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Predicting luxury purchases: A new comprehensive framework and research roadmap

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Abstract: The present paper is a systematic review that brings together and systematizes the articles on luxury marketing based on the target segment's religion. Religion is believed to guide consumers' judgments and decisions toward luxury. The mainstream marketing literature has not focused properly on Muslims who make a growing potential market niche that is agreed to require a customized approach. To the best of our knowledge, it is the first attempt undertaken to systematize existing research in this field. A review protocol is designed and implemented. A total of 46 articles on consumer behavior toward luxury sourced from 2011 in peer-reviewed academic journal studies are analyzed. A novel model has been developed which identifies four luxury purchase predictors and offers comprehensive dimensions of each. Based on the identified literature gaps, the study offers suggestions for future researchers as well as luxury marketing practitioners to advance their marketing strategies. This paper theoretically contributes to the existing literature on luxury marketing by proposing a novel framework that can be tested in different marketplaces and used for comparative purposes. The review adds structure and integrates the different findings to enable wider dissemination of the
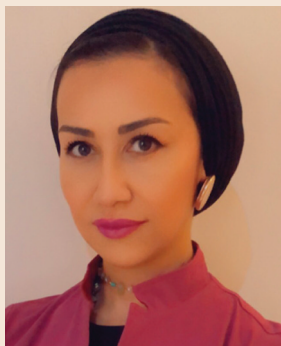
ABOUT THE AUTHORS

Dr. Nermain Al-Issa is an Assistant Professor in Marketing at the American University of the Middle East in Kuwait. Holding a PhD in Marketing from the University of Antwerp, she specializes in luxury marketing, sustainability marketing, and the integration of artificial intelligence in marketing strategies. With a solid academic foundation and years of industry experience, Dr. Al-Issa seamlessly bridges theory to practice, offering valuable insights for companies. Her research advances academic understanding and provides practical implications, contributing to the ever-evolving landscape of modern marketing.

Prof. Nathalie Dens is a Professor of Marketing at Antwerp University in Belgium. Specializing in Marketing Communications, Advertising, and Brand Placement, she is a leading figure in shaping the understanding of these fields. With a commitment to academic excellence and practical insights, Dr. Dens plays a vital role in educating the next generation of marketing professionals, leaving a lasting impact on both academia and the industry.

Prof. Ingrid Moons a Professor of Marketing at the University of Antwerp, is a pioneering researcher at the forefront of marketing dynamics. Her expertise spans Consumer Behavior, Sustainability, Co-Creation, and Market Research, positioning her as a key influencer in shaping the landscape of modern marketing strategies.

Dr. Omar Ali, Associate Professor of Management Information Systems at the American University of the Middle East, specializes in researching the integration of information technology across diverse industries. His work bridges theory and practice, providing valuable insights into the transformative role of digitalization in organizational contexts.

Nermain Al-Issa

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results to audiences interested in marketing luxury considering consumers' personal, social, cultural, religious, and global factors.

Subjects: International Marketing; Marketing Management; Marketing Research

Keywords: luxury brands; luxury marketing; sustainable luxury; culture; religion; religiosity; globalization; acculturation to global consumer culture

1. Introduction

Luxury brands and products are defined as high-quality, expensive, exclusive products; which serve as a marker of wealth and social status (Aksoy & Abdulfatai, 2019; Wang, 2022). Several values of luxury that motivate consumers to purchase luxury products are discussed in the existing luxury literature (Dhaliwal et al., 2020; Kapferer & Michaut, 2020). Discussed luxury values encompass personal values (i.e., perfectionism, extended self, hedonism, and materialism) that depend on individuals' evaluation (Al-Issa & Dens, 2023; Wiedmann et al., 2009) as well as social values (i.e., conspicuousness, uniqueness, social conformity, and sustainability) that rest on individuals' suitability to the opinions of others (Al-Issa & Dens, 2023; Kapferer & Michaut, 2015). According to Wang's (2022) contemporary luxury consumption framework, differences in consumers' motives are expected to affect considerations, choice, and usage.

Other factors are also found to influence consumers' behavior toward luxury consumption. For instance, an interesting review by Dhaliwal et al. (2020) identifies culture as an antecedent to luxury consumer behavior in addition to individual and social values. Aliyev and Wagner (2018) confirm that collectivists' luxury purchase intention (PI) is more influenced by luxury high quality and subjective norms, while individualists' PI is motivated by luxury hedonic value and discouraged by perceived conspicuousness. In addition, consumers' religiosity (i.e., level of religious commitment), which does not necessitate a negative attitude toward luxury consumption and purchase intentions (Kasber et al., 2022; Rehman et al., 2021), acts as a predictor for consumers' perception of luxury values (Al-Issa & Dens, 2023; Rehman et al., 2021).

At the same time, the lurch toward the global economy and the consequences of the global consumer culture (GCC) cannot be ignored (Cleveland et al., 2015; Steenkamp, 2019) as it may exacerbate the demonstrable tension between luxury and religious values (Abalkhail, 2020; Cleveland et al., 2013). For instance, acculturation to the consumer culture (AGCC) is observed to enhance consumers' perception of luxury hedonism which is negatively influenced by one's religiosity (Al-Issa & Dens, 2023). According to Jamal and Shukor (2014), the status consumption of more acculturated consumers is less influenced by social values.

To date, there is no existing model, to our knowledge, that integrates the dimensions of different luxury purchasing predictors or expansively tends to explore the impact of two opposing powers (i.e., religiosity and AGCC) on luxury buying behavior through consumers' evaluation of luxury products. Thus, a new framework is needed to guide luxury researchers and practitioners attempting to conceptualize luxury marketing in the increasingly global market. Accordingly, we build on the previous related work and address the inconsistencies and deficiencies in former studies by reviewing the current literature and combining a broad repertoire of predictors of consumers' behavior toward luxury including more precise detailed dimensions of each for more rigorous future exploration.

In addition, the former review of Dhaliwal et al. (2020) on luxury consumer behavior does not explicitly focus on specific potential markets which may be interesting for luxury marketing practitioners who seek guidance to advance their strategies to specific attractive target markets. One of the largest markets where consumers are the most affluent consumer segments globally is the Islamic market (Al-Issa & Dens, 2023; Arli et al., 2016; Floren et al., 2019). Muslims present an

interesting target market potential for luxury brands' expansion as they are the majority in 50 countries and make up a sizeable minority in many other countries (Kassim & Zain, 2016) while predicted to rise to 2.2 billion by 2030 (Behboudi et al., 2014). Muslims are impacted by their religion (Floren et al., 2019) which discourages giving high importance to material possessions and extravagant indulgences in one's life (Abalkhail, 2020; Cleveland et al., 2013), they, therefore, require a customized marketing approach (Floren et al., 2019; Shafiq, 2018). Only 40 articles have been published on the subject in 8 decades (Floren et al., 2019) while the theoretical perspective of earlier studies is almost untouched (Mamun et al., 2021).

Inspired by the identified literature gaps, the current study is a systematic review (SR) that aims to; (1) identify wide-ranging predictors of consumers' luxury purchases, (2) theoretically contribute to luxury marketing literature by proposing a novel comprehensive luxury purchase intention predictors (LPIP) model. This is the first model, to our knowledge, that involves luxury sustainable value (as a predictor) and detailed dimensions of each predictor, (3) contribute to both research and practice by focusing on studies conducted on Muslim consumers, specifically to offer insights to luxury marketers on luxury that appeal to this attractive market. SRs are frequently used as a starting point for establishing marketing practice standards (Moher et al., 2009).

The following sections provide a theoretical perspective of the study, explain the review process, and present the review findings. Finally, the study offers a number of implications and limitations with a future research agenda.

2. A theoretical perspective

According to Salem and Salem (2018), social identity is the most important predictor of luxury buying behavior which leads consumers to purchase products according to socially acceptable standards. On the other hand, consumers may have a favorable attitude towards buying products that reflect their self-image and meet their self-identity needs. Hence, consumers are likely to value what is congruous with their values and the identities they would like to present (Sirgy, 2018). Self-congruity is therefore considered a strong predictor of consumers' evaluation of and attitude toward luxury (Dhaliwal et al., 2020). For example, Jamal and Shukor (2014) confirm that brand self-congruity significantly relates to status consumption through consumers' susceptibility to interpersonal influences (i.e., social identification). While Siahtiri et al. (2022) evidence that self-identification with a brand affects consumers' choices of luxury services. Also, Shimul and PHAU (2022) highlight that perceived brand self-congruence helps understand how consumers develop a bond with luxury brands. Therefore, an alignment of brand and self must be assured.

