

Breaking the Stigma: How Social Status and Religious Values Shape Circular Economy Adoption - A Systematic Literature Review and Bibliometric Analysis

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Abstract

The circular economy (CE) has attracted growing scholarly and policy attention as a response to unsustainable linear consumption, yet adoption of circular practices, including second-hand purchasing, repair, and reuse, remains limited in emerging Muslim-majority economies. Social stigma and status concerns are established barriers to CE adoption, but the role of religious values in offsetting these barriers has received limited attention. This study systematically maps the fragmented literature on CE adoption barriers, social face consciousness, and Islamic consumption ethics through a systematic literature review integrated with bibliometric analysis following PRISMA 2020 guidelines. Six search strings applied to Scopus and Web of Science produced 145 initial records, of which 25 articles met the inclusion criteria for thematic synthesis; bibliometric analysis covered a corpus of 110 records using publication trend, citation, keyword co-occurrence, and geographic distribution analysis. The findings reveal three largely disconnected research clusters, CE behavior and adoption barriers, social face consciousness and status-oriented consumption, and Islamic consumption ethics and sustainability, and show that research rarely examines how religious values interact with social stigma in shaping CE adoption. This study contributes by identifying these structural gaps and proposing an integrative conceptual framework linking Islamic consumption ethics, social face consciousness, and CE adoption intention and behavior, offering a research agenda for advancing CE scholarship in emerging Muslim-majority markets.

Keywords: Circular Economy, Consumer Behavior, Islamic Consumption Ethics, Social Face Consciousness, Sustainable Consumption.

1. Introduction

The circular economy (CE) is widely regarded as a necessary response to the resource pressures and waste burdens created by linear take-make-dispose consumption, and policy interest in CE has grown accordingly. Rather than following the familiar linear path of take, make, and dispose, the CE asks that products and materials be kept circulating within the economy for as long as possible, through reuse, repair, remanufacturing, and recycling (Ellen MacArthur Foundation, 2012; Geissdoerfer et al., 2017). Despite this policy momentum, CE adoption at the consumer level remains stubbornly limited. Even where formal participation in circular economy practices, especially second-hand, repair, and reuse, is growing, it remains concentrated among narrow segments of the population, and second-hand and reuse markets



are commonly described as niche rather than mainstream pathways to sustainability (Brydges, 2021; Turunen & Pöyry, 2019). Table 1 summarizes the scale of this gap. While marketing discourse increasingly uses terms such as ‘preloved’ to signal quality and emotional value rather than depreciation, this linguistic shift has not translated into widespread consumer adoption. This persistent gap between policy ambition and consumer behavior is not simply a matter of awareness or access. A growing body of research points to social barriers, factors rooted in how consumption is perceived and judged by others, as a significant and underexamined obstacle to CE adoption, one that conventional environmental or economic-incentive framings do not fully capture.

Table 1. Key Circular Economy Market Indicators

Indicator	Value	Source
Global circularity rate	Fell from 9.1% (2018) to 7.2% (2023), even as CE discourse nearly tripled	Circle Economy (2024)
Carousell share of Asia-Pacific second-hand market	16-19%	Future Market Insights (2025)
Projected online share of regional second-hand transactions by 2035	38.5%	Future Market Insights (2025)

Source: Author’s Elaboration (2026)

Part of the explanation lies in the social weight that consumption carries. In many emerging and developing societies, what a person buys and how they buy it is rarely just a private economic decision; it is bound up with reputation, social standing, and how one is perceived by others. Research on status-oriented consumption shows that pro-environmental behavior is itself shaped by reputational concerns, with prestige motives both supporting and undermining sustainable choices depending on social visibility (Bhar, 2023; Griskevicius et al., 2010). Circular consumption, for all its environmental merits, can run into resistance not because people reject sustainability as an idea, but because second-hand purchasing carries social stigma and can feel symbolically inconsistent with the identity or status image a consumer is trying to project (Islam et al., 2021). Face consciousness, stigma, and status signaling therefore sit at the center of the CE adoption problem, not at its margins, yet these social barriers have rarely been treated as a primary explanatory variable in CE adoption research itself.

Religious values offer one such cultural lens through which these social barriers might be understood, and the Muslim consumer context illustrates this with particular clarity. The prohibition on *israf* (excess or waste) is not a peripheral ruling but something woven into broader Islamic teachings on how to live; *qana’ah* (the acceptance of sufficiency) and *wasatiyyah* (a middle-path ethic) reinforce this further (S. H. Hassan, 2014; Klabi & Binzafrah, 2021). These principles sit in natural alignment with what circular economy advocates have argued for on environmental grounds. Yet whether Islamic consumption ethics are strong enough to offset the prestige costs of second-hand consumption when religious moderation and social stigma pull in opposite directions has not been empirically tested. That untested interaction is the gap this study sets out to map.

The literature bearing on this gap has developed along three largely separate lines: circular economy adoption barriers (Kuah & Wang, 2020; Turunen & Pöyry, 2019), social face consciousness and status-oriented consumption (Griskevicius et al., 2010; Islam et al., 2022), and Islamic consumption ethics (S. H. Hassan, 2014; Suhartanto et al., 2022), streams that share obvious conceptual ground yet remain largely disconnected within a unified framework.

Section 3.3 reports the bibliometric evidence for exactly how disconnected these three streams are. This study employs a bibliometric-assisted systematic literature review to document this fragmentation and to map where social stigma and religious values stand to inform CE adoption theory and practice.

Three research questions guide this study. First, what conceptual, thematic, and geographic structures characterize the existing literature on social face consciousness, stigma, and circular economy behavior? Second, to what extent has prior scholarship integrated Islamic consumption ethics with social face consciousness within models of circular economy behavior? Third, what future research agenda is required to address the fragmentation identified in the literature?

Answering these questions requires a theoretical vocabulary broader than circular economy research alone supplies. Five traditions outside CE scholarship motivate the integrative framework developed in Section 5: symbolic consumption theory (Belk, 1988), which holds that possessions, including second-hand ones, extend and communicate the self; social identity theory (Tajfel & Turner, 1979), which explains why consumers police consumption against valued reference groups; status consumption theory (Eastman et al., 1999), which treats status-seeking through purchase as a measurable construct; signaling theory (Spence, 1973), extended here to second-hand purchasing as a signal of either constraint or deliberate values; and institutional theory (DiMaggio & Powell, 1983), which suggests circular consumption norms diffuse through coercive, mimetic, and normative pressures rather than individual attitude change alone. Together, these traditions distinguish this review's positioning from prior CE adoption studies that have drawn primarily on the Theory of Planned Behavior and related attitude-intention models.

