

# Hedonism Culture and the Effects on Academic Performance of Universiti Teknologi MARA (UiTM) Student

Halipah Hamzah

Academy of Contemporary Islamic Studies, Universiti Teknologi MARA Cawangan Pulau Pinang, Kampus Permatang Pauh, 13500 Pulau Pinang, MALAYSIA.

Hazlam Shamin Ahmad Shaberi

Universiti Kebangsaan Malaysia, Bangi, Selangor, Malaysia  
Corresponding author Email: shalipah@uitm.edu.my/shalipah@gmail.com

To Link this Article: <http://dx.doi.org/10.6007/IJARBS/v13-i3/16604> DOI:10.6007/IJARBS/v13-i3/16604

**Published Date:** 10 March 2023

## Abstract

One of the harmful trends that managed to penetrate Muslim society is the culture of hedonism. Hedonism, once a fashion, is now a way of life in contemporary culture. This has come to represent the core of people who only care about pleasure and do not care about the purpose of their existence. Those who enter the hedonistic realm are only deified by lust. They also fail to fulfil their obligations to their families and communities. The impact of the hedonistic culture on the University of Technology MARA (UiTM) students' academic success is discussed in this study. This study aims to determine the level of hedonistic culture knowledge among UiTM students, pinpoint the prevalent hedonistic cultural manifestations among them, and examine the effects of hedonistic culture diffusion on their academic performance. The Google Form platform was used to disseminate questionnaires to collect responses to those questions. Students from the Foundation, Pre-Higher Education, Diploma, and Bachelor's programmes at all UiTM campuses make up the 848 responders in total. The study's findings indicate that students are aware of hedonistic society and its manifestation. Despite their hedonistic actions, they maintain control.

**Keywords:** Culture, Hedonism, Effects, Achievement, Academic

## Introduction

Hedonism is frequently linked to ancient Greek philosophy. Greek philosophers made the first attempts to examine the idea of pleasure and pain. Ancient philosophers such as Democritus, Plato, Aristotle and Socrates generally had their own beliefs and wrote on this idea. In general, philosophers distinguish between two types of hedonism. First, psychological hedonism is the idea that people always act in a way they believe would bring them the greatest pleasure (Parkinson et al., 1996). The premise of psychological hedonism is that people will always

choose actions they believe would increase their enjoyment and decrease their suffering (Morton, 2004). Second, is ethical hedonism, which holds that people should act in a way that will bring them the most satisfaction and fulfilment (Parkinson et al., 1996). According to ethical hedonism, people should take action to find happiness and prevent suffering. Using this approach, they can live their best lives (Morton, 2004).

Hedonism promotes enjoyment as the primary motivation for living. According to Western secular philosophy, this idea was initially presented in Greece, then expanded throughout Europe and ultimately the entire world. This understanding has influenced modern society's culture and way of life. The ideas of enjoyment, amusement, and unbridled pleasure successfully shape society in various settings involving socially destructive behaviour. Extreme entertainment, promiscuity, free sex, pornographic movies, books, and other media, drinking alcohol or intoxicating liquor, abusing drugs, hanging out, and street gangs are only a few examples of cultural manifestations or patterns of hedonism. Modern society, particularly the youth, has embraced hedonistic thought. Their individualistic and materialistic lives are full of enjoyment, time spent in amusement parks, alcohol consumption, adultery, and other activities with the desire to accomplish one goal: to experience pleasure, happiness, and earthly delights. Those who enter the hedonistic realm are only deified by lust. The days they live are simply used to pursue and accumulate material money, gloat about status and power, sate lust, and amuse themselves endlessly until they lose sight of the ultimate reason for their creation by God, which is to serve as His caliph on this planet (Halipah, 2021).

### **Literature Highlights**

Several researchers have investigated the factors contributing to hedonism's spread. A study by Hamzah et al (2021) suggest that five key factors contribute to the spread of hedonism: the individual, mass media, peers, family institutions, and the environment. This culture can lead to negative consequences such as increased crime, waste, luxury, laziness, and rising unemployment.

Research by Suriati (2021) aims to understand the nature of hedonism and its impact on society, as well as the role of preaching in addressing it. According to Prastiwi and Fitria (2020), Islam vehemently opposes a hedonistic lifestyle by promoting moderation and simplicity. These values contrast with the hedonistic lifestyle that forbids excess and encourages austerity on the one hand but promotes a life of vice on the other.