As we deliberate below, self-congruity may provide a bottom line for understanding consumers' perception of luxury values in congruence with their personal and social values (Al-Issa & Dens, 2023; Lu & Ahn, 2022; Salem & Salem, 2018) as well as local (i.e., cultural and religious) and global identities (Al-Issa & Dens, 2023; Aliyev & Wagner, 2018) they would like to demonstrate. This makes consumers purchase similar luxury goods for different motives and the value held by each customer for these products also varies (Rehman, 2021).

2.1. Luxury congruity with culture

In the literature, cultural values are confirmed to influence consumers' perception of luxury value (Aksoy & Abdulfatai, 2019; Aliyev & Wagner, 2018) leading to differences in consumers' evaluation of the same luxury product/service across countries due to cultural dissimilarities (Rehman, 2021). Consumers in collectivist societies, for example, are argued to be more influenced, than individualists (Aliyev & Wagner, 2018), by luxury social values due to their interdependent orientation (Aliyev & Wagner, 2018; Shaikh et al., 2017). Still, collectivists are a heterogeneous group. To illustrate, immigrants and expatriates may adopt new values and behaviors to integrate themselves into the new communities while adhering to their own cultural values that strengthen their identity as members of sub-culture groups (Jamal & Shukor, 2014). In the same light, Aliyev and Wagner (2018) debate that collectivist cultures are adopting some individualistic components

without changing their collectivist nature. This brings up a question about the influence of consumers' acculturation that we discuss later.

According to the conferred above, consumers' luxury buying behavior is believably influenced by in-home (ethnic) cultural values as well as cultural values of host countries (i.e., cultural self-identification). Therefore, international luxury marketers need to know whether consumers in different countries (including groups with different cultural backgrounds within the same country) have different/similar drivers to purchase luxury products to advance their marketing strategies to effectively approach this potential target segment.

2.2. Luxury congruity with religion and religiosity level

Religion is considered an important cultural factor that needs to be evaluated as an antecedent to luxury consumer attitudes and behaviors together with other social variables (Abalkhail, 2020; Dhaliwal et al., 2020; Mostafa, 2018). Generally, major religions (e.g., Islam, Christianity, and Hinduism) have consistently rejected materialism, vanity, displaying wealth, and asserting difference publicly (Nwankwo et al., 2014). Religious teachings have unanimously urged living in simplicity and moderation while being content with what one has (Arli et al., 2020; Geiger-Oneto & Minton, 2019) which seems to contradict the pursuit of luxury goods and services. For example, Amatulli et al. (2019) suggest that, in general, hedonic, compared to utilitarian, advertising appeals increase perceived luxuriousness, thereby increasing consumers' willingness to buy the advertised product. At the same time, it may be precisely the hedonic value of luxury, potentially leading to indulgence and arrogance, which is difficult to reconcile with religious teachings.

It is worth noting here that not only religion but also religiosity act as control factors for consumers' behavior and can predict purchase intentions toward luxury products (Arif et al., 2020; Malik & Khan, 2015), Major differences in luxury consumption behaviors are noticed between religious adherents, moderate, and secular individuals (Abalkhail, 2020). The more religious individual should incorporate religious values more strongly than the less religious (Kassim & Zain, 2016). Then, religious consumers' luxury purchases should be motivated by values that are invigorated by their religion. Understanding the influence of religion/religiosity on the perception of luxury will assist luxury brands in advancing communication strategies that highlight values appealing to their target segment.

2.3. Luxury congruity with Global Consumer Culture (GCC)

Globalization is argued to drive the mutual sharing and learning between modern societies leading to cultural shifts toward individualism, consumers' preferences for personal values over social values (Farah & Fawaz, 2016), and similarities in some luxury purchasing drivers across cultures (Aliyev & Wagner, 2018; Nabi et al., 2019; Yu & Sapp, 2019). When consumers acculturate to the GCC, they acquire new behaviors, values, and cultural elements to incorporate into their daily life (Cleveland et al., 2015) and generate the global identities they intend to present (Steenkamp, 2019) which consequently influence their behavior toward luxury (Ma et al., 2021).

In marketing literature, AGCC is usually compared to local (ethnic) identity to measure the influence of market globalization (Cleveland et al., 2013). AGCC is viewed as a secular force that opposes religion and traditional cultural narratives (Abalkhail, 2020; Cleveland et al., 2013, 2015), whereas local ethnic identity is reported positively associated with religiosity (Cleveland et al., 2013). Hence, AGCC (a progressive approach) and religiosity (a conservative approach) may pose reverse effects on consumption and perception of product values. For example, materialism and hedonism are argued as congruent with AGCC while conformity is negatively associated with it (Cleveland et al., 2013). Materialism is considered a wrongdoing by most major religions (Islam, Christianity, and Judaism). Also, hedonism is not religiously accepted when it leads to extravagant indulgences. Thus, insights into the impact of globalization on consumers' perception of luxury can help global luxury marketers in devising their international branding strategies.

Figure 1. Systematic review stages.
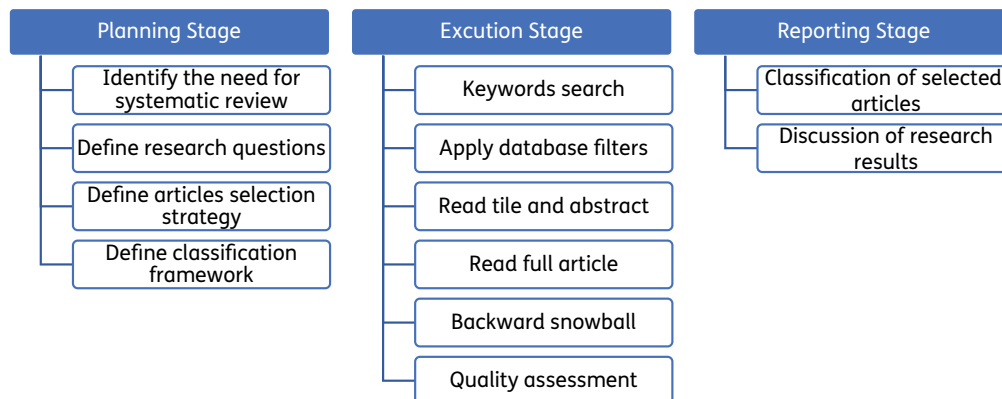
As highlighted in the sections above, consumers' perceptions and consumption of luxury vary across cultures (Aksoy & Abdulfatai, 2019; Aliyev & Wagner, 2018; Rehman, 2021) and are influenced by their level of religiosity (Abalkhail, 2020; Al-Issa & Dens, 2023; Rehman et al., 2021) and AGCC (Al-Issa & Dens, 2023; Cleveland et al., 2013; Ma et al., 2021). The lack of comprehensive luxury frameworks has driven the current SR that identifies comprehensive dimensions of luxury purchasing predictors to overcome the shortcomings of prior related work. This SR focuses on marketing luxury to Muslims, a potential luxury market requiring a customized marketing approach (Shafiq, 2018; Tabrani & Marlizar, 2017).

3. Review planning and methodology

Scholars suggest that SRs are gaining greater relevance in the marketing area as users need to remain aware of the changes within an ontological discipline (Kamboj & Rahman, 2015; Moher et al., 2009). In addition, it is extremely difficult for marketing consultants to examine important papers for evidence-based practice due to the large quantity of constantly updated marketing publications (Bastian et al., 2010)., An SR is thus, one of the most effective methods for assisting and promoting evidence-based marketing practice (Evans, 2003) that influence both practice and theory. The SR in the current study makes a major contribution to the knowledge of the study field by identifying research gaps and proposing future research directions (Khatoon & Rehman, 2021) which is the main objective of any SR (Paul et al., 2021). This SR is based on Watson's (2015) suggested structural procedure, which lays out the various phases and methods to be followed such as planning, implementation, and the reporting process. Figure 1 shows the process, as well as the criteria and guidelines followed. Each SR stage is then explained in more detail.

3.1. Planning stage
The planning stage involved 4 phases:

3.1.1. Determine the requirements of the SR process:
Researchers are required to synthesize all known knowledge of a phenomenon in a complete and unbiased manner, which justifies the complex process (Ali et al., 2021). Despite the dynamic research on the key issues linked to marketing luxury, and as discussed earlier, there is a dearth of reviews that outline various findings while simultaneously providing a thorough analysis of prior research and practice techniques used pertaining to the (luxury) marketing field.

