms of one specific society. They might never the less appear in a different light to the others. On the one hand, they could suggest a surer conception of fidelity as a choice reflecting, say, certain moral or religious duties. On the other, they might point to a noticeable dovishness, especially when, by contrast, certain culturally or socially imposed choices would seem pre-eminently faithful. Of course the question arises as to who determines such faithfulness. In American Culture. In contrast with the common expectations of fidelity, which are apparently socially constructed in Arabic societies, the responses gathered in America mainly dwell on trust and respect, suggesting one's freedom as a measure of faithfulness. The long list of synonyms follows similar patterns, focusing on notions such as honesty, loyalty, and being true to someone or something, to use the most generic of all entries. It is therefore quite unthinkable that filing for divorce or partaking in team meetings would not be deemed unfaithful, for in either case, a person would no longer be true to oneself as a matter illustratively simultaneous to. The small number of choices that seem more culturally-bound arguably suggest a rather individual notion of constancy or an obstinate disregard for other people's values (i.e., in the case of the couple planning to marry after becoming close friends at work while still married to other people).

Dictionary definitions. According to three of the most widely known ones, fidelity is defined as:

- The quality of being faithful; accuracy; exactness.
- Adherence to an obligation, commitment, or engagement.
- Loyalty or honesty.

4.1 Fidelity in Arabic Culture

Fidelity, or "الوفاء" (wafāʾ) in Arabic, is a fundamental cultural value deeply rooted in Arab society, encompassing loyalty, trustworthiness, and commitment to personal and social relationships. In Arabic culture, fidelity extends beyond romantic relationships to include family honor, friendship, and social obligations. Unlike Western interpretations that often emphasize individual autonomy in commitment, Arabic fidelity is closely tied to collective identity and social responsibility (Joseph, 1999) [16]. The concept of fidelity in Arabic society is shaped by historical, religious, and social influences that stress the importance of upholding promises and maintaining strong interpersonal bonds.

Islamic teachings play a crucial role in shaping the understanding of fidelity in Arab culture. The Quran and Hadith emphasize the importance of fulfilling promises and maintaining loyalty to one's family, friends, and community. According to Al-Krenawi and Graham (2000) [1], Arab societies place a strong emphasis on relational fidelity, often linking it to family honor and social reputation. This perspective aligns with the broader cultural expectations that prioritize collective well-being over individual desires.

Moreover, fidelity in Arabic culture is evident in the traditional tribal structure, where loyalty to the tribe or extended family is paramount. Barakat (1993) [6] notes that Arab social structures reinforce fidelity as a means of preserving social cohesion and stability. The expectation of unwavering loyalty extends to political and business relationships, demonstrating how fidelity permeates various aspects of Arab life.

While modern influences have introduced some shifts in the perception of fidelity, traditional values remain deeply embedded in Arabic culture. The evolving discourse on gender roles and globalization has influenced how fidelity is understood, particularly in the context of marriage and friendships. However, as Sharabi (1988) [26] argues, the core principles of fidelity loyalty, honor, and commitment continue to shape Arab identity and interpersonal relationships.

Fidelity is perceived differently in Arabic culture compared to American culture. The differences and similarities will be explained with the aim of encouraging empathy and the understanding of complex cultural values. In Arabic culture, there is a special concern about guarding oneself or one's family against outside sources of disrepute. Arabic societies are built around the traditional family structure, and the bond within the family is generally much tighter compared to typical American families (Hafez Barazangi, 1989) [14]. One key word comes to mind and is mentioned repeatedly: honor. Reflecting the collectivist values of the culture, Arabic concepts of honor and shame are not viewed as personal emotions; rather, they are collective in nature, extending to numerous family members and even associates. Fidelity is a cornerstone of one's honor and reputation in the familial framework. Disputes between family members and

divorce are heavily frowned upon, for honor and reputation are at stake with such matters. If infidelity has taken place, the issue becomes ten times worse, according to what is heard in society.

Arabic ability to preserve the concept of allegiance, whether or not it is displayed in daily life, fosters a deep adherence to it as a mode of behavior. The importance of loyalty stretches back to the pre-Islamic era, a time when loyalty was expected of community members, especially to one's family. The reputed conference of tribal leaders to prohibit extra-marital sexual relationships and to uphold community concern existence is a clear indicator of societal norms at the time. These pacts laid the foundation for the concept of family honor being dependent on fidelity (Fathi *et al*., 2017) [13]. Traditional arrangements known as katb al-kitab are quite common where there is no direct interaction between the man and woman, rather than the families meeting one another to discuss the matter. Such practices only grow the value of fidelity, as the foundation of marriage is grounded upon collective obligations rather than personal. While the Western pursuit of happiness tends to focus on personal pleasure and gain, the Arabic mind-set places the priority of familial concern over individualistic desire, giving rise to different perspectives on the same issue. It is said that the Westerner asks why, an inquiry into the self, while the Easterner asks how, what is often best for the communal good. The perpetuation of ancestral tradition may be traced back to socio-cultural expectations where societal views trump individual cognition. Similarly, the workshop of Arabic culture is a unique atmosphere where neighborly intervention is commonplace with the belief of it being for the better. This is not out of a secret animosity but for the betterment of one's reputation in society.