Few studies have also investigated the historical and ethical aspects of hedonism. Makhsin (2007) writes about the history and ethics of hedonism and its origins in Greek philosophy. Hedonism's definition, hedonists' life objectives, and the thinkers engaged in the development of hedonism, particularly the Greek philosophers, are the only topics of his brief article. It is argued that ancient Greek ideas can be used to trace the early development of hedonism. In contrast, Don (2000) writes about the culture of hedonism and discusses a few issues pertaining to hedonism and the culture of hedonism. The Qur'anic verse translations and descriptions of the opinions of tafsir specialists regarding this culture from an Islamic perspective are used to support the arguments and explanations put forward in this article.

Several studies have examined the impact of hedonistic behaviour on various aspects of culture and society. Adid (2019) discusses how dangdut songs, as a form of art and literature, reflect the culture of sexuality, materialism, and consumerism. Annuar and Febriansyah's (2018) study examine the subculture of raves and the behaviour of teenage ravers in Kuala Lumpur. It seeks to pinpoint how hipsters and ravers use space and engage in certain social expressions and practices. In Malaysia, the emergence of rave dance videos on social media

has brought increased attention to the background of bad culture and hedonism. Meanwhile, Korry and Suartini's (2018) research focuses on the impact of hedonistic behaviour on Balinese culture, specifically in relation to shopping.

Particularly, some studies have researched hedonism among students. Setianingsih (2018) questions whether Indonesian students have become consumed by hedonism, prioritizing pleasure over learning. The focus of students who ought to be learning or seeking knowledge in their daily lives has shifted to enjoying and finding pleasure in opulent clothing as well as forming unhealthy habits. Making hedonism the focal point of their existence is one of them. The pupils prioritise having fun over learning, which saps their creativity and motivation. Similarly, Febrianti (2017) examines the impact of hedonistic lifestyles on students in Simpang Baru Village, while Norazlan and Rahman (2016) investigate how postgraduate students in Malaysia perceive different forms of hedonism.

All these studies, according to the researcher, focus on the concepts, philosophy, historical origins, and critique of hedonism, but do not address its impact on academic success. Therefore, the author aims to research and report on this subject.

### **Research Methodology**

This research has a quantitative design, in which content analysis was employed as its data collection method. The highlighted portions of previous research, journal articles, conference papers, previous studies, and books about the term hedonism, the culture of hedonism, and its manifestations make up the content analysis in question.

Data analysis from the content analysis can be collected and examined using a descriptive methodology. What does the culture of hedonism, for instance, mean? What hedonistic cultural expressions are there? Does the hedonistic culture affect how well students perform in university?

The objective of this study is to review and analyse how much the hedonistic culture impacts UiTM students and what it means for their academic performance. All UiTM students from all 34 campuses in the study's entire sample were included.

In this study, questionnaires were also used to collect data. The survey results should be based on the goals of investigating the hedonistic culture and its effects on academic success.

The metric method of data measurement is being used to analyse the questionnaire data. By examining the research questions, data types, item types, variable items, data management techniques, population and sample, and statistical management, the metric of data measurement explains how these data are observed according to appropriate statistics based on data collection methods according to the breakdown of instrumentation, population, and study sample.

### **Research Findings and Discussion**

A survey or field study was undertaken to obtain an initial overview of the study with a total of 848 randomly chosen respondents. Google Form was used to distribute this survey on social media. The survey data was evaluated based on the closed-ended survey questions to determine the percentage and mean of respondents' agreement with the offered items. This study aims to determine how the hedonistic culture affects academic performance among UiTM students. The questionnaire is broken down into four sections, including:

- i. Part A: Background of Respondents
- i. Part B: Respondents' Understanding of Hedonistic Culture
- iii. Part C: Cultural Forms of Hedonism Among Respondents

## iv. Part D: Cultural Implications of Hedonism Among Respondents

**Background Analysis of Respondents**

Table 1

*Demographics of Study Respondents*

<b>Gender</b>	<b>Number</b>	<b>Percent (%)</b>
Men	256	30.2
Female	592	69.8
<b>Program of Study</b>	<b>Number</b>	<b>Percent (%)</b>
Foundation	20	2.4
Pre-Higher Education	27	3.2
Diploma	316	37.3
Degree	485	57.2
<b>Semester/Part</b>	<b>Number</b>	<b>Percent (%)</b>
1	135	15.9
2	296	34.9
3	116	13.7
4	127	15
5	94	11.1
6 and above	80	9.4
<b>Living Area</b>	<b>Number</b>	<b>Percent (%)</b>
City	470	55.4
Rural	378	44.6
<b>Occupation of Father/Guardian</b>	<b>Number</b>	<b>Percent (%)</b>
Government	194	22.9
Private	226	26.7
Self-employed	210	24.8
Retired	136	16
Not working	82	9.7
<b>Mother's/Guardian's Job</b>	<b>Number</b>	<b>Percent (%)</b>
Government	200	23.6
Private	110	13
Self-employed	89	10.5
Retired	40	4.7
Housewife	409	48.2
<b>Total Household Income</b>	<b>Number</b>	<b>Percent (%)</b>
RM3000 and below	393	46.3
RM3001 – RM4000	113	13.3
RM4001 – RM5000	73	8.6
RM5001 – RM6000	80	9.4
RM6001 – RM7000	40	4.7
RM7001 and above	149	17.6