3.1.2. Define the research questions
Where relative success is gauged on the ability of the SR to answer each (Paul & Benito, 2018). The following research questions were developed for this SR:

(RQ1) What are the outcomes and related themes of former studies on the scope of the current SR?

(RQ2) What is the impact of luxury perceived values on Muslims' buying behavior?

(RQ3) How do Muslims' perceptions of luxury values affect their buying behavior across countries/cultures?

(RQ4) To what extent can Muslims' evaluation and consumption of luxury be brought back to their religious beliefs and the intensity of these beliefs?

(RQ5) What, if any, is the impact of globalization on Muslims' evaluation and consumption of luxury?

3.1.3. Define the articles selection strategy

During the protocol formulation, a selection strategy is needed to include articles that provide direct evidence of the research issue and to limit the probability of bias, however, they may be modified during the search process (Dabić et al., 2020). An integrated search approach was used in this stage which included a comprehensive automated search of several internet databases including the Web of Science (WOS), EBSCOhost, and Google Scholar to find the most relevant sources online (Edeling et al., 2021), as well as a manual evaluation of the selected articles. Suitable filtering methods were used to limit the findings for each database (Mclean & Antony, 2014). A broad manual review technique was used during the manual review process. This comprised reading the title and abstract of each research article first (Golder et al., 2014), followed by reading the full text of the articles with irrelevant and duplicate articles elimination (2021). In addition, a backward snowballing approach using a reference rundown (Wohlin, 2014) was used to find articles that were missed by the process. The acknowledged new papers were included in the research.

3.1.4. Define classification framework

This phase serves as a foundation for understanding the current theoretical and practical views on a relevant issue or theme. To eliminate the risk of researcher bias, a pre-determined methodology was required. This study adapted the Van Oranje et al. (2009) comparative classification system applied to a social science literature search. The current research classification framework had four luxury purchasing predictors with different dimensions for each predictor. These predictors are identified as follows: (1) Perceived personal values; including perfectionism (functionality), hedonic value, extended self (self-identity), and materialistic values (Wiedmann et al., 2009, Al-Issa & Dens, 2023), (2) Perceived social values; encompassing conspicuousness, social conformity, uniqueness (Wiedmann et al., 2009, Al-Issa & Dens, 2023), and sustainable values (Kapferer & Michaut, 2015, Dekhili et al., 2019), (3) Religious Impact; counting religiosity (Cleveland et al., 2013, Abalkhail, 2020, Al-Issa & Dens, 2023), (4) Globalization Impact; involving acculturation to the global consumer culture (AGCC) (Cleveland et al., 2013, Al-Issa & Dens, 2023). All four predictors quite clearly emerged from the papers reviewed for the SR.

3.2. Execution stage

The primary techniques defined in the planning phase were utilized to identify relevant publications during the execution phase as follows:

3.2.1. Identifying search keywords

This is a continuous process that begins with employing unique search terms from papers in the field of research (Paul et al., 2021). Advanced research tools were available in the databases used in our study, allowing for the combination of pertinent search terms. In this review, we combined Islam OR Muslim with the following keywords: Luxury, Luxury Values, Luxury Motives OR Motivation, Luxury Product OR Luxury Brand, Luxury Marketing OR Luxury Branding OR Luxury Advertising, Conspicuous OR Ostentatious OR Status Consumption, Luxury Consumption, Luxury Purchase Intentions, Luxury AND Religion OR Religions OR Religiosity OR Religiousness, Luxury AND

Table 1. Selection criteria			
Criteria	**Inclusion**	**Exclusion**	**Rationale**
Publication Type	Scholarly articles	None: academic resources	To make sure that the research retrieves information from academic sources
Peer-reviewed	Peer-reviewed	None reviewed: abstracts, books, and dissertations	To make sure the quality of the used articles
Year of publication	Articles published 2000 onwards	Articles published before 2000	The current review involves the last decade (2000–2022), however no studies, in the context of the review, are published before this date
Language	English language	Any languages other than English	English is the official language for research articles

Globalization OR Acculturation. The procedure is complete after all of the well-known articles have been identified using the same methods repeatedly.

3.2.2. Filtering
Filtering to improve the research findings while searching internet databases (Moher et al., 2009, Zhang et al., 2014) We used a variety of parameters in our review analysis (Table 1), including research field (Luxury Marketing), year of publication (Since 2000), document type (Journal Articles and conference proceedings), and language (English).

3.2.3. Reviewing
Once the results were obtained, the papers were carefully reviewed for relevance to the study objectives, concentrating on the title and abstract (Pucher et al., 2013) excluding duplicates.

3.2.4. Paper content
The content of the papers collected and passed the previous phase was extensively analyzed using our study objectives (Shea et al., 2007).

3.2.5. Backward snowballing
The backward snowball approach was used to locate items that were not found using the automated research strategy (Spanos & Angelis, 2016).

3.2.6. Quality evaluation
The content of the papers collected and passed the previous phase was extensively analyzed to include papers that help answer our research questions. For this purpose, we used the following quality evaluation criteria (Ali et al., 2018,2021) to ensure that all of the papers in our review met the minimum quality level (Hu & Bai, 2014):

- The research objectives discussion was satisfactory.
- The research questions and research problem were clear.
- The data used were well described and available.
- The adopted methodology was well presented and used.
- The research results were well-presented and designed to answer the research questions.

The quality score was utilized to assure that the outcomes of a selected article met the study quality criteria. The score was used to check whether any of the individual quality variables were linked to the primary research result. We also looked at whether the outcomes were focused, unique, relevant, and valuable to future scholars, experts, and businesses. Consequently, studies were categorized based on their major study goals, methodologies, contributions, and outcomes.

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Table 2. Review search results						
Databases	**Automated Search**		**Manual Search**	**Paper Content**	**Backward Snowball**	**Final Results**
	Keywords Result	Apply Filters	Title and Abstract	Reading Full Articles	Adding Missing Articles	Quality Assessment
Web of Science	105	51	14	9	11	9
EBSCOhost	176	61	25	16	19	14
Google Scholar	192	82	38	27	28	23
Total	**473**	**195**	**77**	**52**	**58**	**46**

We were able to discover, retrieve, categorize, and synthesize data in response to study questions, thanks to this classification.

Approximately 46 research articles fulfilled the quality evaluation requirements after completing all of the procedures.

3.3. Summarizing and reporting stage

This SR was conducted starting from 2011 as no publications are found in the context of the current research before that date, following the research methodology established during the planning stage. The initial search identified unique 473 articles based on the given keywords. The number of articles decreased to 195 after applying database filters. Subsequently, a manual review was completed to find publications that were irrelevant to study themes and repetitive articles. As a result, 65 irrelevant articles, 53 duplicates, and inaccessible studies were removed, leaving 77 articles. The complete article reading process was then carried out, with the researchers focusing on particular criteria such as aims, research questions, description of the sample, gathered data, the methodology utilized, and analysis technique. Reading the complete articles resulted in the removal of another 25 irrelevant articles, leaving 52 articles. We then followed the reverse snowball approach which resulted in the addition of 6 articles for a total of 58 articles. Finally, 12 items were eliminated after reviewing the quality evaluation criteria, bringing the total number of articles down to 46. The final number of articles chosen for the current review research is illustrated in Table 2.

3.3.1. Article distribution by publication year

According to Figure 2, the first articles in this review that were based on the impact of luxury values, religiosity, and globalization on Muslims' behavior toward luxury and were sourced from the year 2011, whereas the largest number of articles (7) was published in 2016, and the lowest number of articles (3) was published in 2013 and 2018.
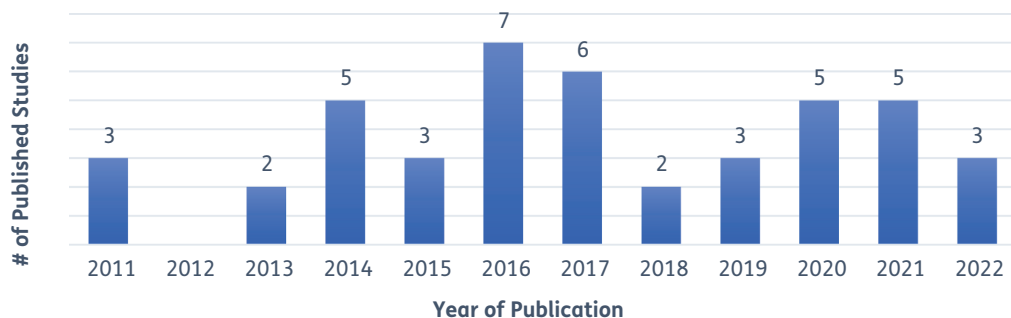
Figure 2. Publications by year.