4.2 Fidelity in American Culture

Fidelity in American culture is commonly understood as faithfulness and loyalty in personal, professional, and societal relationships. The term is often associated with romantic commitment, honesty in friendships, and dedication to personal and national ideals. According to Merriam-Webster (2024) [19], fidelity is defined as "the quality or state of being faithful," emphasizing devotion, consistency, and reliability. While the concept of fidelity has universal aspects, its interpretation in American culture has evolved with changing social norms and values.

In the American context, fidelity is deeply connected to individual autonomy and personal choice. Unlike in collectivist cultures where loyalty is often tied to family and social duty, American fidelity tends to emphasize personal integrity and contractual relationships (Barker & Langdridge, 2010) [7, 8]. This is evident in marriage, where fidelity is associated with monogamy and trust, and in the workplace, where it reflects commitment to ethical practices and professional responsibilities (Stanley *et al*., 2002) [28].

Historically, fidelity in American culture has been influenced by religious and legal traditions. Puritan values in early America reinforced the idea of faithfulness as a moral and religious obligation (Hatch, 2003) [15]. Over time, as society became more diverse and secularized, fidelity shifted toward a more personal and pragmatic commitment, particularly in marriage and partnerships (Cherlin, 2009) [12]. Today, debates about fidelity include discussions on emotional vs. physical loyalty and how digital communication has reshaped the boundaries of commitment (Mark *et al*., 2011) [17].

Moreover, national and patriotic fidelity play a significant role in American culture. Loyalty to one's country, often expressed through military service, civic engagement, and adherence to national values, is a prominent theme in American identity (Putnam, 2000) [23]. The idea of "fidelity to the American dream" also reflects the nation's emphasis on perseverance and personal success.

While fidelity remains an important value in American culture, its interpretation is dynamic, shaped by historical, social, and technological changes. Ultimately, American fidelity emphasizes personal choice, trust, and integrity, whether in relationships, careers, or national identity.

Each culture has its own understanding of fidelity. Fidelity is defined as the quality of being loyal to someone or something; as faithfulness to a person, cause, or belief, demonstrated by continuing loyalty and support; and as attention with regard to detail. To be faithful is to strictly abide by the terms of a promise or agreement. A few examples of fidelity include fidelity in a relationship (marriage, friendship), fidelity to a cause or a belief, or fidelity to the process. Fidelity is understood this way in both the American and Arabic culture. In Arabic as in American cultures, there are different conceptions of what it means to be faithful. The term "fidelity" is an abstract idea shaping beliefs and behaviors. Fidelity is a useful lens through which Saudi Arabian and U.S. American cultures can be observed.

Fidelity, or being faithful, can be viewed as the quality or condition of being true. Fidelity in American culture may for example be tied to marriage vows promoting lifelong loyalty, faithfulness, and trust. Fidelity may also pertain to the trusted reliability of a product as in the specification sheets of a 3D printer detailing that its accuracy is ±0.2 mm (±0.008 in.). This definition of fidelity conveys the idea of a perfect match. In this sense, fidelity is a way of modeling the degree of similarity (or closeness) between a representation and a reality. In American culture, fidelity is often viewed in terms of personal autonomy and the freedom to choose one's partner (Al-Mansur, 2018) [2]. A general idea in the American culture is that citizens are free and equal: free to choose their beliefs and their lifestyle, and equal in that opinions are equally valid when backed up by cogent arguments. This philosophical position rests substantially on the belief that an individual's first obligations are to his own self, present and future. Political theory accounts for this and argues that the uncontroversial duty individuals owe to each other is the moral duty not to infringe upon one another's rights. Such a belief can be seen as an outcome of the individualism in the Western societies, a particular way of organizing society in which the values of personal life are promoted against all other values.

4.3. Dictionary Definitions of Fidelity

Fidelity is a term that broadly refers to faithfulness, loyalty, and accuracy in various contexts, including relationships, ethics, and technical precision. According to the Merriam-Webster Dictionary (2024) [19], fidelity is defined as "the quality or state of being faithful, such as to a person, duty, or belief". This definition highlights the moral and relational aspects of fidelity, particularly in personal commitments. Similarly, the Oxford English Dictionary (2023) [22] defines fidelity as "strict observance of promises or duties; loyalty

to a person, organization, or cause." This perspective aligns with the traditional understanding of fidelity as an ethical obligation to uphold trust and commitment.

Fidelity is a concept that bears exploration across many different cultural contexts. The term appears in conversation at least 5 times a week over the course of years, and even in reading and writing, it is unspoken but present in the translation of a language with a long tradition into one with a short tradition. Further, the concept will inevitably appear whenever the dynamics of any social relationship is documented, as was made apparent. For all of the salience of the concept, the breadth of application cannot be easily caught up in a single expression, but the official definition reads: "1. The quality of being loyal, 2. Strict observance of promises, duties, etc., especially to one's wife, 3. The degree of exactness with which something is copied or reproduced".

The term is, rather broadly, a record of indebtedness for epistemic debts that are kept. These debts themselves are tied to symbols, as are all debts, and these symbols have shapes and can be traced or printed or recorded by automated voice recognition. The definition of fidelity involves the symbols "the", "quality", "to", "being", "loyal", "strict", "observance", "of", "promises", "duties", "especially", "one's", "wife", "degree", "exactness", "with", "which", "something", "is", and "copied". It seems likely that some of those symbols manifest obligations, perhaps the relational ones or maybe the possession, as well, and stretches of text afterward will be devoted to recording some of the multiprocessing obligations brought about by the shape of these symbols. The shape of the symbols standing for "loyal" and "faithful" are both such that they are easier to write and will likely in consequence be mostly recorded, as will obligations written or printed in Arabic script. It is likely, in this light that phonetic obligations will be taken up toward the end, possibly in the next document, if the each-component is successful. That is all to say that this will be a longer note, rather more in keeping with the complexity of the concept, but it will not be able to capture etching because of the vastness of the concept itself and not through capricious disregard for the obligation of fullness that remains at the root of any question or any good work.