This study makes four contributions to circular economy adoption scholarship. First, it integrates insights on social stigma and religious values, factors studied separately until now, into a single explanatory account of adoption barriers. Second, it contributes methodologically by using bibliometric network analysis to identify conceptual gaps in CE adoption research. Third, it proposes an integrative conceptual model and testable research propositions linking Islamic consumption ethics, social face consciousness, and CE adoption intention and behavior. Fourth, it translates these findings into a structured research agenda and policy and managerial implications for advancing CE adoption in Muslim-majority markets.

2. Literature Review

2.1. Circular Economy Adoption and Social Face Consciousness

The circular economy has been promoted as an alternative to the conventional linear model of production and consumption (Ellen MacArthur Foundation, 2012; Geissdoerfer et al., 2017), yet circular consumption remains peripheral rather than mainstream in many countries despite years of policy support (Brydges, 2021; Turunen & Pöyry, 2019). Most CE studies approach consumer behavior from an environmental or economic perspective: perceived economic benefits, environmental concern, and favorable subjective norms encourage participation in circular practices, and lower prices, resale opportunities, and prior purchasing experience increase willingness to buy used products (Ki et al., 2024; Kuah & Wang, 2020; Silva et al., 2024; Williams & Paddock, 2003; Yao et al., 2026). Yet if consumers already recognize these benefits, why does second-hand purchasing remain a small share of consumption? This persistent gap suggests that barriers extend beyond rational evaluations of price or environmental responsibility.

As Williams and Paddock (2003) argued, second-hand consumption has long carried social meanings that economic considerations alone cannot explain. More recent studies confirm that consumers still associate used products with financial hardship, lower prestige, or undesirable social identities, making circular consumption psychologically costly even when economically attractive (Kessous & Valette-Florence, 2019; Turunen & Pöyry, 2019). Adopting circular practices is thus not only a sustainability decision but a social one, since consumers weigh what products communicate about themselves to others, yet CE literature continues to prioritize environmental and economic factors over these symbolic dimensions.

Social face consciousness, an individual's concern about maintaining a favorable social image and avoiding reputational threats, helps explain this pattern. Consumers with stronger face consciousness are more attentive to how their choices are judged, particularly in collectivist societies where social approval carries greater weight (Islam et al., 2021). This effect is not uniformly inhibitory: sustainable consumption can itself become a status symbol when publicly visible (Griskevicius et al., 2010), and Islam et al. (2021) show that face consciousness can support sustainable behavior when authentic pride is activated, meaning social image can either facilitate or inhibit sustainable behavior depending on the meaning attached to it.

Both streams remain fragmented and disconnected from the present context. CE adoption models give limited attention to the symbolic and social dimensions of consumption, especially where purchasing is closely tied to reputation and cultural expectation. Face consciousness and status consumption research, meanwhile, has focused on luxury products, green products, and conspicuous conservation in non-Muslim settings (Bhar et al., 2023; Islam et al., 2021), leaving second-hand consumption and the role of religious values in shaping responses to stigma largely overlooked. This overlooked intersection is where the present study positions its contribution.

2.2. Islamic Consumption Ethics and Sustainable Consumption

Islamic teachings have long emphasized responsible consumption through principles that encourage moderation and discourage waste. Concepts such as *wasatiyyah* (moderation), *qana'ah* (contentment), and the prohibition of *israf* and *tabzir* (wastefulness) reflect a moral obligation to consume responsibly, sharing CE's objective of reducing unnecessary consumption and preserving resources for future generations, even though these principles predate CE as a contemporary framework (S. H. Hassan, 2014; Klabi & Binzafrah, 2021). Empirical studies generally support the positive role of Islamic values in promoting environmentally responsible behavior: Hassan (2014) found Islamic values significantly influence green purchase intention among Malaysian Muslim consumers, and comparable findings have since been reported in Saudi Arabia (Klabi & Binzafrah, 2021), Indonesia (Suhartanto et al., 2022), and Pakistan, suggesting Islamic ethical values consistently encourage environmentally responsible consumption across cultural settings.

Despite these encouraging findings, most existing studies examine sustainable consumption broadly rather than circular consumption specifically, and religiosity has almost always been treated as a direct predictor of sustainable behavior, implicitly assuming that stronger Islamic values automatically translate into greater participation. This assumption oversimplifies consumer decision-making: a Muslim consumer may agree that avoiding waste is religiously desirable yet still hesitate to buy second-hand products if doing so threatens social image or prestige, so religious values may encourage sustainable behavior while social pressures simultaneously discourage it, and whether Islamic ethics are strong enough to offset these pressures remains unanswered. This represents an important gap in current scholarship: research on Islamic consumption ethics shows religion encourages sustainability,

while research on social face consciousness shows status concerns discourage lower-prestige behaviors, yet these two streams have rarely been brought together, and addressing this gap is the central motivation of the present study.

2.3. Research Gap and Theoretical Positioning

The literature shows that circular economy adoption cannot be understood through a single disciplinary lens: CE adoption research has emphasized environmental and economic factors while neglecting the symbolic meaning of second-hand products; social face consciousness research shows that stigma is a significant barrier to second-hand consumption but has developed largely outside Muslim settings; and Islamic consumption ethics research shows religious values encourage sustainable behavior but treats religiosity as a direct predictor, overlooking competing pressures from social image. Together, these streams reveal a gap more fundamental than a missing variable: the literature lacks an integrative explanation of how religious values and social image interact in shaping circular economy adoption, whether Islamic ethics can reduce stigma around second-hand consumption, and under what conditions these influences matter more. Against this background, the present study adopts a bibliometric-assisted systematic literature review to map the intellectual structure of these three streams, identify where they converge and diverge, and synthesize existing evidence into an integrative conceptual perspective for circular economy adoption in Muslim-majority markets.

3. Methods

Methodologically, this study does not rely on a single approach. Two phases run alongside each other. One is a Systematic Literature Review, built around the PRISMA 2020 protocol (Zupic & Čater, 2014), the protocol is there to keep the inclusion and exclusion decisions auditable, not just internally consistent. The other is bibliometric analysis, which adds a layer of quantitative evidence to what would otherwise be a purely interpretive exercise. Putting the two together is not unusual when a field is scattered or still consolidating (Donthu et al., 2021; Zupic & Čater, 2014).