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| Table 3. Publications by Journals			
Journal Title	**Journal Q Rank**	**No. of Studies**	**% Total Published Articles**
Journal of Islamic Marketing	Q2	14	30%
Journal of Business Research	Q1	1	2.1%
Journal of Retailing and Consumer Services	Q1	3	6.5%
African Journal of Business Management	-	1	2.1%
Asia Pacific Journal of Marketing and Logistics	Q1	3	6.5%
Asian Academy of Management Journal	Q3	1	2.1%
Central European Management Journal	Q3	1	2.1%
Economics and Business Review	Q4	1	2.1%
European Business Review	Q1	1	2.1%
International Business Management	-	1	2.1%
International Journal of Hospitality & Tourism Administration	Q2	1	2.1%
International Journal of Humanities and Social Science Invention	-	1	2.1%
International Journal of Islamic Marketing and Branding	-	2	4.3%
International Journal of Sociology and Social Policy	Q1	1	2.1%
International Marketing Review	Q1	1	2.1%
International Review of Retail, Distribution and Consumer Research	Q2	1	2.1%
Journal of Business Research	Q1	1	2.1%
Journal of Business and Behavioral Sciences	-	1	2.1%
Journal of Consumer Behavior	Q2	2	4.3%
Journal of Developmental Entrepreneurship	Q3	1	2.1%
Journal of International Consumer Marketing	Q2	1	2.1%
Journal of Research in Marketing & Entrepreneurship	Q2	1	2.1%
Journal of Tourism, Hospitality and Sports	-	1	2.1%
Marketing Intelligence & Planning	Q2	1	2.1%
Pakistan J of Commerce & Social Sciences	Q3	1	2.1%
Psychology and Marketing	Q1	1	2.1%
The Business & Management Review	-	1	2.1%
Summary of Included Journals		**No.**	**% of Total**
Total Published Papers		**46**	
Total Number of Journals		**27**	
Total Q1 Journals		8	29.6%
Total Q2 Journals		7	25.9%
Total Q3 Journals		4	14.8%
Total Q4 Journals		1	3.7%
Total non-ranked Journals		7	25.9%
Total Journals with Marketing Scope		9	33.3%
Total Journals with General Business/Management scope		11	40.7%
Total Journal with other scopes		7	25.9%

Figure 3. Methodologies overview.
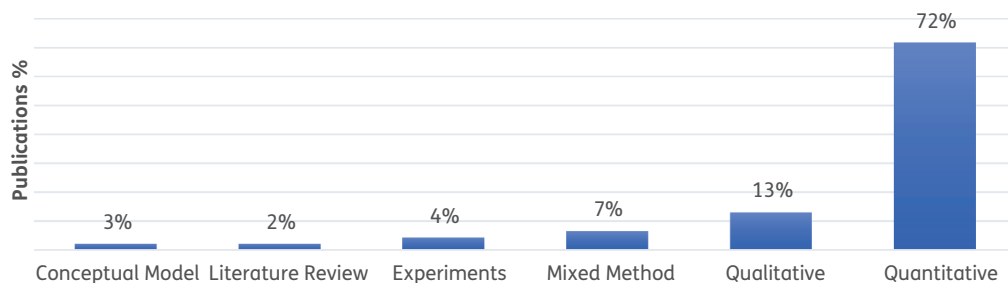
Figure 4. Samples overview.
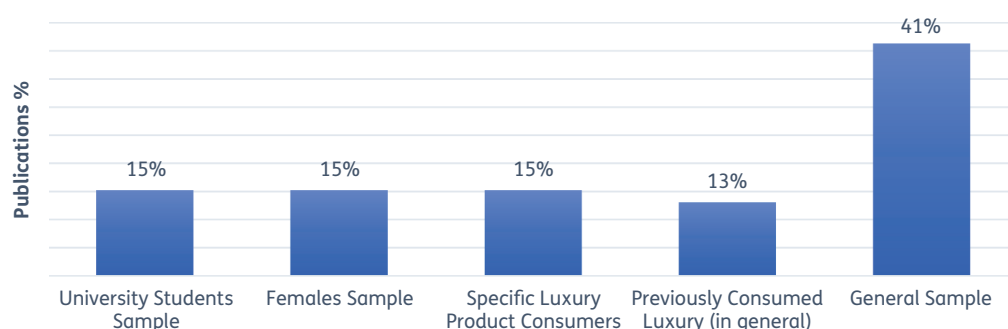
3.3.2. Articles distribution by journals

Table 3 demonstrates the journals where included articles are published. This includes 27 journals. The highest number of articles were published in the Journal of Islamic Marketing (30%) followed by the Journal of Retailing and Consumers Services (6.5%) and the Asia Pacific Journal of Marketing and Logistics (6.5%). The rest are scattered between the other 24 journals. This limits the dissemination of results to a broader audience who might be interested in knowing more about communicating luxury values in some potential marketplaces like the Islamic region. Around 40% of the papers are published in business and management-focused journals. Only 33% of the articles were published in mainstream marketing journals. The remaining researches are not in Social Science Citation Indexed (SSCI) journals.

3.3.3. Methods, and samples overview

There was a great deal of variation in the applied research methods and selected samples (Figure 3). Most studies (33) were quantitative, with a few (6) qualitative, (2) experimental studies, (3) mixed-method studies, a conceptual framework (Teimourpour & Hanzaee, 2011), and a literature review on luxury marketing (Teimourpour & Hanzaee, 2014).

A substantial number of studies were conducted with non-representative samples of university students, or only women (Figure 4). The representativeness of student samples is often questionable, especially for luxury, which typically targets a more mature and affluent population. While exclusively female samples can sometimes represent relevant target groups, potential gender differences in luxury consumption are noticed as we discuss later. Hence, female samples may bias results. Even when more "general" samples are questioned, research often reverts to convenience samples. And while a quarter of the published studies (25%) have questioned participants with actual luxury experience as a relevant target group, there seem to be no insights on non-luxury consumers who might represent potential future targets. An exception is a study that tested the purchase intentions of consumers who have not purchased luxury cars (Ratnasari et al., 2022). Understanding why (affluent) Muslims do NOT currently buy luxury can be equally important. The methods and results sections in some papers often provide incomplete information. For example,

Table 4. Classification framework

Predictors			Dimensions	Description	Sources in Luxury Studies
Perceived Personal Luxury Values	Perfectionism (Functionality)		Superior quality and performance	Higher product quality in exchange for higher prices compared to other products (Vigneron & Johnson, 1999)	Al-Issa & Dens (2023), Mostafa and Arnaout (2020), Al-Hajla (2017), Salehzadeh & Pool (2017), Nwankwo et al. (2014), Marciniak and Mohsen (2014), Teimourpour and Hanzaee (2011)
			Usability (Utilitarian value)	Satisfying specific purpose of use through luxury; work right, look good, last a long time, easy to use, easy to refund and exchange, and easy to maintain (Li et al., 2012, Wiedmann et al., 2009)	Rehman et al. (2021), Mostafa (2018), Stępień et al. (2016), Teimourpour and Hanzaee (2011)
			Product Characteristics	Superior features, high-class craftsmanship, design, services, and brand name (Hamelin & Thaichon, 2016; Stępień et al., 2016). Product advantage, brand awareness, and brand homogeneity (Khan et al., 2017)	Al-Issa & Dens (2023), Mostafa and Arnaout (2020), Khan et al. (2017), Hamelin and Thaichon (2016), Stępień et al. (2016)
	Hedonic Value		Emotional value (Affective attitude)	Emotional responses associated with luxury consumption, such as pleasure, and excitement (Wiedmann et al., 2009)	Al-Issa & Dens (2023), Al-Hajla (2017), Arli et al. (2016), Stępień et al. (2016), Al-Mutawa et al. (2015), Nwankwo et al. (2014), Kambiz and Fereshteh (2013), Teimourpour and Hanzaee (2011)
			Experiential value	Evolving and enjoyable luxury shopping experience (Jung Choo et al., 2012)	Salehzadeh & Pool (2017)
			Aesthetics	Luxury products are sensory appealing (Vigneron and Johnson, 1999)	Stępień et al. (2016), Marciniak and Mohsen (2014)
			Extravagance/ Indulgence*	Buying unnecessary luxury products for pleasure (Wiedmann et al., 2009)	(*) not explored in former Islamic luxury studies
			Life-enrichment (Self-gratification) *	personal rewards and fulfillment through luxury consumption (Wiedmann et al., 2009)	(*) not explored in former Islamic luxury studies
			Self-gift Giving*	Buying luxury to celebrate significant occasions (Wiedmann et al., 2009)	(*) not explored in former Islamic luxury studies

