

TRADITIONAL VIETNAMESE CULTURAL VALUES AND THEIR ROLE IN SHAPING STUDENTS' LIFE VALUE ORIENTATION IN THE DIGITAL ERA

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Abstract

In the context of globalization and the profound transformations brought about by the digital era, which are exerting strong influences on cultural, moral, and social norms, Vietnamese university students - the core intellectual force of the nation - are facing significant challenges in defining and maintaining a positive and appropriate system of life values. This study focuses on analyzing the role of Vietnam's traditional cultural values - including patriotism, benevolence, respect for learning, diligence, modesty, moral integrity, and community spirit - in orienting and enhancing the life values of contemporary students.

Through an interdisciplinary approach combining cultural studies and sociology, along with an analysis of students' real-life practices, the research demonstrates that traditional values not only serve as a foundational basis for personality formation but also function as an effective "filter" that enables students to select information wisely, behave responsibly, and adapt sustainably to the rapid development of the digital environment. However, under the increasing influence of materialism, individualism, and negative tendencies emerging from social media, the preservation and promotion of traditional cultural values must be strengthened through the innovation of moral and cultural education in schools, as well as the enhancement of the role of digital communication in shaping students' awareness and behavior. The findings affirm the enduring significance of traditional cultural values in fostering a healthy, responsible, and humanistic lifestyle for the young generation of Vietnam amid the ongoing processes of international integration and digital transformation.

Keywords: traditional cultural values; Vietnamese students; digital era; life value orientation; national culture

1. Introduction

As the process of international cultural integration deepens, the spiritual life and lifestyle of Vietnamese university students have been increasingly influenced by multidimensional factors. Easy access to global sources of knowledge, new cultural models, and modern behavioral norms has broadened students' horizons and enhanced their capacity for integration. However, alongside these opportunities, there also exist considerable challenges, most notably a crisis of life values. This is manifested through moral confusion, tendencies toward materialism and individualism, and a decline in community consciousness.

In this context, Vietnam's traditional culture - comprising such values as benevolence, respect for learning, diligence, modesty, honesty, reverence for teachers and morality, and solidarity - has played and continues to play a fundamental role in shaping moral character across generations. These values not only possess historical significance but also serve as a firm spiritual foundation capable of guiding appropriate lifestyles and attitudes amid the rapidly changing social landscape.

Therefore, a systematic study of the role of traditional cultural values in orienting the life values of Vietnamese students has become an urgent necessity. The findings of such research will not only contribute to strengthening the moral foundation, cultural identity, and social responsibility of the young generation, but also provide theoretical grounds for renewing moral and cultural education in universities. In doing so, it supports the

comprehensive development of human beings in the digital age.

2. Content

2.1. Fundamental Concepts

Vietnam's traditional cultural values are understood as a system of norms, beliefs, moral principles, customs, practices, and life ideals that have been formed, consolidated, and transmitted through various historical periods of the nation. These values are not merely the "spiritual heritage" of the past but also function as a "cultural code" that shapes the ways Vietnamese people behave, build social relationships, and perceive both the world and themselves.

According to scholar Trần Văn Giàu, traditional cultural values are "*the great moral principles upon which the people of a nation, throughout different historical periods, rely to distinguish right from wrong and to determine what ought to be done in order to build the nation's independence, freedom, and progress*"¹ among these, patriotism plays the role of a "red thread" running through the entire history of national construction and defense. Similarly, Phan Huy Lê defines tradition as "*a collection of ideas, sentiments, habits of thought, lifestyles, and behavioral norms of a given community, formed throughout history, which become stable and are transmitted from generation to generation*"².

Furthermore, Resolution No. 5 of the 8th Plenum of the Central Committee of the Communist Party of Vietnam on "*Building an Advanced Vietnamese Culture Rich in National Identity*" identifies five "sustainable values nurtured throughout the long course of national

¹ Trần Văn Giàu. (1987). *The Spiritual Values of Vietnam's Traditional Culture*. Hanoi: Social Sciences Publishing House, p. 142.

² Phan Huy Lê & Vũ Minh Giang (Eds.). (1994). *Traditional Values and the Vietnamese People in the Contemporary Era*. National-Level Science and Technology Program KX.07, Project KX07-02, Vol. I. Hanoi.

history”: “(1) Ardent patriotism and strong national self-reliance; (2) Solidarity and community consciousness (linking the individual, family, village, and nation); (3) Compassion, tolerance, and respect for morality and emotional bonds; (4) Diligence and creativity in labor; (5) Gracefulness in conduct and simplicity in lifestyle”³.

Thus, traditional cultural values constitute a stable and enduring system of social norms recognized by the community and reflecting the distinctive identity of the Vietnamese nation. These values crystallize the long historical experience of the Vietnamese people in their process of nation-building and defense, encompassing benevolence, affection and moral integrity, patriotism, industriousness, respect for learning, solidarity, and humility. This value system serves both as a spiritual foundation and as an intrinsic source of strength ensuring the sustainable development of Vietnamese culture and humanity.