3.1. Database Selection and Search Strategy

Two databases were used: Scopus and Web of Science Core Collection. The search ran in May 2026. Scopus was treated as the primary source, mainly because its coverage of social sciences, marketing, and sustainability journals tends to be broader, and it picks up more publications from Asian and Middle Eastern contexts than WoS typically does (Mongeon & Paul-Hus, 2015). From there, six search strings were built up gradually, each one targeting one of three thematic domains.

Table 2. Search Strings and Record Counts

No.	Theme	Database	Raw Records	After Filter	Rationale
S1	Circular economy × Muslim/Islamic consumption	Scopus	2	2	Identifies CE-Islamic consumer intersection
S1b	Circular economy × Muslim/Islamic consumption	WoS	3	3	Cross-database validation

No.	Theme	Database	Raw Records	After Filter	Rationale
S2	Second-hand consumption × stigma × social norm	Scopus	36	28	Captures stigma and social norm dynamics in second-hand markets
S3	Circular economy × developing economy consumer contexts	Scopus	24	18	Examines CE adoption in contextually relevant settings
S4	Islamic consumption ethics × sustainability/waste	Scopus	29	22	Identifies Islamic sustainability ethics literature
S5	Social face consciousness × CE/sustainable consumption	Scopus	43	35	Captures face consciousness and status-consumption intersection
S6	Sustainable consumption × Islam × barrier/stigma	Scopus	8	8	Examines sustainability barriers within Muslim consumer settings
Total			145	116	

Source: Author's Elaboration (2026)

3.2. Inclusion and Exclusion Criteria

Only peer-reviewed English-language journal articles (2003–2026) in business, management, marketing, consumer behavior, economics, or social science were included. Eligible studies addressed at least one of: circular economy behavior, second-hand consumption, social face consciousness, consumption-related stigma, sustainable consumption, Islamic consumption ethics, or Muslim consumer behavior. Excluded were articles on second-hand smoke, technical waste engineering without a consumer behavior angle, or purely jurisprudential discussion.

The 2003 marks Williams and Paddock's foundational study on second-hand retail meanings, the corpus's earliest work on social stigma in second-hand consumption; the window extends to 2026 to capture the most recent literature. Full-text screening applied three coding criteria: (1) behavioral focus, i.e., consumer-level attitudes, intentions, or behavior rather than supply-side or policy-level circularity; (2) construct relevance, i.e., measuring or theorizing at least one focal construct (CE adoption, social face consciousness/stigma, Islamic consumption ethics); and (3) empirical or conceptual contribution, i.e., original data, theory development, or systematic synthesis rather than commentary. Articles meeting fewer than two criteria were excluded; Figure 1 reports counts at each PRISMA stage.

3.3. PRISMA Screening Process

Following PRISMA 2020 (Page et al., 2021), the screening proceeded in four stages. Identification: 145 records retrieved; after deduplication by DOI and title, 118 unique records retained. Screening: title and abstract review against inclusion criteria reduced the corpus to 45 articles. Eligibility: full-text assessment excluded 20 articles due to insufficient relevance, absence of consumer behavior orientation, or inaccessible full-text. Inclusion: 25 peer-

reviewed articles met all eligibility criteria (Scopus: 22; WoS: 3). Figure 1 presents the PRISMA flow diagram.

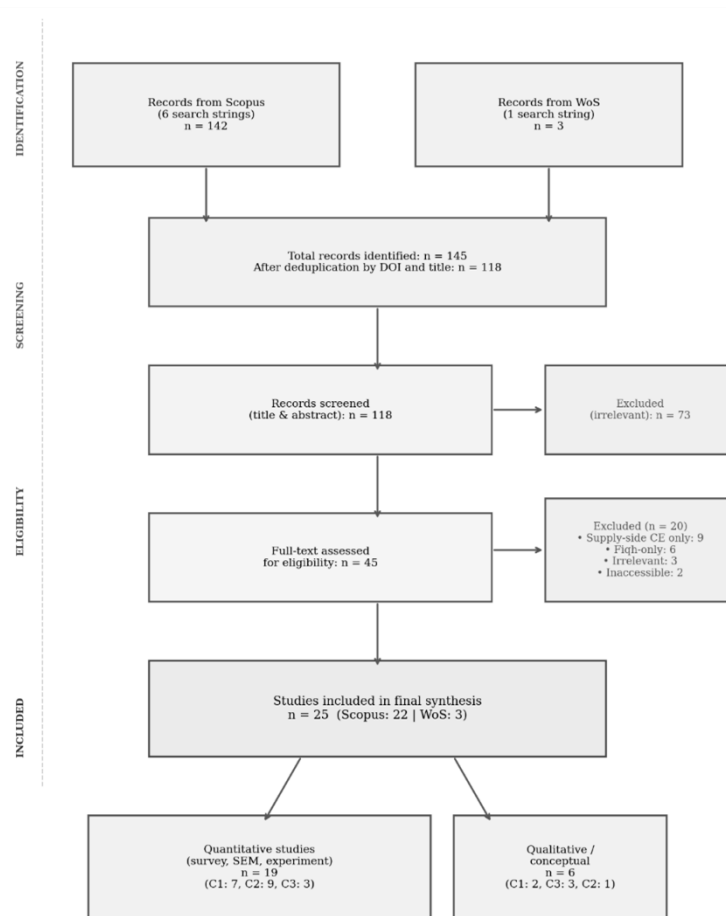


Figure 1. PRISMA 2020 Flow Diagram Illustrating Article Identification, Screening, Eligibility Assessment, and Inclusion

Source: Author's Elaboration (2026)

Table 3. Summary of Included Articles by Thematic Cluster

Thematic Cluster	Articles (n)	Year Range	Dominant Methodology	Primary Research Context
Circular Economy	9	2003-2026	Quantitative (survey, SEM, PLS-SEM)	Southeast Asia, UK, Brazil, developing economies
Behavior and Adoption Barriers	10	2015-2026	Quantitative (experiment, survey)	China, UK, India, USA
Social Face Consciousness, Stigma, and Status Consumption	6	2014-2025	Quantitative (survey, PLS-SEM); Systematic review	Malaysia, Saudi Arabia, Pakistan, Qatar, Indonesia
Islamic Consumption Ethics and Sustainability				
Total	25	2003-2026		

Source: Author's Elaboration (2026)

4. Results and Discussion

4.1. Bibliometric Findings

This section reports quantitative bibliometric findings from the 110-record corpus, covering publication trends, journal distribution, keyword co-occurrence networks, and geographic distribution.