(Continued)

Table 4. (Continued)

Predictors	Dimensions	Description	Sources in Luxury Studies
Extended Self (Self-Identity)	Self-identity/Self-image (Symbolic value)	Using luxury to support and develop the symbolic meaning of one's identity (Ajitha & Sivakumar, 2017, Wiedmann et al., 2009)	Al-Issa & Dens (2020), Mostafa and Arnaout (2020), Mostafa (2018), Marciniak and Mohsen (2014), Salem and Salem (2018),
	Self-presentation Attitude	Conveying a message on the self through the consumption of luxury (Arli et al., 2016)	Arli et al. (2016)
	Self-expression (Expressive Value)	Using luxury for presenting individual identity, and communicating core beliefs (Alserhan et al., 2015)	Alserhan et al. (2015), Teimourpour and Hanzaee (2011)
	Internal Values	Self-respect, self-fulfillment, a sense of accomplishment, excitement, and security dictate behavior (Spiggle, 1986)	Nwankwo et al. (2014)
Materialistic Value	Priority to visible material possessions	To assign a high priority to material possessions in one's life (Wiedmann et al., 2009)	Shammout et al. (2022), Zakaria et al. (2021), Al-Issa & Dens (2023), Mostafa and Arnaout (2020), Salehzadeh & Pool (2017), Riquelme et al. (2011), Teimourpour and Hanzaee (2011)
	Self-Satisfaction	The belief that the acquisition of possessions yields happiness and satisfaction with life (Cleveland et al., 2009)	Mostafa and Arnaout (2020)
	Vanity/Pride	Equating physical appearance with an opinion about oneself to display achievements and enhance self-esteem (Shahid & Paul, 2021)	Al-Issa & Dens (2023), Mostafa and Arnaout (2020), Kassim and Zain (2016), Vel et al. (2011)

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Table 4. (Continued)

Predictors	Dimensions	Description	Sources in Luxury Studies
Perceived Social Luxury Values	Conspicuousness	Buying highly-priced products to signal wealth and status to reference-group (Wiedmann et al., 2009)	Al-Issa & Dens (2023), Shammout et al. (2022), Salehzadeh & Pool (2017), Stępień et al. (2016), Nwankwo et al. (2014), Marciniak and Mohsen (2014), Kambiz and Fereshteh (2013), Teimourpour and Hanzaee (2011)
	Status Value	Improving social standing through the consumption of products that confer and symbolize status for both the individual and surrounding others (O'Cass et al., 2013)	Shammout et al. (2022), Mostafa and Arnaout (2020), Salehzadeh & Pool (2017), Al-Mutawa et al. (2015), Jamal and Shukor (2014), Kambiz and Fereshteh (2013)
	Social Belonging	Sense of group belonging through imitating behaviors of group members (Vigneron & Johnson, 1999). Awareness of belonging to a social group due to emotional and valuable concerns (Tajfel, 2010)	Al-Issa & Dens (2023), Shammout et al. (2022), Sharif et al. (2019), Salem and Salem (2018), Shaikh et al. (2017), Stępień et al. (2016), Marciniak and Mohsen (2014), Nwankwo et al. (2014), Jamal and Shukor (2014), Teimourpour and Hanzaee (2011)
Social Conformity	Subjective Norms	perceived social pressure to perform or not to perform the behavior (Ajzen, 1991)	Kasber et al. (2022), Muça and Zeqiri (2020), Salem and Salem (2018), Vel et al. (2011)
	Exclusivity and rarity	Luxury products are rare and exclusive (Wiedmann et al., 2009)	Al-Issa & Dens (2021), Stępień et al. (2016), Nwankwo et al. (2014), Jamal and Shukor (2014), Kambiz and Fereshteh (2013), Teimourpour and Hanzaee (2011)
Uniqueness	Self-differentiation	Differentiate oneself from others by buying exclusive products (Kastanakis & Balabanis, 2014)	Marciniak and Mohsen (2014)

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Table 4. (Continued)

Predictors	Dimensions	Description	Sources in Luxury Studies
	Sustainable Value		
	Luxury–Sustainability Attitude	Interest in sustainability while purchasing luxury (Kapferer & Michaut, 2015) Luxury Sensitivity vs Disengagement) (Kapferer & Michaut, 2020)	Al-Issa & Dens (2023)
	Ego-centered Value *	Health and youthfulness, and guilt-free pleasure associating with sustainable products consumption (Cervellon & Shammas, 2013)	(*) not explored in former Islamic Luxury studies
	Eco-centered Value	Doing good and not doing harm to the environment (Cervellon & Shammas, 2013)	Achabou and Dekhili (2013)
	CSR Value *	Importance of corporate social responsibility and ethical practices reporting to avoid the risk of "green washing" (Athwal et al., 2019)	Dekhili et al. (2019)
Religious Impact	Religiosity		
	Intrinsic Religiosity	Intrapersonal religious commitment (Allport & Ross, 1967, Worthington et al., 2003)	Al-Issa & Dens (2023), Kasber et al. (2022), Rehman et al. (2021), Zakaria et al. (2021), Rehman et al. (2021), Gilal et al. (2020), Aksoy and Abdulfatai (2019), Arli et al. (2016), Nwankwo et al. (2014), Ashraf et al. (2017), Dekhil et al. (2017), Auf et al. (2016)
	Extrinsic Religiosity	Interpersonal religious commitment (Allport and Ross, 1967, Worthington et al., 2003)	Al-Issa & Dens (2023), Kasber et al. (2022), Rehman et al. (2021), Zakaria et al. (2021), Rehman et al. (2021), Gilal et al. (2020), Aksoy and Abdulfatai (2019), Arli et al. (2016), Nwankwo et al. (2014), Ashraf et al. (2017), Dekhil et al. (2017), Auf et al. (2016)
	Overall Religiosity	Ideological, Ritualistic, Intellectual, Consequential, and Experiential dimensions (Shabbir, 2010)	Al-Hajla (2017)
	Importance of Religion	The importance of religion in one's life has a big influence on his/her views in other areas	Kassim et al. (2016)

(Continued)

Table 4. (Continued)

Predictors		Dimensions	Description	Sources in Luxury Studies
Globalization Impact	AGCC	English-language Use (ELU)	Language of preference in different situations (Cleveland et al., 2013)	Jamal and Shukor (2014)
		Cosmopolitanism (COS)	Viewing all human beings as belonging to one community (Cleveland et al., 2013)	Mostafa and Arnaout (2020)
		Global Mass Media (GMM)	Influence of mass media and marketing (e.g., USA vs Europe) (Cleveland et al., 2013)	Jamal and Shukor (2014)
		Openness to Global Consumer Culture (OGCC)	Openness toward the lifestyles and consumption symbols of other countries (Cleveland et al., 2013)	Al-Issa & Dens (2023)
		Exposure to Marketing Activities of Multi-national Companies (EMA)	(Cleveland et al., 2013)	Al-Issa & Dens (2023)
		Traveling Frequencies/ Attitudes (TFA)	Foreign traveling attitudes/experiences (Cleveland et al., 2013)	Al-Issa & Dens (2023)
		Self-Identification with Global Consumer Culture (SIGCC)	Outright identity with GCC (Cleveland et al., 2013)	Al-Issa & Dens (2023)

where existing scales are used and surveys are in Arabic, there is little mention of rigorous back-translation.

4. Research results

This section explores the results of the SR and answers each of the research questions that are restated for discussion purposes.

4.1. Luxury purchasing predictors and dimensions (RQ1)

The review found that there are four luxury purchasing predictors, each with its own embedded associated values and/or dimensions and sources as demonstrated in Table 4.