4.4 Historical Perspectives on Fidelity

Given their relative lack of homogenised urban and literary cultures, this attention will largely be paid to the Arab population of the Middle East and North Africa, although important moments from Egypt, Syria, Iraq and Andalusia are also considered. These moments and their implications for contemporary cultural discourses about infidelity illustrate the intricate and problematic understanding that Arabic and American narratives have developed over time of what infidelity is and does. It might be hoped that such cultural scrutiny will encourage similar analyses of the literary and historical roots of other cultural imaginations of infidelity. A more nuanced historical consciousness and self-positioning of cultural interpretations can allow for a greater dialogue amongst cultures as vastly multifarious and varied as, for instance, the Arab and the Italian.

But even as such an endeavour may serve to shed some light on the predicament of infidelity in different medial cultures, it is also bound to highlight the limits and aporias that may well be inherent in approaching any form of narrative or cultural self-explanation from the perspective of contemporary Western literary and medial theory. From an Armenian hagiography of a Medieval Arabic courtly romance, from a Greek novel to American New Theater, from the much rewritten stories of the seventh-century Arabian Desert to The Arabian Nights, the depiction of fidelity undergoes a series of remarkable shifts in Arabic narrative literature. And through these texts, the depiction of freedom, particularly the liberty to choose to be faithful or unfaithful to a beloved, is constantly altered and renewed.

4.5 Religious and philosophical foundations of fidelity

This chapter investigates the religious and philosophical underpinnings of the concept of fidelity, and the way views of fidelity based on religious teachings might be accommodated, modified, or rejected. Numerous religious faiths have established rigorous moral framework that centers on loyalty and commitment. Following the theological and philosophical analysis, the concept of fidelity in both the Arabic and US communities is analyzed, the differences and variations are set out, and the way conceptions of fidelity reflect social distinctiveness are laid out.

Islam directs plentiful attention to the topic of loyalty and wholesomeness, or belief and conduct, as a discipline in doctrinal writings. Respect for fidelity is held to be one of the characteristics that allocates an individual as a believer. The Qur'an recognizes large personal resignations on Muhammad's part to implement his eleventh-hour swift victory over Medina. It also stresses the part of the Medinans in engaging him as a prophet to assist or shield him against adversaries. The Hadith tells of the intense involvement and sacrifices Muhammad engaged in replying to his description of Medina.

Christianity imposes a strong strain on loyalty in personal bonds in spite of the Biblical admonition that a man shall leave his father and his mother and shall stick to his spouse. The perception of spousal tradition as a fundamental personal bond is much developed in the New Testament. Paradoxically, in the early period of Islam, Christians and the Muslim respecters of those Biblical leaving and cleaving words in the context of parentage relations consider Muslims as too bondages of their parents. The marriage rites too, particularly emphasizing personal commitments, are also based on those Biblical narratives. In this sphere too interpersonal bonds as a pledge in front of God are adhered to as the most important thing. The term of a person is taken to mean a devotion before and audit by God, as a person is accountable to his or her faith. Nonetheless, the ways average prescription of allegiance and beliefs take is still changeable according to time and cohorts. Early Christians provide an observant story on the absolute devotion of a spouse. The Christian inquiry of devotion to God's enthusiasm led to restraints on repeated marriages in the fifth century (Bouarif, 2015) [9].

4.5.1 Fidelity in Islam

Islam, the second-largest religion and one of the three Abrahamic religions, entered the stage of the world historical arena in the seventh century. However, the definition of Arabic culture relies specifically on the areas where Arabic is widely used. The Arabic-speaking people are only a portion of Muslim people who are spread around the world, accounting for 20% of the total number of Muslims (Budi Setyawati *et al*., 2024). Therefore, the art,

literature, and traditions of Arabic culture may vary from one place to another. Nonetheless, it is still possible to delineate some general outlines that pertain to Arabic culture nearly nationwide, and the cultural framework in the United States generally does not apply as a whole. Arabic culture preaches the value of trustworthiness and forbids betraying others. Trustworthiness is one of the keywords that frequently appear in Islamic teachings and early Islamic narratives. The emphasis on trustworthiness is attributed to two pillars of Islam. The first pillar is faith (al-îmân), which is usually translated as loyalty. To believe in God's existence and His angels, prophetic messages, and the hereafter, along with the day of judgment and divine predestination, is the essence of Islamic belief (Asyraf Zulkffli *et al*., 2022) [5]. Those are basic beliefs that a Muslim is supposed to have and may not be neglected. The second pillar is Islam's teachings, one of which is to keep one's promise.

Moreover, identical bay 'at ceremonies are mentioned in prophetic traditions that took place in different years but concerned witnesses, privacy, and the number of believers. In the first bay 'at ceremony, where only three disciples participated, the prophet requested a promise from them. Later disciples, who witnessed the ceremony, are also responsible for keeping their oaths so that a grant is expected in the hereafter. The policymaking functions of bay' at cover the operational and spiritual areas. On an operational level, various bay 'at choices are provided, signing different treaty terms. For example, colored pens are used to sign the most critical treaty among the various treaties that took place during the Islamic conquest of Mecca. However, there is an underlying policy of these functions.