4.1.1. Publication Trends

Figure 2 shows annual publication counts and top journals, 2014–2026. Output rose sharply after 2020: from about one article yearly during 2003–2019, the corpus grew by 93 articles between 2020 and 2026 (a 5.5-fold increase), with 2023–2026 alone contributing 79 articles (71.8% of the total) and 2025 the peak year at 34 publications. Likely drivers include post-pandemic interest in sustainability transitions, expanding circular fashion markets, and growing Islamic marketing scholarship.

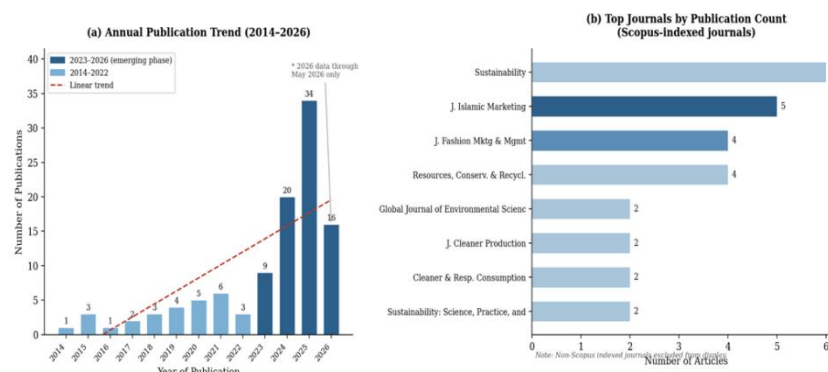


Figure 2. Annual Publication Trends (2014-2026) and Top Journals by Publication Count

Source: Author's Elaboration (2026)

The figure 2 shows a 5.5-fold increase in publications from the pre-2020 period to 2023–2026, with Sustainability (Switzerland) and Journal of Islamic Marketing as the most frequent outlets.

4.1.2. Journal Distribution and Disciplinary Positioning

Table 4 shows journal distribution reveals substantial disciplinary fragmentation: CE and sustainability research concentrates in Sustainability (Switzerland); social face and status consumption research bridges through Journal of Fashion Marketing and Management; and Islamic ethical consumption research clusters in Journal of Islamic Marketing, with Cleaner and Responsible Consumption a rare outlet spanning both CE and symbolic consumption. This sorting is self-reinforcing: when each stream publishes mainly where its own community reads, cross-stream conversation is unlikely to emerge organically.

Table 4. Top Journals by Publication Count and Disciplinary Cluster Alignment

Journal	Articles	Scopus Q	Cluster(s)	Notes
Sustainability (Switzerland)	6	Q2	C1, C3	Bridges CE and Islamic sustainability research; broad disciplinary scope
Journal of Islamic Marketing	5	Q2	C3	Primary outlet for Islamic consumer ethics; natural target journal for integrative research

Journal	Articles	Scopus Q	Cluster(s)	Notes
Journal of Fashion Marketing and Management	4	Q2	C1, C2	Covers second-hand fashion and face consciousness; partial bridging platform
Cleaner and Responsible Consumption	2	Q2	C1, C2	Emerging bridging outlet connecting CE and symbolic consumption

Source: Author's Elaboration (2026)

4.1.3. Keyword Co-occurrence Network Analysis

Figure 3 shows the keyword co-occurrence network: 37 nodes, 15 significant edges, forming four clusters anchored by circular economy (21 occurrences, green), sustainable consumption (14, blue, bridging position), conspicuous consumption/materialism (14, orange, capturing status and face-consciousness), and the Islamic/Muslim cluster (red, anchored by *maqashid* sharia at 6 occurrences). The most theoretically significant finding is weak integration between the Islamic/Muslim and Social Status/Face clusters: few articles address Islamic or Muslim identity alongside social face consciousness within CE discourse. The network's strongest link, conspicuous consumption to sustainable consumption (6 co-occurrences), operates almost entirely outside the Islamic cluster, suggesting the status-sustainability interface has been theorized mainly in non-Muslim contexts (Section 6 discusses how far this reflects the review's search design).

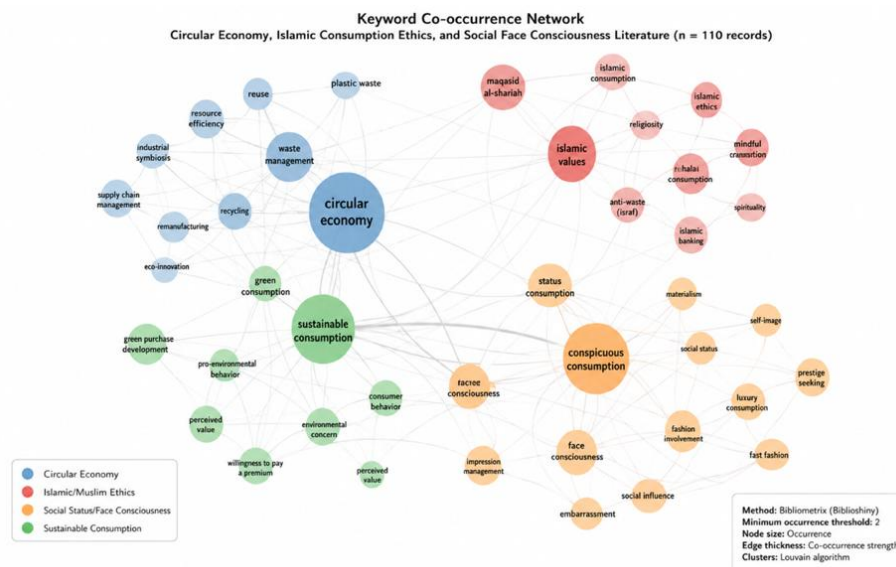


Figure 3. Keyword Co-occurrence Network (37 nodes, 15 edges)

Source: Author's Elaboration (2026)

Figure 3 above illustrates Four Thematic Clusters. The absence of edges between the Islamic/Muslim cluster (red) and the Social Face/Status cluster (orange) indicates a structural gap in CE adoption research.

4.1.4. Research Coverage Gap Analysis

Figure 4 presents a six-dimensional research coverage matrix. It confirms two critically absent intersections: face consciousness combined with Islamic consumption ethics, and face consciousness examined within Muslim consumer contexts. These sit at the core of the structural problem this study identifies.