4.2. Impact of luxury perceived values on Muslims' behavior toward luxury (RQ2)

We discern 8 luxury values studied in prior research that is classified as perceived personal and social values of luxury. While at first sight, there are quite a few inconsistencies in how these values drive luxury purchasing they mainly stem from a few studies (Table S1). The inconsistency in effects could be explained by the fact that the samples may not be representative or comparable. Additionally, differences in examined products (e.g., cars, apparel, hotels, etc.), used definitions, dimensions, measures, and outcomes could result in different interpretations of the values. We offer below a more in-depth discussion of each of the values.

4.2.1. Perceived personal values

4.2.1.1. Perfectionism value. 9 studies confirm that Muslims purchase luxury because of superior perceived product quality and product advantages (e.g. (Al-Issa & Dens, 2023; Mostafa, 2018; Mostafa & Arnaout, 2020)., Stępień et al. (2016) confirm Muslims' perception of luxury products with superior functional components. While Hamelin and Thaichon (2016) confirm, that there are no relations between product quality and design and purchase intentions. As will become apparent below, the results of Hamelin and Thaichon (2016) fall out of line with other studies on multiple occasions. It is important to note that they have not used pre-validated measures, which could be a reason for the observed inconsistencies. Mostafa and Arnaout (2020) approve that luxury product quality does not relate to luxury consumption. Authors have measured the quality value through the PRECON scale that is originally designed to measure consumers' preferences for clothing and store prestige which might not be suitable for other luxury products like watches and cars. Also, Al-Hajla (2017) confirms the insignificant effect of luxury functional value on purchase intentions toward luxury hotels. Yet, hotels may not be appropriate products to conclude luxury perfectionism (functional) value in general.

4.2.1.2. Hedonic value. Teimourpour and Hanzaee (2011) do suggest in their conceptual framework that hedonism is not a driver for luxury buying. However, Stępień et al. (2016) show that Muslims value luxury hedonism and the impact of hedonic value on Muslims' behavior toward luxury is confirmed in eight studies (e.g. (Al-Hajla, 2017; Arli et al., 2016)., Again, Hamelin and Thaichon (2016) show that hedonism is not an important value in Moroccans' purchasing intentions toward luxury.

4.2.1.3. Materialistic value. This value is included in Teimourpour and Hanzaee's (2011) conceptual framework. Riquelme et al. (2011) and (Kassim et al., 2016) point to a positive influence of materialism on consumers' interest in and consumption of luxury. Materialism is also found to boost conspicuous/status and bandwagon luxury consumption (Bahri-Ammaria et al., 2020; Riquelme et al., 2011; Zakaria et al., 2021). On the other hand, Mostafa and Arnaout (2020) highlight a negative relationship between materialism and luxury consumption, and Shammout et al. (2022) reject the effect of materialism on consumers' luxury purchasing intentions. Again, the inconsistency of the results can be referred to sample variation as Mostafa and Arnaout (2020) and Shammout et al. (2022) investigated consumers of specific luxury categories (i.e., jewelry, watches, fashion accessories) whereas other scholars have selected broader samples for which prior experience with specific luxury products is not required. The identified inconsistency can also be explained by differences in used definitions and measures (See Table 4).

4.2.1.4. Extended self value. Teimourpour and Hanzaee (2011) argued that self-identification is an important factor in Iranians' consumption of luxury. Mostafa and Arnaout (2020) confirm the positive influence of self-identity on luxury consumption in Kuwait. Consistently, both Al-Mutawa (2013) and Mostafa (2018) found Kuwaiti women to be conscious of their social identity and their self-image (i.e., revealing an individual's personality and the way one behaves) which reflect in their luxury fashion consumption. Arli et al. (2016), too, report that self-presentation (i.e., communicating one's beliefs, attitudes, and values to others) positively relates to Indonesians' intention to purchase luxury brands. Marciniak and Mohsen (2014, p. 38) state that Arab women in the UK consume luxury to "define themselves to themselves rather than to others". The only contrasting study is by Alserhan et al. (2015), who show that Arab women are less committed to the idea of self-expression when consuming luxury beauty products, and their purchase choices are rather based on the perceived quality of care products. Once again, beauty products may not be appropriate to measure extended self value.

4.2.2. Perceived social values

4.2.2.1. Conspicuous value. Also called status value. This is the most frequently studied driver of Muslims' luxury buying. 14 studies report that Muslims are inclined to pay high prices for products that reflect their status and wealth (e.g. Al-Hajla, 2017; Mostafa & Arnaout, 2020; Shammout et al., 2022; Stępień et al., 2016)., Again, Hamelin and Thaichon (2016), using their own developed conspicuousness measures, find that conspicuousness has no impact on intentions to purchase luxury. Alserhan et al. (2015), too, report that Arab women do not consume luxury beauty products to show off or signal their status. They measured conspicuousness through the Personal Involvement Scale Index (PISI), a 6-item scale that was proposed by Wallström et al. (2010) to measure the importance of brands as vehicles of self-expression. The scale items do not explicitly reflect the conspicuous value of luxury. Besides, the examined product category may not be suitable to generally conclude such value.

4.2.2.2. Social conformity value. Also called social value, or bandwagon effect is a strong driver of luxury buying for Muslims. Several studies report that Muslims purchase luxury to seek a sense of belonging and warm relationships with others (e.g. (Shaikh et al., 2017; Shammout et al., 2022; Sharif et al., 2019), and to have what others own (Kambiz & Fereshteh, 2013; Stępień et al., 2016). Muslims' purchase decisions are confirmed influenced by peers and family (Muça & Zeqiri, 2020; Salem & Salem, 2018; Vel et al., 2011) as suggested by Teimourpour and Hanzaee (2011). Jamal and Shukor (2014) and SHUKOR and Jamal (2015) document conformity as a status consumption antecedent.

4.2.2.3. Uniqueness value. Although the conceptual framework of Teimourpour and Hanzaee (2011) suggests that luxury uniqueness does not motivate luxury purchasing, 9 empirical studies do report a positive relationship (e.g. (Mostafa & Arnaout, 2020; Salem & Salem, 2018; Shaikh et al., 2017)., Stępień et al. (2016) highlight that Muslims value luxury products' exclusivity. Uniqueness is only not found to motivate luxury purchase intentions in Hamelin and Thaichon's (2016) study.

4.2.2.4. Sustainable luxury value. A study by Al-Issa and Dens (2023) confirms that religious Muslims highly value sustainable luxury. Results contradict the witnessed low perceived quality of sustainable luxury products in Saudi Arabia (Dekhili et al., 2019), and the observed negative perception and rejection of the introduction of recycled materials in luxury products in Iran (Achabou & Dekhili, 2013). However, both explored countries are considered conservative highly religious societies. Despite the increasing importance of luxury sustainability as a purchasing criterion (Kapferer & Michaut, 2015, 2020; Osburg et al., 2020), researches on consumers buying intentions/behavior toward sustainable luxury products are scarce in the existing literature.

4.3. Muslims' perceptions of luxury values and buying behavior across countries/cultures (RQ3)

Consumers with dissimilar cultures are likely to reflect a dissimilar extent of luxury consumption (Teimourpour & Hanzaee, 2011). Shaikh et al. (2017) confirm that, in a collectivistic society, like Pakistan, "bandwagon luxury brand consumption is primarily generated from the interdependent orientation and is strengthened by a consumer's nature to conform along with the need for status" (p.509). Collectivists are also found to seek uniqueness by consuming luxury brands (Shaikh et al., 2017).

Consistently, luxury purchasing (intentions) of Muslims in North Macedonia, who are a minority, are observed driven by subjective norms (Muça & Zeqiri, 2020). Luxury and status consumption of the Muslim minority in the UK (collectivists in host Individualist society) are found influenced by uniqueness, belonging (Jamal & Shukor, 2014; Marciniak & Mohsen, 2014), and conspicuousness (Marciniak & Mohsen, 2014) values. Nonetheless, some personal values like functionality, hedonism, and self-identification (extended self) predict the luxury consumption of Arabs living in the UK (Marciniak & Mohsen, 2014). This lines up with the debated collectivists' acquirement of some individualistic components while retaining their collectivist nature (Aliyev & Wagner, 2018). A study that exclusively measured individualism/collectivism is carried out by Shammout et al. (2022). The study proves that a rise in Jordanians' individualism marginally increases materialism. Yet, individualism and collectivism are not found to affect status consumption, bandwagon effect, or purchase intention. Also, Zakaria et al. (2021) explored the effect of some cultural dimensions on luxury conspicuous consumption. Unlike the Jordanians, Malaysians' collectivism augments their conspicuous consumption. However, uncertainty avoidance possesses a negative effect. Masculinity and power distance do not relate.