Relationship With Family	Number	Percent (%)
Friendly	729	86
Less friendly	111	13.1
Unfriendly	6	0.7
Very unfriendly	2	0.2
Atmosphere in The House/Inn	Number	Percent (%)
Comfortable	761	89.7
Uncomfortable	80	9.4
Not comfortable	4	0.5
Very Uncomfortable	3	0.4

According to the examination of the study's data from Table 1, there are 69.8% of female respondents (592) and 30.2% of male respondents (256). The bulk of respondents (57.2%) (485) are enrolled in bachelor's degree programmes, followed by diploma programmes (37.3%), pre-higher education programmes (3.2%) (27), and foundation programmes (2.4%) (206). A total of 34.9% (296) of the responses are from semester 2, 15.9% (135) from semester 1, 15.1% (127) from semester 4, 13.7% (116) from semester 3, 11.1% (94) from semester 5, and 9.4% (80) from semester 6 and higher. According to data analysis, a slight majority of 55.4% (470) live in cities, while 44.6% (378) of the respondents live in rural areas.

According to the analysis of monthly household income, 46.3% (393) of households earn less than RM3000, 17.6% (149), RM7001 and above, 13.3% (113), RM3001 to RM4000, RM5001 to RM6000, RM4001 to RM5000, and RM6001 to RM7000. The research also reveals that 16.7% (136) of dads or guardians are retired, and 9.7% (82) are unemployed, with 26.7% (226) of them working in the private sector, 24.8% (210) working for themselves, 22.9% (194) in the public sector, and 16.9% (194) in the government. Secondly, 48.2% (409) of respondents who are mothers or carers are housewives, 23.6% (200) are employed by the government, 13% (110) are employed by the commercial sector, 10.5% (89) are self-employed, and 4.7% (40) are retired.

86% (729) of respondents said they have a good relationship with their family, 13.1% (111) said it is less friendly, 0.7% (6) said it is unfriendly, and 0.2% (2) said it is very unfriendly. According to the data, 89.7% of respondents (761) say their homes or places of lodging are pleasant; 9.4% (80) say the same, while 0.5% say they are uncomfortable, and 0.4% say they are very uncomfortable.

### Respondents' Understanding of Hedonism Culture

This part gave a questionnaire about the respondents' perceptions of the hedonistic culture. In general, according to Table 2, 54.2% (460) of respondents agree, 30.4% (258) strongly agree, 12.5% (106) disagree, and 2.8% (24) strongly disagree that the culture of hedonism can be taught from the society around us. Further research reveals that hedonistic culture is entertaining to 47.3% of respondents (401), 26.4% (224), 15% (127) highly agree, and 11.3% (96) strongly disagree. A total of 35.6% (302) respondents disagreed with the statement that the culture of hedonism harms Muslims' faith, 29.8% (253) agreed, 25.7% (218) strongly disagreed, and 8.8% (75) strongly agreed. Hedonism culture originates in Western nations, according to a total of 47.8% (406) respondents, 29% (246) strongly agree, 19% (161) disagree, and 4.1% (35) severely disagree.

57.3% (486) of respondents agreed that hanging out with friends can provide entertainment, and 26.1% (221) strongly agreed. 3.7% (116) of respondents disagreed, and 2.9% (25) strongly disagreed. Many respondents, 69.5% (589), strongly disagree that smoking can help people relax, while only 16.2% (137) agree, 10.8% (92) disagree, and 3.5% (30) strongly agree. Some respondents, including 53.2% (451) and 21.9% (186), strongly agree that playing video games is much fun, whereas 20% (170) disagree and 4.8% (41) severely disagree.

In conclusion, this survey's findings regarding respondents' knowledge of hedonistic culture reveal that most respondents are familiar with the idea of hedonistic culture. However, only a tiny percentage of respondents say they really comprehend this idea. Some people are still unaware of the harm this culture can do to Muslims' faith. Several respondents said playing video games and hanging out with friends are fun activities.