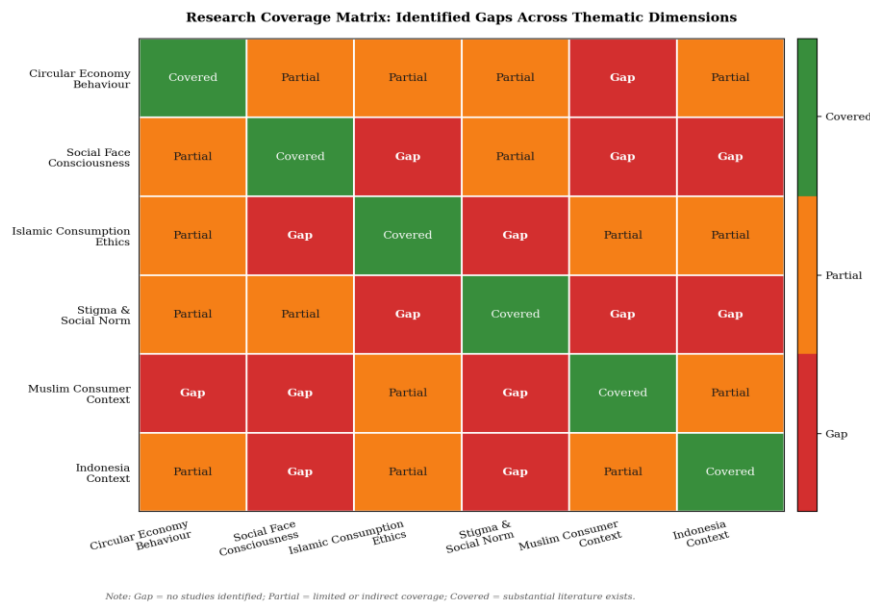


Figure 4. Research Coverage Matrix Identifying Gaps in CE Adoption Research Across Six Thematic Dimensions
Source: Author's Elaboration (2026)

Figure 4 maps research coverage on circular economy adoption across six thematic dimensions. Green cells indicate well-covered areas, orange partial coverage, and red critical gaps. The most pronounced voids appear where social face consciousness intersects Islamic ethics and Muslim consumer behavior, revealing a fragmented landscape with limited attention to socio-cultural and religious influences on CE adoption.

4.1.5. Geographic Distribution

Figure 5 presents geographic distribution by author affiliation. Muslim-majority countries appear in 51 articles (46.4% of the corpus), yet only 6 engage Islamic values as a substantive theoretical variable. Indonesian-affiliated authors concentrate in supply-side CE governance and Islamic jurisprudence rather than consumer behavior. This gap is notable: Muslim consumers are well represented by author geography, but the socio-symbolic and face-consciousness dimensions of their circular consumption behavior remain virtually unexamined.

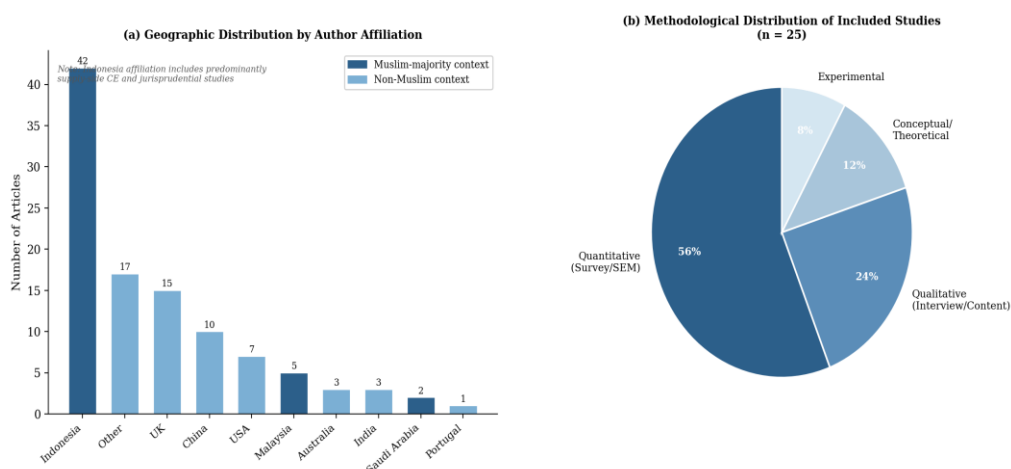


Figure 5. Geographic and Methodological Distribution of Included Studies
Source: Author's Elaboration (2026)

Figure 5 presents publication geography by author affiliation alongside methodological approaches used in the reviewed studies. Muslim-majority countries account for 51 articles (46.4% of the corpus), yet only six engage Islamic values as a substantive theoretical variable. This disparity highlights a disconnect between geographic concentration of research output and depth of engagement with religiously grounded consumption ethics in circular economy scholarship.

4.1.6. Citation Analysis

Table 5 presents the four most influential articles, offering a citation-weighted view of each cluster's intellectual foundations. The most highly cited studies concentrate in circular economy adoption research and conspicuous sustainability literature.

Table 5. Four Most Cited Articles in the Bibliometric Corpus

Rank	Article	Year	Citations	Cluster	Contribution
1	Kuah & Wang (2020) — CE and consumer acceptance: East and Southeast Asia	2020	149	C1	Foundational CE adoption study in Asian context; identifies economic benefit, social influence as adoption drivers
2	Kessous & Valette-Florence (2019) — 'From Prada to Nada': Second-hand vs first-hand luxury	2019	145	C1/C2	Foundational on stigma and psychological dynamics of second-hand luxury ownership
3	Griskevicius et al. (2010) — Going green to be seen: Status and conspicuous conservation	2010	138	C2	Establishes conspicuous conservation mechanism; sustainability as status signal
4	Hassan (2014) — The role of Islamic values on green purchase intention	2014	110	C3	Foundational Islamic marketing-sustainability study; most cited Islamic consumption ethics paper

Source: Author's Elaboration (2026)

Four findings emerge from this bibliometric analysis: publication output has grown 5.5-fold since 2020, indicating rising but fragmented interest; the literature remains segregated across disciplinary and institutional boundaries, limiting cross-stream exchange; keyword co-occurrence analysis confirms the structural absence of integration between Islamic ethical consumption and social face or status-consumption scholarship; and while Muslim-majority countries are geographically represented in sustainability scholarship, consumer-level CE behavior research involving social face dynamics remains virtually absent from Muslim consumer contexts.