The review results illustrate a lack of cross-cultural studies that explicitly compare Muslims across countries, or to consumers from other religions or cultures. Stępień et al. (2016) compared data from five different countries (Saudi Arabia, Turkey, Germany, Portugal, and Poland) and found strong cultural grounds for differences in some, but not all, dimensions of customers' perception of the luxury goods value. Saudi and Turkish consumers, who are from collectivist Muslim cultures, are found to give higher importance to luxury social values compared to Portuguese, German, and Polish consumers. Yet, the study does not allow us to discern whether differences are due to individualism/collectivism, religion, or some other values.

4.4. Impact of religion and religiosity on Muslims' evaluation and consumption of luxury (RQ4)

Although Islam motivates its followers to adopt a simple lifestyle which seems contradictory to the purchase of luxury (Dekhil et al., 2017), Muslims are witnessed increasing their spending on luxury goods (Arli et al., 2016; Nwankwo et al., 2014). To have better insights scholars have examined religion/religiosity as predictors of Muslims' perception of and buying behavior toward luxury. Findings in the existing literature are mixed (Table S1).

Importantly, there are a few studies on religion as a driver of Muslims' luxury consumption in general. In their abstracts, Nwankwo et al. (2014), Stępień et al. (2016), and Mostafa (2018) claim that religion influences luxury buying decisions, however, the results of the claimed relationships are not clearly reported. Two qualitative studies (Al-Mutawa et al., 2015; Forghani et al., 2019) suggest that religion exerts little effect on Muslims' luxury purchases. Researches on how religion drives specific luxury values are insufficient. A few find that religion deters Muslims' conspicuousness (Nwankwo et al., 2014) and hedonic consumption of luxury (Karaduman, 2016).

With regards to religiosity, the majority of studies in the literature agree that it is not a driver for Muslims' attitudes and purchase (intentions) toward luxury (Aksoy & Abdulfatai, 2019; Alserhan et al., 2014; Ashraf et al., 2017; Dekhil et al., 2017; Kasber et al., 2022; Nwankwo et al., 2014; Rehman et al., 2021; Zakaria et al., 2021). Gilal et al. (2020) confirm that specifically, extrinsic religiosity (interpersonal/behavioral expression of religious beliefs through activities) boosts luxury purchase intentions. Still, a negative relationship between religiosity and luxury purchasing (intentions) is observed in Indonesia (Ratnasari et al., 2022), Saudi Arabia (Abalkhail, 2020), and older Emirati consumers (>43Y) (Alserhan et al., 2014). Alserhan et al. (2014) results initiate thoughts about differences in luxury evaluation between age groups. From another point of view, Auf et al. (2016) document a negative mediating effect of religious orientation (integrating religion into one's life) on the relationship between luxury values and buying luxury cars. Oppositely, Al-Hajla (2017) shows that the effect of luxury values on the purchase intentions of luxury hotels is enhanced through consumers' religiosity. It is not really clear in both studies why scholars assume that luxury values affect an individual's religious orientation/religiosity.

Based on the self-congruity theory, religious Muslims should appreciate luxury values that are in line with Islamic values like perfectionism, extended self, and social conformity (Al-Issa & Dens, 2023; Teimourpour & Hanzaee, 2011). Values that do not abide by Islam teachings, like materialism, hedonism, conspicuousness (Al-Issa & Dens, 2023), and uniqueness (Al-Issa & Dens, 2023; Teimourpour & Hanzaee, 2011) are anticipated to deter religious Muslims' luxury purchases. Notably, very few studies have explicitly discussed the influence of religiosity on specific luxury values that drive luxury purchases. Again, the results are inconsistent.

The positive impact of religiosity on perfectionism and materialistic values in addition to the extended self is confirmed by Al-Issa and Dens (2023) while illustrating an insignificant impact on hedonic and uniqueness values in Kuwait. Religiosity negatively influences hedonic consumption in Jordan (Koburtay, 2021), and Turkey (Karaduman, 2016). Al-Issa and Dens (2023) find that materialistic value is positively inclined by religiosity in Kuwait while Kassim et al. (2016) confirm the opposite in Saudi Arabia. Concerning conspicuous value, the positive influence of religiosity is confirmed by Al-Issa and Dens (2023). But, Zakaria et al. (2021) reject the impact of religious values on conspicuous consumption. A comprehensive model by Al-Issa and Dens (2023) examines the effect of religiosity on social conformity (belonging) and sustainable luxury values. Findings show insignificant and a significantly positive relationship, respectively. Variances in reviewed papers' results are anticipated to be due to cultural (conservative versus open) and sample (random vs students) differences.

From another standpoint, Arli et al. (2016) show differences between internal and external religious Muslims. Internally religious Muslims, who live by their religion, mainly purchase luxury for utilitarian benefits while externally religious consumers, who express their religious commitment, purchase luxury for self-presentation. In the same light, Ramazani and Kermani (2021) confirm a strong positive relationship between basic religiosity (an individual dimension of religion and central duties) and conspicuous consumption while the collective dimension shows a weak negative relationship.

Thus far, reviewed articles neither explore how the influence of religiosity on perceived values affects consumers' purchase (intentions) nor compare the effects across countries/cultures. An exception is a study by Rehman et al. (2021) that illustrates a positive (negative) mediating effect of functional and social values (materialism and hedonism) in the relationship between religiosity and luxury purchasing intentions in Saudi Arabia and India.

4.5. Impact of globalization on Muslims' evaluation and consumption of luxury values (RQ5)

Muslim luxury consumers are looking for the best in all life aspects by getting involved in the GCC while maintaining their faith in Islamic principles and values (Sandıkçı & Ger, 2011). This is confirmed by Güngör et al. (2013) who observe a religious reaffirmation among acculturating young Muslims in Europe. Interestingly, Nwankwo et al. (2014) highlight that the impact of religion on consumption values is moderated by the GCC but they do not explicitly test the premise. In a study carried out in Kuwait, Al-Mutawa et al. (2015) provide an example of religious Muslim women's acculturation to the global market. Authors state that in religious Muslim societies where religion may indeed restrict certain behaviors, post-modern Muslims are freely using western luxury products. Muslim women who demonstrate religious signals, like being dressed in modest attire, concealing the entire body (except for the palms and face) with loose-fitting clothing, do not simply emulate foreign behavior; rather, they may abide by the modesty and adopt such goods into the local practice and utilize them in a novel and hybrid ways. In Iran, results show a positive association between the use of social media and watching satellite television programs (means of globalization that are officially restricted in the country) and conspicuous consumption (Ramazani & Kermani, 2021).

AGCC is explicitly measured in three studies. Jamal and Shukor (2014) prove that less acculturated UK Muslims, when compared to the more acculturated, have higher tendencies to be influenced by others (social value) consequently boosting their status consumption. Mostafa and

Arnaout (2020) show that cosmopolitanism (AGCC dimension that refers to viewing all human beings as belonging to one community) enhances luxury consumption. Al-Issa and Dens (2023) confirm the positive influence of AGCC on luxury values giving the highest importance to the extended self value (self-identification). Explicit investigations on the impact of comprehensive AGCC dimensions (Cleveland et al., 2013) on luxury perception and buying behavior are scarce in the existing literature.

Table S1 summarizes the review results and identifies reviewed articles, founding theories, paper type, research method, research context, sample size, and characteristics, required luxury experience, measured variables, and outcomes, in addition to limitations identified by the current review.

5. Theoretical implications

The current SR identifies a number of gaps in the existing literature on luxury marketing; (1) Studies often do not offer an exploration of consumers' perceptions of comprehensive luxury values and their influence on consumers' behavior toward luxury products. The sustainable luxury value is enormously understudied as a luxury purchase (intention) criterion. (2) Luxury values are multidimensional (Table 4), yet existing studies focus on specific dimensions rather than including a broader view of the constructs. For instance, hedonic value is two-sided. On the one side, it is as positive as enjoying the product aesthetics, shopping experience, self-rewarding, and gifting, while it might be perceived negatively when it leads to indulging oneself in buying extravagant unnecessary items. (3) Religiosity impact on consumers' buying behavior toward luxury has been examined differently in reviewed studies (i.e., as a driver, moderator, or mediator) with an observed lack of theoretical foundation (4) Investigations on the effect of religiosity and AGCC on luxury values are scarce. (5) Comparative studies involving distinctive cultural groups or minority vs majority religious groups are absent. Muslim minorities are intellectually challenged to adapt themselves and their thoughts and behaviors to the non-Muslim communities (Muhammad et al., 2014). This may not be the case in Muslim-majority societies wherein people accept the religion that is handed down to them.