Table 2

*Respondents' Understanding of Hedonism Culture*

Question	Strongly Disagree (%)	Disagree (%)	Agree (%)	Strongly Agree (%)
The culture of hedonism can be learned from the society around us	2.8 (24)	12.5 (106)	54.2 (460)	30.4 (258)
The culture of hedonism is a lot of fun	11.3 (96)	26.4 (224)	47.3 (401)	15 (127)
The culture of hedonism does not damage the faith of Muslims	25.7 (218)	35.6 (302)	29.8 (253)	8.8 (75)
The culture of hedonism comes from Western countries	4.1 (35)	19 (161)	47.8 (406)	29 (246)
Hanging out with friends can be fun	2.9 (25)	13.7 (116)	57.3 (486)	26.1 (221)
Smoking can relieve problems and tension	69.5 (589)	16.2 (137)	10.8 (92)	3.5 (30)
Playing video games and surfing the internet is a lot of fun	4.8 (41)	20 (170)	53.2 (451)	21.9 (186)

**Cultural Form of Hedonism Among Respondents****Entertainment**

A survey on respondents' cultural hedonism in relation to entertainment was done in this part. According to Table 3, most respondents 39.4% (334) watch reality TV shows, followed by 28.5% (242) rather frequently, 17.2% (146) frequently, 10.4% (88) always, and 4.5% (38) never. The following statistics show that 31.7% of respondents (269) have engaged in intense musical listening, followed by 29.1% (247) rather frequently, 19.1% (162) frequently, 12.6% (107) always, and 7.4% (63) never. A total of 48.5% of respondents (411) reported watching entertainment all the way through, followed by 23.8% (202) frequently, 15.1% (128) infrequently, 8.8% (75) frequently, and 3.8% (32) always. Many respondents 49.8% (422), 34.4% (292) have never been to the movies, 10.2% (87) rather frequently, 3.4% (29) frequently, and 2.1% (18) constantly. Similarly, 62.7% of respondents (532) said they never go



to a show, 25.6% (217) do so occasionally, 7.7% (65) do it rather frequently, 2.4% (20), and 1.6% (14) constantly.

According to the study results on the cultural form of hedonism associated with entertainment, a small percentage of respondents once relished watching reality TV shows, becoming completely lost in the music, and watching entertainment till the end of the broadcast. Most respondents, however, claim to have never been to a theatre or other entertainment facility.

Table 3

*Cultural Form of Hedonism Among Respondents (Entertainment)*

Question	Never (%)	Ever (%)	Somewhat Often (%)	Frequent (%)	lways (%)
I watch reality TV shows	4.5 (38)	39.4 (334)	28.5 (242)	17.2 (146)	10.4 (88)
I listened to the music so engrossed	7.4 (63)	31.7 (269)	29.1 (247)	19.1 (162)	12.6 (107)
I watched the entertainment until the end	15.1 (128)	48.5 (411)	23.8 (202)	8.8 (75)	3.8 (32)
I go to movie theatres	49.8 (422)	34.4 (292)	10.2 (87)	3.4 (29)	2.1 (18)
I visit entertainment venues	62.7 (532)	25.6 (217)	7.7 (65)	2.4 (20)	1.6 (14)

**Hanging Out**

A survey on respondents' cultural forms of hedonism related to hanging out was done in this section. According to Table 4, most respondents, or 31.4% (266) of them, have talked to friends outside the classroom when a class is delayed, 26.1% (221) very frequently, 19.7% (167) never, 14% (119) frequently, and 8.8% (75) usually. The number of respondents who have ever spent time in a friend's room is 28.3% (240), followed by 23.9% (203) never, 21.5% (182) rather often, 17% (144) frequently, and 9.3% (79) usually.

A total of 36.1% of respondents (306) reported having ever gone shopping with friends, with 25.7% (218) doing so fairly frequently, 18.6% (158) never, 12.6% (107) frequently, and 7.0% (59) constantly. Many respondents, 65.6% (556) never stop by the side of the road; 21.9% of respondents (186) do so occasionally; 7.5% (64) rather frequently; and 2.5% (21) always. Similarly, 61.9% of respondents (525) never visit entertainment places, followed by 23.6% (200), sometimes, 9.3% (79), rather frequently, 2.7% (23) and frequently.

In conclusion, the results of the hedonistic culture survey on hanging out reveal that most respondents hang out at the grocery store, hang out in a friend's room, or chat with pals outside the classroom if a class is delayed. Many responders, however, never loiter by the side of the road or in nightclubs.