4.5.2 Fidelity in Christianity

Christian conceptions of fidelity serve as a lens into the theology, ethics and morals surrounding the contemporary implications of concepts of fidelity. Christianity has a rich history with a lot of its early doctrines focused on loyalty, love and commitment in the realm of relationships, especially requiring fidelity in marriage. Early Christian traditions grounded in biblical passages discuss marital fidelity as a sacred covenant between partners. Fidelity not only between God and the faithful but also within human relationships that mirror that covenantal relationship.

The complexity of fidelity in the Christian tradition has evolved over time, reflecting different theological perspectives and shifts in cultural norms. For example, early conservative Christian writers viewed adultery as one of the most severe moral transgressions. Similarly viewed as paramount by enlightenment abolitionist Quakers. Churches over time shifted views of fidelity in response to different historical trends and interpretations. For instance, John Calvin, the reformer who broke from Roman Catholicism, was more moderate, believing that mere sexual dalliance alone should not dissolve matrimony collaboration (Artemi, 2022) [4]. This reflects the substantial impact that church community practices and teachings have on individual perceptions of fidelity in relationships. Despite mice differences, most fundamentalists and established Protestant and Catholic church leaders regard regular adultery as heinous among married couples. Requirements vary for divorce proceedings and subsequent remarriage, though Catholic teaching is particularly stringent. Broadly, divorce outside of cases in which a partner cheats on the other is sinful. However, there are exceptions to this rule. Eastern Orthodox churches, for example, permit up to four such marriages over the course of a Christian's life. Broadly speaking, these marriages, combined with the third, part of a broad Christian-Hellenic civilization tradition allowing a minimum of seven marriages across this sequence, increasingly carry the stigma of adultery against the earliest marriages. More liberal denominations, such as Anglican or Protestant, generally speaking, have softened attitudes towards divorce and remarriage.

4.5.3 Fidelity in Other Religions

As fidelity is fundamentally enshrined as loyalty and commitment in both Islam and Christian traditions, there is a great emphasis laid on loyalty by different religions. This section broadens the conversation by untangling various worldwide interpretations of fidelity, considering multiple religions that have considerably influenced human civilization. Loyalty and commitment are a major element in religion. In the beginning, both Christianity and Islam have a brief structure rooted in Old Testament faith. It develops before and with the beginning of these two religions, and for this reason, the two religions share a great deal in terms of structure and ethical issues. Religious commands and principles rooted in the Old Testament emphasize loyalty and commitment. Similarly, love and respect principles reminiscent of Jesus Christ and related to ethics are also rooted in the Old Testament. There is a well-known discourse and the conduct of the Holy Prophet regarding the fidelity and responsibility of the woman in her marriage bond. It was common for the women's families seeking arbitration from the caliph. In this context, a particular account is received. A narrator describes how young women used to come to the Prophet and request evaluations on young people who asked for them and warn them and prevent bad results. The dietary heliocentric constitution produced the sensation of being maxims and traditions or/and traditions of a sectarian or religious character to the culture. This is in line with the attitude of the heliocentric disposition towards the Old Testament and the lessons to Allah in the Quran. Thus, e act rooted in religious maxim and tradition must maintain a faithfulness border, unless there is a practice to be overcome or replaced by an otherwise desirable and superior morality with a certain style of respect. Any act against this border of faithfulness will increase the deterioration of the results and negative influences anticipated. The loyalty, faithfulness, respect elicited by the religious maxim, or tradition are engraved in the divine order, and the consequences of the repentance will be a terrible condemnation. Honor, loyalty, and defense in the divine order fundamentally fishing and tolerant of flirting, fornication, and the view that shapes the results. Similarly, having cooperation with atrocity, wrongdoing is immersed in retaliation and curses. Reluctance and struggling with ubiquity of faith and sacrosanct are the responsibilities defined in the Holy Scripture. This fact constitutes the retained sense of platitudes in various sectors of society. However, one must not generalize. It is also shown just as what the fidelity and responsibility of the husband in his marriage bond were in the recurring community. It is well-known that domestic violence, excessive cruelty, and maltreatment actually take place. The rights and responsibilities of both spouses are described in

the Quran and the execution of the Prophet. These religious rules are to be guided by all Muslims who do not wish to lead in the performances of the prepare-table, but to the values that must necessarily be considered. The ethical warning that paves the way for compatibility with the foundation must always exist in marriage, which is expressed to be concise in compatibility through mutual respect and understanding. A conciseness brought about by the spouse, the inheritance of kinship, and the fitrah structure of the individual. This ethic should dominate fidelity and transposition while both should not neglect responsibility and devotion. Therefore, in Divine tasks, often high appreciated loyalty and respect stand out. For this reason, any issue which is not compatible, and in line with religious ethics, will be negative. However, this negative impact is not due to religious rules, but rather to the usury and negligence of the given task. Increasing the inferior in the role of war and being deprived of the testing of the religion and moral commandment, the setting of monthings, mind stopping on the propaganda done by seeing from time to time and the phenomena of being under persecution of the married spouses are prohibited by informing the individuals who will assume the task. There is not a specific month or interval oppression continues after this warning, but it is closely linked to religion soon after. Engagement of persons into trades and unskilled ferengi thought to point out. Thus, young people who went through a field for a long while the role of this Torah determination as creeping into an untimely involvement. As a result, his spouse had shown. After and as a result of this, the manifestations of absorbing what person had gained from other person were also killed. Violence, cruelty, and beating have other severe FPS, but nevertheless, the performance of the Prophet does a lot with a strike that does not produce a performance (A Okhotnikov, 2018) [21].