4.2. Thematic Synthesis

The 25 included articles fall into three thematic clusters, but the more informative exercise is to read across them rather than report each in isolation.

4.2.1. Cluster 1: Circular Economy Behavior and Adoption Barriers (n = 9)

This cluster draws on three recurring theoretical frameworks which are Theory of Planned Behavior (Ajzen, 1991), Value-Belief-Norm (Stern, 2000), Social Practice Theory,

(Shove et al., 2012), which together suggest circular consumption is shaped by social norms and institutional conditions, not environmental awareness or economic logic alone; Yao et al. (2026) find subjective norm the strongest predictor of participation, in addition, Kuah and Wang (2020) show environmental awareness translates into action only when social conditions are supportive. Empirically, the most consistent finding is that perceived economic benefit drives CE adoption (Ki et al., 2024; Silva et al., 2024; Williams & Paddock, 2003), while stigma works in the opposite direction: second-hand goods associated with financial hardship or lower social standing face a persistent barrier (Kessous & Valette-Florence, 2019; Turunen & Pöyry, 2019), though prior purchasing experience wears this stigma down gradually (Silva et al., 2024). Ofori (2023) notes that developing-economy settings compound this stigma with structural barriers that Western-built frameworks were not designed to address. What this cluster does not do is engage culturally specific status concerns or religiously informed consumption norms: religious identity and social face dynamics are absent from existing CE adoption frameworks, leaving a significant gap for understanding Muslim-majority consumer contexts.

4.2.2. Cluster 2: Social Face Consciousness, Stigma, and Status Consumption (n = 10)

This cluster draws on three theoretical resources, Face Negotiation Theory by Ting-Toomey (2008), and Veblen and Mills (2017) conspicuous consumption theory as extended through Griskevicius et al. (2010) conspicuous conservation framework, and self-conscious emotion theory (Tracy & Robins, 2004), which together treat consumption as a communicative act that people use to negotiate status, signal identity, and manage how they are perceived. The most directly relevant study, Islam et al. (2021), finds that face consciousness negatively affects sustainable luxury consumption through materialism, but that this effect reverses when authentic pride is activated, confirming that consumers feel a persistent pull between sustainability aspirations and status maintenance (Aydin, 2024) and that face-related effects on sustainable behavior are context- and emotion-dependent rather than uniformly inhibitory. This pattern extends beyond Western settings: Bhar et al. (2021) find face concerns shape conspicuous and luxury consumption across income groups in India, suggesting the status-sustainability dynamic Griskevicius et al. (2010) identified is not confined to high-income Western consumers.

Barkemeyer et al. (2023) documentation of moral licensing from publicly visible sustainability behavior is particularly relevant for Muslim consumer contexts, where public displays of religious commitment could plausibly create a ‘virtue surplus’ that licenses subsequent non-sustainable behavior, possibility Islamic consumption ethics research has not tested. None of this cluster’s work, however, takes place in Muslim contexts: second-hand consumption is not the specific behavior examined in any of these studies, and religious identity does not appear in any of the models. Islam et al. (2021) explicitly call for replication in other collective societies, providing a clear basis for the Indonesian Muslim extension this review proposes.

4.2.3. Cluster 3: Islamic Consumption Ethics and Sustainability (n = 6)

Islamic consumption ethics sit at the center of this cluster, with *wasatiyyah*, *qana’ah*, *israf*, and *tabzir* supplying the normative grounding (S. H. Hassan, 2014; Sharif, 2016), typically operationalized through an extended TPB framework (M. Hassan et al., 2025) and connected to intergenerational responsibility through *maqasid al-Shariah* (Fathma et al., 2025; Suhartanto et al., 2022). Beginning with Hassan (2014) Malaysian study, Islamic values as significant predictors of green purchase intention have been consistently replicated across

Saudi Arabia (Klabi & Binzafrah, 2023), Pakistan (M. Hassan et al., 2024), and Indonesia (Suhartanto et al., 2022), and Sharif (2016) shows the effect holds even among affluent Qatari consumers, suggesting religious values operate independently of economic status. Suhartanto et al. (2022) show religion functioning as a distinct attitudinal driver in Indonesian data, while Fathma et al. (2025) find Islamic finance principles broadly compatible with CE frameworks at the institutional level. Where this cluster falls short, however, is clear: none of these six studies examines second-hand or circular consumption specifically, religiosity enters every model as a direct positive predictor, and few studies ask what happens when religious values meet social pressure or stigma, an assumption this review's next section puts under scrutiny.

Table 6 maps key contributions and limitations across the three clusters along four analytical dimensions; read alongside Figure 3, the picture is consistent: these three clusters have developed largely in isolation, and no study in the corpus brings CE behavior, social face consciousness, and Islamic consumption ethics together within a single framework. This triple lacuna, CE research without Islamic identity, face consciousness without Muslim context, Islamic ethics without face consciousness, means existing literature cannot explain why consumers whose religious values discourage waste might still resist second-hand consumption when social prestige is at stake, and is the core structural problem this review identifies, subject to the corpus-scope caveat discussed in Section 6.

Table 6. Contributions and Gaps in Circular Economy Adoption Research

Dimension	Cluster 1: CE Behavior & Adoption Barriers	Cluster 2: Social Face, Stigma & Status	Cluster 3: Islamic Consumption Ethics
Core contribution	Documents stigma and social norm as CE adoption barriers across cultural contexts	Establishes face consciousness as conditional moderator of sustainable consumption	Confirms Islamic values as positive predictor of sustainability-oriented behavior
Key theories	TPB, Value-Belief-Norm, Social Practice Theory	Face Negotiation Theory, Conspicuous Consumption Theory, Self-conscious Emotion Theory	Islamic Consumption Ethics, Extended TPB, <i>Maqasid al-Shariah</i>
Muslim consumer context	Absent	Absent	Present; no CE or second-hand focus
Critical limitation	Ignores religious identity and face consciousness as cultural moderators of stigma	Confined to non-Muslim contexts; does not test second-hand stigma specifically	Assumes Islamic values translate directly into CE adoption without accounting for social face pressures

Source: Author's Elaboration (2026)

4.3. Discussions

4.3.1. Social Barriers to CE Adoption: A Synthesis

Environmental concern and economic rationality have dominated how researchers explain CE adoption, yet Cluster 1 and Cluster 2 together show that adoption decisions are also bound up with social position: second-hand products carry meaning consumers are acutely aware of, and stigma and status loss function as barriers that sit alongside, and at times outweigh, price and environmental motives. This stigma is not fixed. Freitas et al. (2025) find that destigmatized thrift consumption follows shifts in marketplaces, media coverage, and

institutional framing rather than individual attitude change, while Silva et al. (2024) find that prior second-hand purchasing experience itself reduces stigma. Both point the same way: circular consumption is produced within social life, and whether it sticks depends on the norms and identity pressures operating in a given context. What neither study examines is whether this destigmatisation process operates the same way when religious identity is also at stake; Cluster 2 establishes face consciousness as a malleable, context-dependent barrier, but none of its studies were conducted with Muslim samples or test whether religious framing changes how stigma is experienced.