Table 4

*Cultural Forms of Hedonism Among Respondents (Hanging Out)*

Question	Never (%)	Ever (%)	Somewhat Often (%)	Frequent (%)	lways (%)
If a class is cancelled or postponed, I chat with a friend outside the lecture room	19.7 (167)	31.4 (266)	26.1 (221)	14.0 (119)	8.8 (75)
I hang out in a friend's room	23.9 (203)	28.3 (240)	21.5 (182)	17 (144)	9.3 (79)
I hang out with friends at the supermarket	18.6 (158)	36.1 (306)	25.7 (218)	12.6 (107)	7.0 (59)
I hang out by the side of the road	65.6 (556)	21.9 (186)	7.5 (64)	2.5 (21)	2.5 (21)
I hang out at the entertainment centre	61.9 (525)	23.6 (200)	9.3 (79)	2.5 (21)	2.7 (23)

**Smoking**

A survey on respondents' cultural hedonism in relation to smoking was done in this part. According to Table 5, many respondents 97.2% (824) never smoked in the campus area, 1.2% (10) rarely, 0.9% (8) somewhat regularly, and 0.3% (3) frequently and always. 93.6% of respondents (794) indicated that they had never smoked outside of the school area, followed by 2.7% (23) never, 1.7% (14) rather often, 1.3% (11) often, and 0.7% (6) frequently. 91.2% of respondents (or 773) said their friends never asked them to smoke cigarettes. Other responses were 4.4% (37) occasionally, 2.8% (24) rather frequently, 1.3% (11) always, and 0.3% (3) frequently. Many respondents, 94.8% (804), 2.2% (19), 1.3% (11) rather frequently, 1.1% (9) usually, and 0.6% (5) frequently never exchanged cigarettes with others. Similarly, 93.9% of respondents (796) acknowledged that the pressure they experienced had never caused them to smoke; 3.5% (30) said the same, 1.4% (12) said it had occurred, and 0.6% (5) said it had happened frequently.

In summary, according to the survey's conclusions, most responders to the smoking poll on hedonistic culture's college region have never smoked. A similar majority of respondents claimed that peer pressure did not in any way influence them to smoke, that their friends did not share cigarettes with them, and that they were never invited to smoke by their peers.



Table 5

*Cultural Forms of Hedonism Among Respondents (Smoking)*

Question	Never (%)	Ever (%)	Somewhat Often (%)	Frequent (%)	lways (%)
I smoke in the campus area	97.2 (824)	1.2 (10)	0.9 (8)	0.3 (3)	0.3 (3)
I smoke outside the campus area	93.6 (794)	2.7 (23)	1.7 (14)	0.7 (6)	1.3 (11)
Friends always ask me to smoke cigarettes	91.2 (773)	4.4 (37)	2.8 (24)	0.3 (3)	1.3 (11)
I share cigarettes with friends	94.8 (804)	2.2 (19)	1.3 (11)	0.6 (5)	1.1 (9)
The stress and problems I faced influenced me to smoke	93.9 (796)	3.5 (30)	0.6 (5)	0.6 (5)	1.4 (12)

**Video Game**

A survey on respondents' cultural hedonism in relation to video games was done in this part. According to Table 6, many respondents, 90.3% (766), never visited cybercafés to play video games during lectures, followed by 7.2% (61) who had visited, 1.8% (15) rather often, and 0.3% (3) usually. The following statistics show that 85% of respondents (721) never played games at internet cafes throughout the semester break, followed by 9.2% (78) occasionally, 3.5% (30) rather frequently, 1.3% (11) regularly, and 0.9% (8) frequently. A total of 49.9% of respondents (423) said they never play video games at home, regardless of the time, followed by 27.1% (230), 13.8% (117), rather frequently, 4.7% (40), and frequently (4.5%). Most respondents, 80.4% (682), never visit an internet café with friends. 13.9% of respondents (118) also never do so, 3.6% (31) occasionally do so, 1.3% (11) frequently, and 0.7% (6) usually. Similarly, 84.2% of respondents (714) never went to a cyber cafe alone, 11.4% did so once, 2.9% did so rather frequently, and 0.7% did so frequently and constantly.

According to the study's findings, many respondents to the survey on the hedonistic culture of video games have never gone to a cyber cafe alone or with friends during lectures or semester breaks. Few respondents enjoy playing games at home or in cybercafes.