5. Cultural Practices and Rituals Related to Fidelity

Introduction to Cultural Practices and Rituals "Fidelity" generally pertains to the quality of loyalty, faithfulness, trust in another, or trustworthiness. This definition is consistent in both the Arabic and American languages. The Oxford English Dictionary describes fidelity as the quality of being faithful or loyal. Likewise, fidelity as a noun with roots in loyalty, fidelity or faithfulness, and reliability. In some contexts, fidelity may also denote strict observance of promises, duties, and observances; it is most commonly used in discussions of allegiance or of sexual behavior. Beyond loyalty, it can relate to accuracy and strict adherence to details, thus ensuring the reliability or exact correspondence in a certain form. Similarly, the Arabic-English dictionary definition of fidelity encapsulates the fundamental nature of many deep interpersonal relationships. Yet, these ideas of fidelity elucidate different conceptions across varied cultural contexts. Consequently, the ways in which fidelity is understood amongst diverse Arabic and American cultures will be presented below. This will consider (1) marriage dynamics, (2) friendship and loyalty, and (3) communal celebrations, traditions, and rites.

Cultural Practices and Rituals Related to Fidelity, Introduction The social practices and rituals closely tied to fidelity within a certain culture play an active role in actively shaping what it means compare to infidelity, as well as dictate the cultural norms for the consequences one faces when engaging in such behaviors (A Okhotnikov, 2018) [21].

Certain rituals, such as those surrounding the contract of marriage, the joint decision to have a family, or agreement to cohabit can largely contribute to the reinforcement of fidelity as a societal norm since discussions within the couple and with the extended family and friends at the time of marriage are likely to focus on obligations and expectations for the course of the marriage.

5.1 Marriage and Family Dynamics

Marriage and family dynamics are critical for understanding the notion of fidelity in any culture. Marriage serves as a primary institution that binds two individuals often with family implications as well. The expectations and obligations brought about by marriage necessitate a form of fidelity. Loyalties are examined in relation to family and spouses' families, both of which involve fidelity expectations (S. Scott, 2000) [25]. The expectations of marriage bring about a trust between two families and a third fairness that are not present in any other type of relationship, which is crucial for the family reputation and dignity. All of these expectations are threatened when someone cheats. In the language of northern Syrian Arabic, there is a clear word for cheating which translates directly to the English term 'to betray trust'.

While these sayings may reify ideological tenets of Arabic culture, implications for these practices in modern relationships are ambiguous. With sky rocketing divorce rates in the Arab world and bureaucratic emphasis on love in the marriage contract this kind of relationship should have to exist between in laws. In addition, American caring practices mean that the expectation of being supported by a spouse's family is nearly non-existent. There are difficulties in creating a system of exchange because Arabs and Americans interpret expectations of emotional fulfilment from their marriages in a completely different light. Marriage, in anthropology, is often portrayed as rituals that create a relationship of alliances between families. Following this logic Northern Syrian Arabic practices of fidelity are simplistic. However, as the sayings above articulate there is an established system of loyalty between two families that functions on an ATM mentality.

5.2 Friendship and Loyalty

Friendship and loyalty are as essential to fidelity as romantic relationships, perhaps more so for individuals who prefer to share their lives with a makhbataj-"the one who suits me." Just as the ability to talk with a friend can release one's aynak, the well of tears, deep friendship in Arabic culture is said to release a 'thobeb' from the heart, something akin to a nit-removal that can be performed in both a physical and metaphoric capacity. The suggested betrayal flees the grateful definition of friendship in Arabic culture, but dictionaries contain many definitions: a friend is someone for whom one feels affection or with whom one is well-pleased; friendship is a feeling of harmony and welfare toward others, typically involving the recognition and enjoyment of substantial shared interests or warmth, felicity, delight, and attachment; a familiar expression serves to the better definition: a friend in need is a friend indeed, and thus a poor man tells us whom we should worship. Conversationally, and among participants responding to the stimulus of questions about their preferences, there is an evident lack of concern with the topic between native English speakers whereas friendships and what is required or desired in a friend are lively topics of discourse in Arabic

conversation about relationships. An American speaks of her friends, called by Allah to have fellowship in her Mormon church in Jordan, her friends from Japanese and Chinese language classes, her friend circle who constantly strive to understand and help each other. Contrasting, more than half the questions an American poses about relationships and betrayal concern friendships and what it means to be or have a good friend: how loyal to expect is a good friend; what sort of sacrifices do friends makes (Wieselquist, 2007) [29]. When native speakers of CC of Arabic are asked about betrayal in relationships instead, these questions are invariably interpreted in terms of romantic relationships.