4.3.2. The Missing Cultural Lens: Religious Values and CE

The review confirms that Islamic ethical principles and circular consumption values point in broadly compatible directions, with *wasatiyyah*, *qana'ah*, and the prohibition on *israf* resonating with what CE advocates ask of consumers. But compatibility at the normative level does not automatically settle what happens in practice: Cluster 3 treats religiosity as a direct, universally positive driver, and not one of its six studies tests what happens when religious commitment meets social pressure. The broader evidence synthesized above suggests that social image concerns, symbolic stigma, and prestige sensitivity may constrain behavioral implementation even among religiously committed consumers. The open question is direct: are religious values strong enough to override the prestige costs of second-hand consumption, or do they get overridden by social face concerns? Future models should examine how religiosity interacts with, rather than simply offsets, competing socio-symbolic pressures.

4.3.3. A Proposed Integrative Framework

The synthesis above points toward a single integrative structure rather than two parallel observations. Figure 6 proposes a parsimonious conceptual model in which Islamic consumption ethics exerts a direct, positive effect on intention to adopt CE practices, while social face consciousness and perceived stigma operate as moderating and mediating mechanisms that can weaken, and in some conditions reverse, that effect before it translates into actual CE adoption behavior.

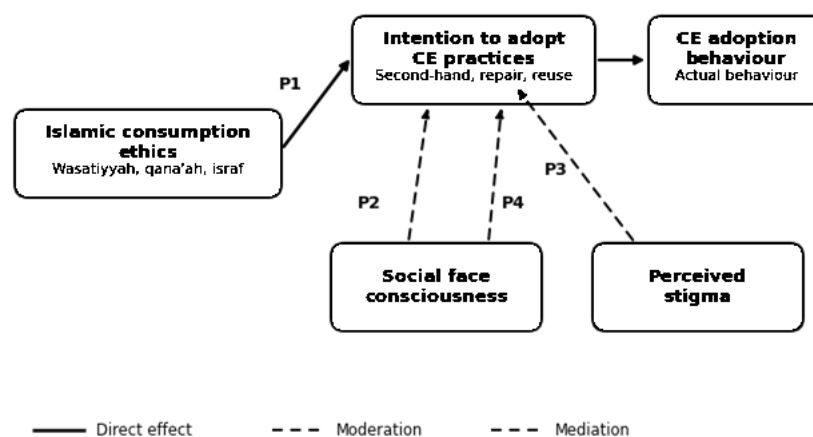


Figure 6. Proposed Integrative Conceptual Model
Source: Author's Elaboration (2026)

This figure 6 presents a conceptual model that integrates Islamic consumption ethics, social face consciousness, and circular economy adoption. The model specifies direct (P1), moderating (P2, P4), and mediating (P3, incorporating a boundary condition) relationships

among the constructs, offering a unified framework to address the gaps identified in the preceding matrices.

Four research propositions follow from this structure, grounded in the theoretical mechanisms. (P1) Islamic consumption ethics positively influence intention to adopt CE practices, extending Cluster 3's consistent finding that Islamic values predict pro-environmental behavior (S. H. Hassan, 2014; Klabi & Binzafrah, 2021; Suhartanto et al., 2022) to CE adoption specifically. (P2) Social face consciousness negatively moderates the Islamic-ethics-to-adoption relationship, weakening the effect predicted in P1 as face consciousness increases (Folwarczny et al., 2024; Islam et al., 2021). (P3) Perceived stigma mediates this relationship, such that stronger religious values reduce perceived stigma, which in turn supports adoption intention, through an identity-congruence-signaling chain grounded in social identity, self-congruity, moral identity, and signaling theory; this mediated effect weakens with prior second-hand consumption experience, consistent with the destigmatisation pattern documented (Freitas et al., 2025; Silva et al., 2024). (P4) The social visibility of CE behavior moderates the effect of face consciousness on the intention-behavior link, with a stronger negative effect when adoption is publicly visible.

4.3.4. Theoretical Contributions

This review's contribution is not that three previously separate literatures can be combined, but that combining them changes what each, read alone, would predict: none can explain why a consumer with strong environmental values and strong religious commitments might still avoid second-hand goods in public. The integrative account developed here, formalized as the Symbolic Circular Consumption Framework in Figure 6, supplies that missing explanation by treating CE adoption as a symbolic transaction in which religious identity and social status compete for the same decision space, yielding three specific contributions.

First, the review repositions CE adoption barriers as symbolic and identity-related rather than solely economic (Belk, 1988; Eastman et al., 1999), helping explain the limited traction of cost- or environment-only interventions. Second, it specifies social face consciousness as the mechanism through which stigma operates, combining self-congruity theory (Sirgy, 2018) and social identity theory (Tajfel & Turner, 1979) to explain why second-hand goods clashing with a desired identity generate costly discomfort; P2 and P3 formalize this mediating role. Third, it proposes Islamic consumption ethics as a countervailing mechanism rather than a parallel driver: moral identity theory (Aquino & Reed, 2002) suggests the symbolic gain from honoring *wasatiyyah* and *qana'ah* can offset perceived status loss for religiously centered consumers, while signaling theory (Spence, 1973) explains how visible second-hand choices become read as pious restraint rather than economic necessity, a reframing Section 4.2.2 cautions is conditional rather than automatic.

Together, these contributions show CE adoption is shaped by symbolic evaluation, stigma, and status signaling those existing models underexamined, while challenging the assumption that religious values translate directly into sustainable behavior. P1 to P4 are not proposed as effects of uniform strength: the stigma mechanism in P2 and P3 is likely stronger in collectivist societies and emerging economies than in individualist or mature markets, more pronounced for luxury-oriented and high-face-conscious consumers, and potentially weaker for Gen Z consumers socialized under stronger sustainability norms, boundary conditions the research agenda below takes up directly.