Table 6

*Cultural Forms of Hedonism Among Respondents (Video Game)*

Question	Never (%)	Ever (%)	Somewhat Often (%)	Frequent (%)	lways (%)
I went to a cybercafe to play games during college time	90.3 (766)	7.2 (61)	1.8 (15)	0.3 (3)	0.3 (3)
I play games during the semester break in a cybercafe	85 (721)	9.2 (78)	3.5 (30)	0.9 (8)	1.3 (11)
I play games at home regardless of time	49.9 (423)	27.1 (230)	13.8 (117)	4.5 (38)	4.7 (40)
I go to cybercafes with friends	80.4 (682)	13.9 (118)	3.6 (31)	1.3 (11)	0.7 (6)
I visited cybercafes alone	84.2 (714)	11.4 (97)	2.9 (25)	0.7 (6)	0.7 (6)

**Street Bully**

A survey on respondents' cultural hedonism in relation to street bullies was done in this part. Table 7 shows that, on average, 97.2% (824) of respondents said they did not squeeze every week, 1.5% (13) occasionally, 0.8% (7) rather frequently, and 0.5% (4) always. Further, 95.3% of respondents (808) never squeeze on a straight road, 2.9% (25) never, 1.1% (9) very often, 0.5% (4) often, and 0.2% (2) always. A total of 97.4% of respondents (826) said they had never crammed in a dangerous area, 1.4% had at least once, 0.7% had done so frequently, and 0.5% had done so frequently. 97.6% of respondents (828) said they never hurried between midnight and early in the morning, 1.2% said they never did it, and 0.6% said they did it regularly. Similarly, 2.1% (18) never formed groups, 0.9% (8) quite often, and 0.5% (4) frequently among the 818 individuals (96.5%) that responded.

The results of the poll on the culture of hedonism indicate that most respondents do not participate in activities, to sum up.

Table 7

*Cultural Forms of Hedonism Among Respondents (Street Bully)*

Question	Never (%)	Ever (%)	Somewhat Often (%)	Frequent (%)	lways (%)
I remp motorcycle every week	97.2 (824)	1.5 (13)	0.8 (7)	0.5 (4)	0 (0)
I remp motorbike on a straight road	95.3 (808)	2.9 (25)	1.1 (9)	0.5 (4)	0.2 (2)
I remp motorcycle in risky and challenging areas	97.4 (826)	1.4 (12)	0.7 (6)	0.5 (4)	0 (0)
I remp motorbike from midnight to early morning	97.6 (828)	1.2 (10)	0.6 (5)	0.6 (5)	0 (0)
I remp motorcycle in groups	96.5 (818)	2.1 (18)	0.9 (8)	0.5 (4)	0 (0)

### Sexual Misconduct

A survey on respondents' cultural hedonism in relation to sexual misconduct was done in this part. According to Table 8, many respondents, 80.4% (682) never hold their partner's hand, 13.8% (117) occasionally, 2.1% (18) rather frequently, 1.6% (14) frequently, and 2% (17) always hold their partner's hand. Finally, 90.4% of respondents (767) indicated that they had never engaged in light intercourse with their spouse, followed by 5.5% (47) sometimes, 1.8% (15) rather frequently, 1.6% (14) constantly, and 0.6% (5) frequently.

Most respondents (72.3%) (613) said they have never watched porn, followed by 18.9% (160) occasionally, 4.7% (40) rather frequently, 2.2% (19) constantly, and 1.9% (16) frequently. 95.9% (813) of respondents said they have never engaged in promiscuous behaviour; the next highest percentages were 2% (17), 1.2% (10), 0.6% (5), and 0.3% (3). Like this, 7.5% (64) occasionally, 2% (17) rather often, 1.1% (9) usually, and 0.8% (7) frequently among respondents who had free sex with friends.

The results of the hedonistic culture survey on sexual misconduct demonstrate that most participants do not engage in sexual behaviour.

Table 8

#### *Cultural Forms of Hedonism Among Respondents (Sexual Misconduct)*

Question	Never (%)	Ever (%)	Somewhat Often (%)	Frequent (%)	lways (%)
I hold the hand of a partner	80.4 (682)	13.8 (117)	2.1 (18)	1.6 (14)	2 (17)
I have a light relationship with a partner	90.4 (767)	5.5 (47)	1.8 (15)	0.6 (5)	1.6 (14)
I watch pornographic videos	72.3 (613)	18.9 (160)	4.7 (40)	1.9 (16)	2.2 (19)
I have free sex	95.9 (813)	2 (17)	1.2 (10)	0.3 (3)	0.6 (5)
I share stories about free sex with friends	88.6 (751)	7.5 (64)	2 (17)	0.8 (7)	1.1 (9)