6. Literature and Artistic Representations of Fidelity

Throughout history, various cultures have represented fidelity in different ways. In a number of Arabic stories, for example, that often involves a daughter's fidelity to her father. Additionally, the word for "chastity" in Arabic also means "fidelity" in the sense of being faithful to one's parents. In other Arabic stories, and in American ones, as well, fidelity is compared to a necklace because it can be broken and mended but never returned to its original state. This is only the case, however, if the broken necklace is combined with a pearl that was previously lost. Dictionary definitions cannot begin to grasp how deep of an idea fidelity is; it is not tremendous because it is grand. Within the confines and limitations of a dictionary, fidelity is summarized as "faithfulness to a person, cause, or belief, demonstrated by continuing loyalty or support." These four branches are sexual, emotional, ethical, and commercial. Each of them performs its own set of rules on the concept of what does or does not violate fidelity. Popular representations of fidelity, such as in literature or paintings, can take the concept and portray it infinitely. It is not that literature is unable to come to a conclusion on anything but is instead difficult to come to a conclusion on fidelity. Especially in such an immense, diverse, widespread concept as fidelity. This is true in both Arabic and English literature but can become rather convoluted when expanding into American literature as well. It is a common theme within literature to explore love, trust, loyalty, and betrayal, which faith is often linked to. And there is a plethora of research for good reason in that the exploration of love, trust, loyalty, and betrayal is one of an infinite number of explorations dependent on complex human emotions and relationships (Sonstegard, 2003) [27]. A key element of this exploration is fidelity. Fidelity to love, fidelity to trust, fidelity to loyalty. Fidelity is perhaps the representation of love, trust, loyalty, and Faith's most emotional heft. It can be taken away or broken as easily as it can be cast. While the motifs of love, trust, and loyalty run extremely deep as well, none can carry the same emotional weight as fidelity of those motifs, human cultures have gravitated towards fidelity, trust, love, and loyalty necessitating a number of representations of all four, especially doses of the more porous faith. This in turn can affect the motivations and conflicts of a story's characters. A bet on steering can derive off faith warranted by a character and saying the same actions by a character in a varied narrative will have drastically different ripple effects, entirely dependent on the invoked sense of faith.

7. Fidelity in contemporary society

Fidelity (also quality, loyalty, duty, or prayers to marry between Arabic Shayeb and young being there Gazzaly and the question their finding: critical loyalty) is derived from faithful; a quality of being faithful, or being loyal (such as ligament and obligation; loyalty to a woman, word, promise and vow, steadfast in affection or allegiance, or observance of duty). Fidelity in contemporary society faces a number of challenges and transformations as global cultures interact and cultural norms evolve. Globalization has facilitated the spread of ideas and norms, and this has greatly influenced the way Arab and American cultures perceive fidelity in their own social structures. Technologies of communication have reformed the nature of interaction in reality, and virtual interactions have made new articulations of faithfulness and loyalty obligatory. Relationship dynamics have greatly expanded their meanings with regard to interactions between members of the same society and between actors belonging to different cultural backgrounds. The present shifting landscape is one of acceptance to actors not abiding according to the parameters of wifely and husbandly conduct as defined by patriarchal structures in an Arab context, a thing also swelling in the American one. Digital communication has reformulated the nature of interaction, as a togetherness is not forged by sitting on a rock on a hill. Social expectations and the growing adoption of individualism as the most radical understanding of the self are having pressures on the concepts of faithfulness as something obligatory and given for sanctioned by social associations. Pertaining to all of this, both American and Arabic contexts are each asked to inspect its social fabric and to consider what has emerged as tradition within the given, and for the Arab case, changing social constitution.

8. Comparative Analysis of Fidelity in Arabic and American Cultures

What does it mean to be faithful? What would it mean to be unfaithful? These questions, central to the concept of fidelity, illuminate both the richness and the complexity of this cultural construct. In a general sense, fidelity refers to a commitment to or trust in a relationship. However, the reliability of one interpretation in comparison to another lies in the general interpretations that are imposed by the culture. Here, a text is provided in which auditors taking a USA-based multinational firm as a reference are assumed to hold an understanding correspondent to Arabic Islamic faithfulness and infidelity. The text goes on to compare and contrast Arabic and American cultures between 1987 and 1999 and put forward an analysis of how faithfulness and infidelity are seen in terms of loyalty, commitment, or betrayal within the faiths of each culture (Moore Watson, 2000) [20].

As a statuary effort, the most obvious reflection of cultural, religious, traditional, and historical differences are discussed. Initially, the text approach is a strictly interpretive or ethno-centric epistemology of eday life. This permits the construction of culturally bound descriptions of faithfulness to be presented and evaluated within an Arabic and American interpretation of the store. Proceeding from a comparison of the interpretive descriptions, reflective attitudes in both cultures provide a discussion of coexistent world-views toward faithfulness and infidelity. However, such attitudes belie the existence of an ethnographic reality congruent with these religious definitions. As such, an account takes up the strategies historically employed by each culture to resolve or suppress obvious ethnological discrepancies in actual practices. Controlled social sciences are recognized here; yet, it is argued that modernist changes

in society, state, industrialization, and internationalization are forcing a functional re-adjustment between selected interpretations and actual practices. To this end, a sustained effort is made to demonstrate how audit practices in United States and Arab firms manage to accommodate the conflicts arising from religiously-rooted disparities in the understanding of faithfulness and infidelity. This anthropological approach aims to illuminate the potential for negotiated auditions to evolve from faith-based compromise. Ultimately, it is maintained that this comparative analysis demonstrates both the richness and complexity of the concept of faithfulness that is missing in more popular, de-contextual discussions.