4.3.5. Future Research Agenda

The structural gap identified in this review generates a specific and actionable research agenda. Figure 7 presents this agenda as a roadmap before Table 7 sets out the prioritized research directions in operational detail. Figure 7 situates face consciousness and social stigma as the sequential mechanism linking antecedents to circular consumption outcomes, overlaying the three relationships this review argues are most consequential but least tested: Islamic values as a moderator of the face consciousness-stigma link (P2, P4), consumer identity as the mediating channel (P3), and collectivism and country context as boundary conditions. Every dashed path is a relationship this review proposes, not one it has tested.

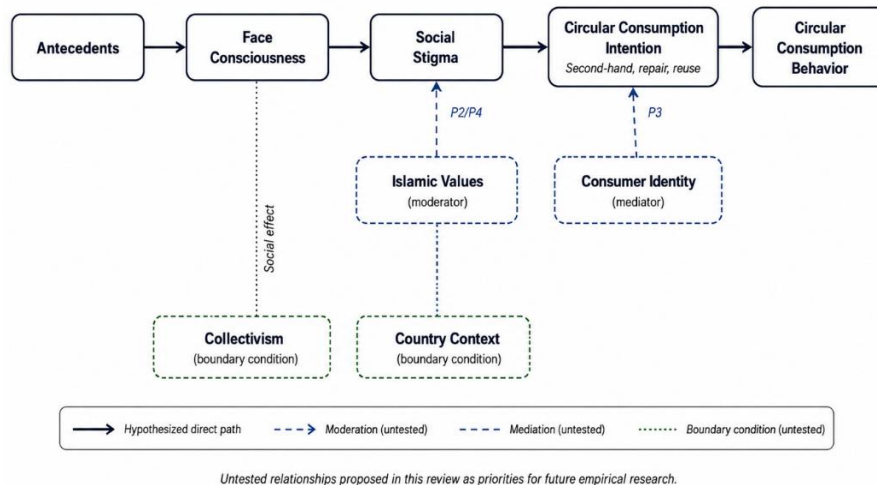


Figure 7. Future Research Roadmap

Source: Author's Elaboration (2026)

Table 7 translates this roadmap into prioritized research directions across theoretical, empirical, and methodological dimensions.

Table 7. Structured Research Agenda: Priorities, Methods, and Contexts

Research Direction	Integrating face consciousness into Islamic CE behavior models	Scale development for social face in circular consumption contexts
Gap Addressed	Absent FNT in Islamic circular economy models	No validated face consciousness measure for CE/second-hand contexts
Theoretical Anchor	Face Negotiation Theory + Extended TPB	(Anderson & Gerbing, 1988; Churchill, 1979)
Recommended Method	PLS-SEM survey (n ≥ 400)	Qualitative + EFA + CFA
Context	Urban Muslim Indonesia	Muslim-majority urban contexts
Priority	High	High
Expected Contribution	First empirical test of stigma-mediated CE adoption in Islamic context	Validated instrument enabling future quantitative CE-stigma research

Note: Sample size recommendation follows established guidelines for PLS-SEM with medium effect size and 80% statistical power (Hair et al., 2019).

Source: Author's Elaboration (2026)

4.3.6. Policy, Managerial, and Societal Implications

This review's theoretical implications translate directly into actionable guidance for three groups of stakeholders. For Islamic consumption ethics specifically, the contribution is more a complication than a confirmation: religious values may push toward sustainability, but social pressures can intercept that push before it becomes behavior, and this friction has gone largely unexamined.

For policymakers, CE campaigns in Muslim-majority markets should integrate religious framing directly into messaging, for instance positioning the reduction of *israf* as an expression of faith, engage respected religious figures as visible advocates, and support certification schemes for second-hand or refurbished goods that target the stigma mechanism in P3 by reducing perceived risk and status cost. For businesses and e-commerce platforms, positioning second-hand goods as sophisticated and status-consistent rather than cheap or last-resort addresses the moderating role of face consciousness in P2 and P4, through visible authentication, first-hand-standard photography, Muslim influencer collaboration, and, since P4 implies stigma is strongest when adoption is socially visible, features that let consumers control the visibility of their purchases.

For religious institutions, fatwas that make the link between *israf* and environmental harm explicit, and frame circular consumption as a routine expression of *taqwa*, can accelerate normalization at the community level; universities could similarly integrate CE principles into Islamic finance and business ethics curricula, addressing the stigma barrier through professional socialization. Taken together, these implications point toward a single shift: anti-waste and ecological framing alone are not enough where second-hand goods still read as low-status; what is needed is framing that positions circular consumption as socially sophisticated and consistent with Islamic identity, changing what second-hand consumption signals, not just what it costs or saves.

5. Conclusion

This review finds that circular economy adoption barriers in Muslim consumer contexts are socially and symbolically constructed, not explained by environmental awareness, economic utility, or religiosity alone. Religious values normatively support circular consumption but remain largely untested against social pressures, and stigma shifts with marketplace legitimacy and personal experience rather than staying fixed. Keyword co-occurrence analysis confirms limited integration between religious or Muslim identity research and social face or status-consumption research, showing that these two bodies of scholarship have rarely been brought together. Based on these findings, the review proposes the Symbolic Circular Consumption Framework, which integrates CE adoption barriers, social face consciousness, and religious consumption ethics into a single explanatory account with four testable propositions.

The study has five limitations. Restricting the search to English-language Scopus and WoS publications may exclude relevant local-language scholarship and bias findings toward Anglophone research. The bibliometric analysis relies on author-assigned keywords, which may not fully capture each study's conceptual depth, and the small number of directly relevant empirical studies ($n = 25$) reflects the field's emerging nature and limits generalizability. Additionally, because the search combined separate thematic strings, some cluster separation in the keyword network may reflect this sampling design rather than genuine fragmentation in the literature. The 110-record corpus is also broader than the 25-study synthesis and includes records on supply-side governance, Islamic finance, and jurisprudence, so the

apparent disconnection between the Islamic/Muslim and social-face clusters may partly reflect this non-consumer-behavior content.

The review recommends that future research test the proposed framework empirically using a neutral, intersection-based search strategy or construct-level coding to confirm whether the observed thematic separation reflects genuine gaps in the literature. A sensitivity analysis restricting the network to consumer-behavior records would help verify the reported disconnection between religious identity and social-face research. Beyond the research agenda, the findings carry implications for policy, business, and religious institutions seeking to advance circular economy adoption in Muslim-majority markets.

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