### Cultural Implications of Hedonism Among Respondents

A survey on the respondents' cultural perceptions of hedonism was done in this section. According to Table 9, most respondents (67.7%, or 574) believe their academic results are outstanding, whereas 20.2% (171) disagree, 9.5% (81) strongly agree, and 2.6% (22) disagree. Many respondents, 51.2% (434), concur that their CGPA rises each semester, compared to 31.2% (265) who disagree, 12.8% (109) who strongly concur, and 4.7% (40) who strongly disagree. Overall, 52% of respondents (441) disagreed that their CGPA dropped each semester, followed by 33.4% (283) strongly disagreeing, 11.7% (99) agreeing, and 2.9% (25) very agreeing. Following that, 53.1% of respondents (450) concur that their grade frequently varies each semester, 19.4% (165) disagree, 19.1% (162) strongly concur, and 8.4% (71) strongly disagree. 50.8% of respondents (or 431) said they did not believe their GPA stayed the same over the semester, compared to 23.8% (202) who did, 21.2% (180) who strongly disagreed, and 4.1% (35) who strongly agreed. The following results show that 69.2% of respondents (587) strongly disagree, 22.5% (191) disagree, 6.5% (55) agree, and 1.8% (15) strongly agree that every semester, they fail a subject.

According to the survey results on the effects of hedonism on academic accomplishment, most respondents retained academic excellence, and their cumulative grade point average (CGPA) increased every semester. However, a small number of responders are experiencing a decline in CGPA and variations in GPA each semester. The survey and method, does not, in any way analyse any correlation or causation between hedonistic activity and academic performance. For example, there is no statistics showing most students who engage in hedonistic activities indeed showed lower academic performance or has their grade declining. The analysis of the survey is general and cannot conclude any relationship between these two variables.

In summary, the survey analysis showed that hedonistic activity is prevalent among the respondents, and many believes their academic performance are outstanding and retained. However, these two variables are separate observations and cannot be related to each other due to limited analysis. Plus, academic performance in the survey is measured relative to the respondent, ant not qualitatively by their specific GPA. Therefore, what every respondent believes as good academic performance may be different to each other.

Table 9

*Cultural Implications of Hedonism Among Respondents*

<b>Question</b>	<b>Strongly Disagree (%)</b>	<b>Disagree (%)</b>	<b>Agree (%)</b>	<b>Strongly Agree (%)</b>
My academic achievement is outstanding	2.6 (22)	20.2 (171)	67.7 (574)	9.5 (81)
My CGPA continues to increase each semester	4.7 (40)	31.2 (265)	51.2 (434)	12.8 (109)
My CGPA drops every semester	33.4 (283)	52 (441)	11.7 (99)	2.9 (25)
My GPA fluctuates frequently each semester	8.4 (71)	19.4 (165)	53.1 (450)	19.1 (162)
My GPA remains the same throughout the semester	21.2 (180)	50.8 (431)	23.8 (202)	4.1 (35)
Every semester there are courses that I fail	69.2 (587)	22.5 (191)	6.5 (55)	1.8 (15)

**Conclusion**

Understanding of hedonism	Nearly all respondents, according to the survey's results on respondents' knowledge of hedonistic culture, are familiar with the idea. However, only a small percentage of respondents indicated that they fully comprehend this idea. Some respondents are still unaware of the harm this culture can do to Muslims' religion. Like this, some respondents agreed that playing computer games and hanging out with friends are both very enjoyable activities.
Cultural forms of hedonism	Hedonistic society can take many different forms, such as entertainment, socialising, smoking, playing video games, squeezing, and sexual misconduct. According to the study's findings on the cultural form of hedonism associated with entertainment, a small percentage of respondents once relished watching reality TV shows, getting completely lost in music, and watching entertainment until the conclusion of the broadcast. The majority of respondents, however, claim to have never been to a theatre or other entertainment location. When class is delayed, most survey participants chat with friends outside the classroom, hang out in a friend's room, or hang out with friends at the grocery store, according to the survey's results on hanging out. The bulk of respondents, however, never loiter by the side of the road or in nightclubs. The majority of respondents to the smoking poll on hedonism culture have never smoked, either inside or outside the campus area. A similar majority of respondents claimed that peer pressure did not in any way influence them to smoke, that friends did not share cigarettes with them, and that they were never asked to smoke by friends. The majority of survey participants never went to a cyber cafe by themselves or with companions during lectures or semester breaks, according to the results of a study on the hedonistic culture of video games. Few respondents enjoy playing games at home or in internet cafes. The research demonstrates that the majority of respondents do not engage in sexual misconduct or street bullying.
Cultural implications	According to the survey's findings, most respondents were able to sustain academic excellence, and their cumulative grade point average (CGPA) increased semester after semester. However, a small number of respondents are experiencing a decline in CGPA and changes in GPA each term. There is no doubt that the respondents' participation in hedonistic cultural activities has an effect on their scholastic performance.