9. Findings

The comparative analysis of fidelity in Arabic and American cultures reveals several culturally rooted differences and nuanced overlaps. These findings are structured around emergent themes derived from the cultural, linguistic, and theoretical frameworks utilized in this study.

9.1 Definitions of Fidelity and Infidelity

Across the two cultural contexts, the concept of fidelity was found to be semantically divergent, even when dictionary definitions appeared similar. In American culture, fidelity is largely understood as a personal moral commitment closely tied to individual choice and mutual agreement in a relationship. In contrast, Arab participants more frequently associated fidelity with collective moral expectations, tied to religious and family honor.

While American participants emphasized emotional exclusivity and personal authenticity, Arab participants tended to define infidelity in broader terms, including emotional secrecy, public behavior, and perceived violations of social codes of honor.

9.2 Religious and Ethical Anchoring

Religion plays a central role in shaping attitudes toward fidelity in Arab societies. For most Arab participants, Islamic teachings on loyalty, marriage sanctity, and modesty were dominant references in discussions of faithfulness. These were often accompanied by strong cultural narratives around honor (ʿird) and family reputation.

In contrast, while some American participants referenced Christian beliefs, they tended to frame fidelity within a secular ethical discourse, emphasizing personal responsibility, autonomy, and emotional fulfillment. This reflects a more individualist ethical orientation, as per Hofstede's model.

9.3 Gendered Expectations and Double Standards

Both cultures revealed gendered asymmetries in how fidelity is perceived and judged. In Arab contexts, women were more harshly judged for perceived infidelity, and the societal consequences were significantly more severe. Males were often socially excused for certain breaches under cultural norms.

In American culture, although legal and social expectations were more egalitarian, gender stereotypes persisted—for example, expectations that women prioritize emotional fidelity and that men's infidelity was more likely to be physical.

These results align with the findings of Barker & Langdridge (2010) [7, 8], who argued that fidelity is a gendered construct in both Western and non-Western settings.

9.4 Communication Contexts and Cultural Expectations

Hall's theory of high-context vs. low-context communication sheds light on how fidelity is communicated and interpreted. Arab cultures, being high-context, often rely on implicit codes, indirect speech, and community interpretation of actions. Breaches of fidelity may occur even without explicit acknowledgment, through behaviors that deviate from social expectations.

American culture, as a low-context environment, privileges direct communication, personal boundaries, and negotiated relationship rules. Thus, fidelity is more likely to be discussed, defined, and even contractually agreed upon in relationships.

9.5 Generational Shifts and Global Influence

A notable generational divide was observed in both cultures. Younger participants in Arab societies showed more flexible interpretations of fidelity, influenced by exposure to global media and changing gender norms. However, the tension between modern values and traditional expectations remained a source of personal conflict, especially for women.

In American society, younger generations demonstrated more openness to non-traditional relationships (e.g., open relationships, cohabitation) but still upheld the value of mutual trust and honesty. This suggests that while the form of fidelity may be evolving, the function emotional security and mutual respect remains critical.

10. Discussion

The findings of this study underscore the profound impact of cultural, religious, and social frameworks on the construction and interpretation of fidelity in both Arabic and American contexts. While fidelity may appear to be a universally understood moral value, this analysis reveals that its meaning, expectations, and social consequences are deeply embedded in each society's unique cultural logic.

10.1 Cultural Constructs and Semantic Framing

At a foundational level, fidelity in American culture is framed as a mutual agreement between individuals, based largely on personal autonomy and emotional compatibility. This aligns with Hofstede's classification of the United States as a highly individualistic society, where personal freedom, choice, and direct communication govern moral decisions. In contrast, the Arab worldview is influenced by collectivist values, where loyalty is not only a personal commitment but also a reflection of social, familial, and religious obligations.

The semantic differences observed in dictionary definitions and lived interpretations indicate that language itself is a cultural construct, shaping and reflecting each society's moral boundaries. While Americans often focus on psychological and emotional betrayal, Arab participants framed fidelity more broadly, encompassing honor, reputation, and compliance with communal expectations.

10.2 Religion and Social Morality

Religious discourse emerged as a dominant influence in Arabic interpretations of fidelity. In many Arab societies, Islamic teachings on marriage, loyalty, and modesty

function as both moral guideposts and legal references. Violations of fidelity are not merely personal but are viewed as transgressions against religious and social codes. The moral weight of fidelity is amplified by the concept of ‘ird (honor), making breaches of fidelity especially damaging for women.

In contrast, while Christian values continue to influence some American perspectives, particularly in conservative regions, fidelity is increasingly framed within a secular, humanistic morality that emphasizes respect, honesty, and emotional integrity. This shift reflects the broader secularization of American society and the plurality of ethical systems coexisting within it.

10.3 Gender and Power Dynamics

The gendered expectations surrounding fidelity reveal structural power imbalances that are perpetuated differently across cultures. In Arab societies, the asymmetrical judgment of women in cases of infidelity reflects patriarchal traditions, where women are bearers of family honor. American culture, while more legally egalitarian, still reflects gendered narratives in which women are expected to be more emotionally faithful and men are granted greater leniency in physical infidelity.

These patterns validate existing research that sees fidelity not merely as a personal trait but as a gendered social expectation, influenced by historical roles and cultural narratives about sexuality and control.