Figure 5. Proposed luxury purchase intentions predictors (LPIP) framework.

Note: Check Table 4 for Model items details.
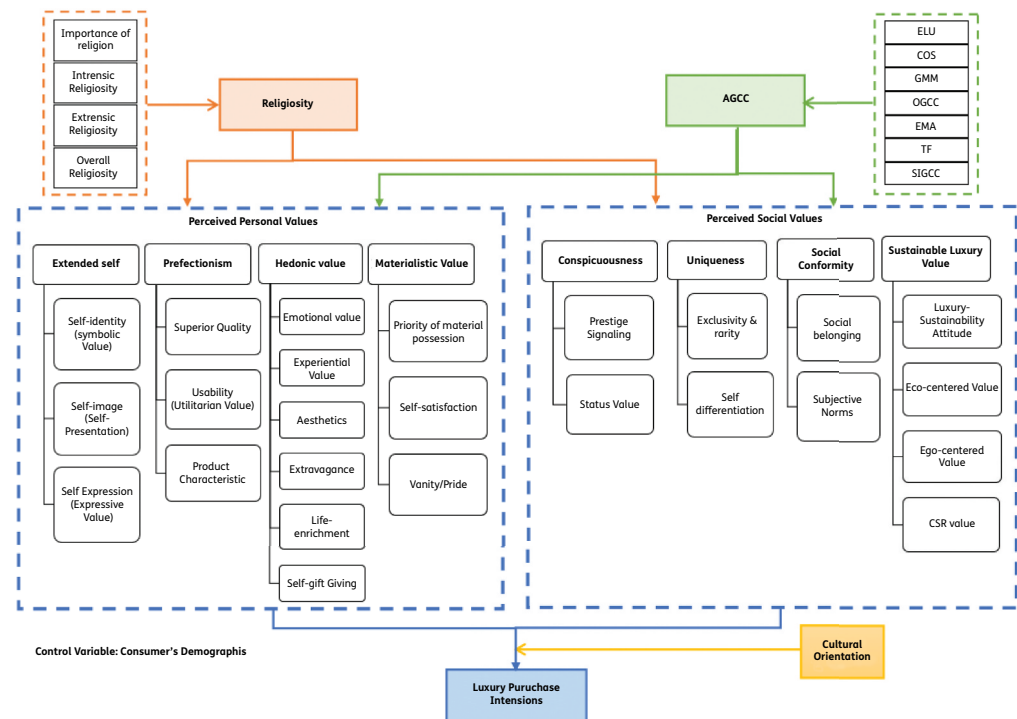
In response to the identified gaps, the current study contributes to the field of luxury marketing by proposing a novel luxury purchase intentions predictors (LPIP) framework (Figure 5) from the standpoint of self-congruity theory. The novelty of the framework is derived from the inclusion of comprehensive dimensions of each predictor that are driven by the literature. Some dimensions are seldom or never been tested in the reviewed studies (Table 4). The model also suggests exploring LPIPs under the moderating effect of cultural orientation as consumers differently measure luxury values across cultures (Stępień et al., 2016; Zakaria et al., 2021). Additionally, the framework recommends consumer demographics, that are key to consumers' evaluation of luxury (Segal & Podoshen, 2013; Teimourpour & Hanzaee, 2014), as control variables. As reported by former scholars, women are more attracted to luxury consumption than men (Nwankwo et al., 2014), luxury belonging dimension is significantly more important for women, people above 40Y, post-graduates, and high-income groups (Sharif et al., 2019), and materialistic lifestyle is more enjoyed by men and people below 40Y (Zakaria et al., 2021).

6. Managerial implications

Identifying and communicating the values that target consumers seek to fulfill through luxury consumption provides paramount information to marketing practitioners. Global luxury marketers are recommended to emphasize luxury values that appeal to their targets in their advertising and positioning messages. For example, values like superior product quality, pleasure associating luxury consumption, and superior social image would attract a potential market segment like Muslims. At the same time, it is important to recognize cultural differences that are expected to affect consumers behavior toward luxury in order to develop more effective market-specific campaigns. Although consumers might appreciate similar luxury values across cultures, collectivists, for instance, are more attracted by the luxury social values like status signaling than the personal values. Furthermore, luxury marketers need to be attentive to the influence of consumers' religiosity and AGCC. Purchase (intentions) of highly religious consumers, for instance, might be deterred by the communication of luxury as a means of indulgence, extravagant materialism, self-distinction, and wealth display that are discouraged by major religions. Whereas highly acculturated consumers might adopt values that characterize the global market place like, materialism, hedonism, and inconspicuousness. Thus, while targeting religious Muslim consumers in core Islamic collectivist countries, like Saudi Arabia and Iran, luxury marketers are recommended to generate branding messages that present luxury purchases as a way to signal one's favorable self-image, achievements and success, as well as a superior social status. Moreover, presenting luxury experiences in a sense of extravagant indulgence in luxury is to be avoided as this image could particularly expel highly religious Muslims. To target globalized Muslims in open societies like Kuwait, UAE, Lebanon where consumers are engaged in the GCC community, luxury brand managers need to communicate luxury as a means to express one's identity. With regards to sustainable luxury products, empirical studies are still insufficient. Although this value might be viewed congruent with the religious and global values, marketers need to be cautious in their communication as it may demotivates consumers from purchasing luxury products. It is observed that consumers perceive luxury products made of recyclable material as low in quality. Luxury brand managers are, therefore, recommended to enhance consumers' awareness of and attitude toward socio-environmental issues and highlight the outstanding quality and durability of sustainable materials especially if they are manufactured in countries with an excellent quality reputation like Europe.

7. Limitations

The scope of this paper is restricted to studies on Muslim respondents. Studies conducted in other collectivist markets are missing. Thus, it could be valuable to review the collectivist luxury market literature looking for common values and differences between collectivist luxury consumers that are worth researching. Besides, this study does not compare luxury predictors across cultures. Reviewing comparative studies between individualist and collectivist markets in this domain, regardless of respondents' religion, may assist in having more insights into luxury consumption in the current global market.

8. Future directions

It is advisable to empirically test the proposed framework to have a broader picture of how would luxury purchasing predictors affect consumers' behavior toward luxury. To overcome the shortcomings of previous studies, we suggest testing general, representative samples of current and potential luxury buyers in future studies. Particular attention must be paid to potential luxury markets that are still under-researched.

There is also a need for cross-cultural studies for deeper insights into cultural influences. Understanding consumers' perspectives in different countries is key. Comparative studies involving minority groups can provide better insights for luxury practitioners looking forward to more inclusive marketing strategies. As well, future studies might compare more open economies (based on the KOF Globalisation Index) and less globalized (often more conservative) countries to illustrate the influence of market globalization.

Qualitative studies can offer valuable insights into consumers' motives for buying (or not buying) luxury, as well as their experiences with it. We recommend qualitatively investigating consumers' views of religious commitment and how they justify their high intentions to purchase luxury. Finding can help in suggesting effective branding strategies for global luxury brands approaching potential markets where consumers give high importance to their religions. A noteworthy methodological contribution could also be achieved by interviewing luxury brand managers to understand how they approach consumers and to what extent their approach relies on a thorough understanding of their values and context.

Future researchers may also respond to Al-Mutawa's (2013) call for conducting experiments to confirm the extent to which communicating specific luxury values can enhance consumers' attitudes, purchase intentions, and actual buying behavior. This offers another methodological contribution to the literature. Results may suggest effective combinations of luxury values that are congruent with consumers' identities to communicate through luxury branding activities. Testing different values for a few luxury brands (e.g., traditional luxury and mass-luxury) across a range of product categories (e.g., utilitarian and hedonic, low and high involvement, …) can enhance the generalizability of the findings. Experiments may also extend Taylor et al. (2010) work by testing the effect of including religious symbols in advertisements on consumers' perception of and purchase intentions toward luxury considering their religiosity levels. This may provide better insights for luxury marketers on the selection of effective message sources and content to attract target consumers.

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