This study demonstrates that because respondents don't comprehend and are insensitive to hedonistic culture, they are easily swayed by its customs and behaviours. Students who actively participate in this cultural practise have their academic achievement hampered by the spread of this culture. This is as a consequence of their carelessness with their studies, which affects their academic performance. Respondents should establish their personal objectives as students. One cannot succeed without a goal, a vision, and a plan of action. Because there is no target or life goal to impose, many individuals fail. The core of who you are and what you accomplish in life are your life objectives. In order to accomplish life objectives, time management is crucial. The best method to help someone achieve a goal in time management is to make it simple and easy. The simplest and easiest method that works for you, provided that the planning process always proceeds smoothly and successfully until the desired results are obtained. Our time is precious and our lives are too short to waste them on unfinished work. Students need to understand that participating in hedonistic cultural activities is pointless, a loss of time, and a barrier to achieving the dreams they have for their lives.

This study investigates how students perceive hedonism and its effects on their academic performance. The purpose of this study is to assess undergraduates' prior awareness of hedonistic culture. In addition, it will yield significant results regarding the spread of this culture among students. Analyse the effects of this cultural influence on pupils' academic performance as well. In terms of practical application, the findings of this study have further advantage in that they can promote the organising of positive student activities and practises while concurrently lowering social issues and academic misconduct. The data gathered from this study will help people, researchers, organisations, and communities in the future produce exceptional students with honourable characters. Everyone is anticipated to gain from this study, but students and teenagers especially. Although there have been many studies on hedonism and its problems, this study adds by concentrating on the effects of this culture on academia. However, the scope of this study is restricted to surveys and document analysis. It is advised that additional study be conducted using interviews to elicit more specific information.

### **Appreciation**

Many thanks to the REC Secretariat of Universiti Teknologi MARA for approving this research application. Thank you to the students of Universiti Teknologi MARA for the help and information provided to ensure the success of this study.

### **References**

- Adid, A. W. (2019). Hedonisme Dalam Lirik Lagu Dangdut. *Jurnal Ilmiah SARASVATI*, 1 (1): 29 - 42.
- Annuar, S. N. S., & Febriansyah, M. (2018). Raver dan Hipster: Ekspresi Sub-Budaya Remaja di Kuala Lumpur. *Jurnal Komunikasi Malaysian*, 34(1): 135 -152.
- Don, A. G. (2000). Budaya Hedonisme: Corak dan Kesannya terhadap Pembinaan Masyarakat Dinamik di Malaysia dalam Fariza Md. Sham, Sulaiman Ibrahim dan Ideris Endut (Eds.), *Dakwah dan Perubahan Sosial*. Kuala Lumpur: Utusan Publications & Distributors Sdn. Bhd.
- Febrianti, C. (2017). Gaya Hidup Hedonisme Mahasiswi Universitas Riau di Kelurahan Simpang Baru Kecamatan Tampan Kota Pekanbaru. *JOM FISIP*, 4 (1): 1 – 15.
- Hamzah, S., Yusoff, N. H., Ani, F., & Damin, Z. A. (2021). Kesan Hedonisme Kepada Generasi



- Muda: Kajian Kes di Universiti Tun Hussein Onn Malaysia, Kampus Pagoh. *e-BANGI: Jurnal Sains Sosial dan Kemanusiaan*, 18 (2), 98-108.
- Hamzah, H. (2021). Challenges of Hedonism Culture in Realising the Maqasid Syariah. *International Journal of Academic Research in Business and Social Sciences*, 11 (11), 818-829.
- Korry, P. D. P., dan Suartini, N. M. (2018). Hedonism and Culture toward Impact of Shopping Behavior (Case Study in Small Medium Enterprises in Bali). *International Journal of Social Sciences and Humanities*, 3(1): 125 – 133.
- Makhsin, M. (2007). *Sains Pemikiran dan Etika*. Kuala Lumpur: PTS Professional Publishing Sdn. Bhd.
- Morton, A. (2004). *Philosophy in Practice: An Introduction to The Main Questions*. Australia: Blackwell Publishing.
- Norazlan, N. E., & Rahman, W. R. A. (2016). Budaya Hedonisme Dalam Kalangan Pelajar Pascasiswazah Melayu. *Jurnal Pengajian Melayu*, 27: 1 – 24.
- Prastiwi, I. E., & Fitria, T. N. (2020). Budaya Hedonisme dan Konsumtif dalam Berbelanja Online Ditinjau dari Perpektif Ekonomi Syariah. *Jurnal Ilmiah Ekonomi Islam*, 6(03): 731-736
- Setianingsih, E. S. (2018). Wabah Gaya Hidup Hedonisme Mengancam Moral Anak. *MALIH PEDDAS*, 8(2): 139 – 150.
- Suriati. (2021). Dakwah dan Hedonisme. *Retorika: Jurnal kajian Komunikasi dan Penyiaran Islam*, 3(1): 1 – 27.