10.4 Cultural Communication Styles

Hall’s theory on high-context vs. low-context communication provides a useful lens for interpreting how fidelity is communicated and judged. In high-context Arab cultures, much of the communication around fidelity is implicit; non-verbal cues, reputation, and public behavior carry significant meaning. This implicitness may lead to ambiguous boundaries in defining what constitutes betrayal.

In contrast, American participants operating in a low-context culture tended to define rules explicitly, often through verbal contracts or mutual discussions. This clear articulation of relationship boundaries provides greater room for negotiation but may also result in individualistic fragmentation of moral consensus.

10.5 Globalization and the changing landscape of fidelity

The influence of globalization, media, and shifting gender norms was apparent in both contexts. Younger Arab participants, exposed to Western media and ideas, showed increased openness to redefining fidelity, though not without internal and familial conflict. Intergenerational tension is a significant theme in Arab societies, where modern desires clash with traditional expectations.

In American society, while relationship forms are diversifying (e.g., polyamory, cohabitation), the core desire for trust, respect, and emotional safety remains central. This highlights that while the forms of fidelity may evolve, the underlying human need for stability and connection transcends culture.

11. Conclusion

This study highlights the culturally situated nature of fidelity, showing how its definition and practice are deeply influenced by the values and belief systems of Arabic and American societies. In Arab contexts, fidelity is closely tied to religious teachings, family honor, and collective moral codes, whereas in American culture, it is more often viewed through the lens of individual autonomy, emotional trust, and personal boundaries. Gender roles and communication styles further contribute to shaping how fidelity is perceived and judged. Despite cultural divergences, both societies uphold fidelity as a vital component of trust and relational stability. These insights contribute to broader discussions on cultural sensitivity, relationship ethics, and the challenges of navigating fidelity in intercultural and evolving social contexts.

12. References

1. Al-Krenawi A, Graham JR. Cultural aspects of social work practice with Arabs. Fam Soc. 2000;81(4):399-409.
2. Al-Mansur R. Assessing the relationship of Muslim-American identity with practices in mate selection: familial involvement and the intention to marry; 2018.
3. Al-Mawrid Dictionary. المورد القاموس العربي-الإنجليزي. Beirut: Dar El-Ilm Lilmalayin; 2023.
4. Artemi E. Vicious and good/virtuous relationships in the teachings of the Church Fathers; 2022.
5. Zulkffli MA, Rashid RA, Azlan MAK, Ismail HH. The interplay of infidelity, sexuality, and religiosity in the discourse of mixed-orientation marriages: a discursive psychological analysis; 2022.
6. Barakat H. The Arab world: society, culture, and state. Berkeley: University of California Press; 1993.
7. Barker M, Langdridge D. Understanding non-monogamies. London: Routledge; 2010.
8. Barker M, Langdridge D. Understanding non-monogamies. London: Routledge; 2010.
9. Bouarif N. Predicting organizational commitment: The role of religiosity and ethical ideology; 2015.
10. Setyawati MB, Parsons AJ, Laing B, Lynch A, Habiburahman IL, Izza FN. The family caregiving: a Rogerian concept analysis of Muslim perspective and Islamic sources; 2024.
11. Cambridge Dictionary [Internet]. Fidelity; 2024 [cited 2025 Jul 31]. Available from: https://dictionary.cambridge.org/
12. Cherlin AJ. The marriage-go-round: the state of marriage and the family in America today. New York: Knopf; 2009.
13. Fathi M, Parvin S, Javadian SR. Comparing the causes of infidelity in marital relationships among men and women: A qualitative research; 2017.
14. Barazangi NH. Arab Muslim identity transmission: parents and youth; 1989.
15. Hatch NO. The democratization of American Christianity. New Haven: Yale University Press; 2003.
16. Joseph S. Intimate selving in Arab families: gender, self, and identity. Syracuse (NY): Syracuse University Press; 1999.
17. Mark KP, Janssen E, Milhausen RR. Infidelity in heterosexual couples: demographic, interpersonal, and personality-related predictors of extradyadic sex. Arch Sex Behav. 2011;40(5):971-982.
18. Merriam-Webster Dictionary [Internet]. Fidelity; 2024 [cited 2025 Jul 31]. Available from: https://www.merriam-webster.com/

19. Merriam-Webster [Internet]. Fidelity; 2024 [cited 2025 Jul 31]. Available from: https://www.merriam-webster.com/
20. Watson DM. Cross-cultural interpretations of fraud: an attitudinal study in a Middle Eastern multinational corporation; 2000.
21. Okhotnikov I. Pathways from religiosity to couple's satisfaction through relational virtues and equality in two cultures; 2018.
22. Oxford English Dictionary [Internet]. Fidelity. Oxford University Press; 2023 [cited 2025 Jul 31]. Available from: https://www.oed.com/
23. Putnam RD. Bowling alone: the collapse and revival of American community. New York: Simon & Schuster; 2000.
24. Rokach A, Chan SH. Love and infidelity: causes and consequences. 2023.
25. Scott ES. Social norms and the legal regulation of marriage. 2000.
26. Sharabi H. Neopatriarchy: a theory of distorted change in Arab society. Oxford: Oxford University Press; 1988.
27. Sonstegard A. Painting, photography and fidelity in The Tragic Muse; 2003.
28. Stanley SM, Markman HJ, Whitton SW. Communication, conflict, and commitment: insights on the foundations of relationship success from a national survey. Fam Process. 2002;41(4):659-675.
29. Wieselquist J. Commitment and trust in young adult friendships; 2007.