In the context of contemporary student life, traditional cultural values serve as a “spiritual anchor” that helps the younger generation locate their sense of self amid the constant transformations of modern society. Values such as respect for teachers and morality, benevolence, community spirit, and respect for learning continue to exert strong influence in shaping moral character and guiding social behavior. Within academic environments or across social media platforms - where cultural interactions occur intensely - the inheritance of traditional values enables students to develop the ability to select, analyze, and preserve their cultural identity against the impacts of materialism and cultural hybridization. From the perspective of cultural philosophy, traditional cultural values can be regarded as the “latent ethics embedded in the national consciousness”, functioning as guiding principles for humanistic conduct and moral action in contemporary life. The continuation and promotion of these values not only preserve cultural identity but also aim toward the comprehensive development of Vietnamese people - imbued with national spirit while possessing the capacity for global integration.

The concept of *life values* has been approached from various angles by philosophers, psychologists, and sociologists, who generally agree that it refers to the principles, goals, and ideals that orient human behavior, attitudes, and life choices. Thornberg and Oguz (2013) examined teachers’ perspectives on value education and identified two main approaches. The first, the traditional approach, emphasizes the adult’s role in transmitting moral and social norms - including values - through character education, direct instruction, and the use of rewards or sanctions. The second, the progressive or constructivist approach, highlights the learner’s active participation in constructing moral meanings through social interaction and ethical discussion⁴. In Vietnam, life values are defined as the moral and social standards that individuals pursue to determine the meaning of life and the goals to

be achieved. According to Nguyễn Quang Uẩn and colleagues, the transition from a centrally planned to a market economy, coupled with trends of international integration, has generated multidimensional impacts on education - both positive and negative. This transformation has created an urgent demand for value orientation and belief education among the younger generation to meet the challenges of the new social context⁵. This demonstrates that life values do not merely belong to the psychological-ethical domain but also play a crucial role in guiding human behavior and shaping individual lifestyles.

For university students - who are in a stage of intellectual and moral maturation - the formation of a sound system of life values is particularly significant. Life values in the student environment are reflected in their attitudes toward learning, sense of responsibility, and ways of interacting with teachers, peers, and society. In the digital era, where flows of information, values, and life models are increasingly diverse and often contradictory, identifying and orienting life values have become complex processes that require the collaboration of families, schools, and society. From a humanistic philosophical perspective, life values represent the essence of “humanity” itself and the outcome of self-awareness and continuous self-cultivation. They constitute the foundation that enables students not only to “live”, but to “live meaningfully” - pursuing true happiness, contribution, and a harmonious balance between individual and collective well-being.

Value orientation is an intentional process carried out through the combined influences of education, social environment, and individual self-awareness, aiming to help students shape a positive and balanced system of values that harmonizes personal, communal, and societal interests. In 1988, on the occasion of the 900th anniversary of the University of Bologna, the organization Magna Charta Observatory (MCO) officially promulgated the *Magna Charta Universitatum*. A decade later, in 1998, within the framework of UNESCO’s *World Conference on Higher Education*, the International Association of Universities (IAU) issued a declaration emphasizing three core values: academic freedom, institutional autonomy, and social responsibility. Both organizations have continued to promote these principles, encouraging universities not only to adopt but also to integrate them deeply into their visions and missions. Accordingly, higher education in the 21st century should aim to foster awareness and behaviors grounded in universal human values such as mutual respect, cooperation, honesty, responsibility, and compassion.

In the context of Vietnamese higher education, the orientation of students’ life values is not confined to moral education alone but constitutes an integral and continuous component of comprehensive character development. Scholar **Phạm Minh Hạc** emphasized that

³ Communist Party of Vietnam (CPV). (1998). *Documents of the Fifth Plenum of the Eighth Central Committee*. Hanoi: National Political Publishing House, p. 23.

⁴ Thornberg, R., & Oguz, E. (2013). Teacher view’s on values education: A qualitative study in Sweden and Turkey. *International Journal of Educational Research*, 59, 49-56. <https://doi.org/10.1016/j.ijer.2013.03.005>

⁵ Nguyễn Quang Uẩn, Nguyễn Thạc, & Mạc Văn Trang. (1995). *Values – Value Orientation and Value Education*. National-Level Scientific Project, Code: KX.07-04.

*“universities must serve the development of the country’s human resources and should not operate solely for profit-oriented enrollment”*⁶, this statement underscores the need for higher education to combine intellectual training with moral and personal development, in which value orientation serves as the foundation for nurturing autonomy, creativity, and social responsibility in modern society.

The process of value orientation should be implemented systematically through three main levels. First, *cognitive education* helps students understand the meaning and significance of values. Second, *emotional education* aims to cultivate empathy and strengthen students’ belief in those values. Third, *behavioral education* focuses on forming habits and behavioral standards grounded in positive moral principles. This process requires a harmonious integration of theory and practice, as well as close coordination among schools, families, and society to establish a unified environment for guiding the life values of the younger generation.

In the context of digital transformation, value orientation faces numerous challenges arising from the online sphere, such as the infiltration of consumerist lifestyles, celebrity idolization, and the spread of misleading information. Therefore, orienting life values today must be closely linked with education in traditional culture. This connection not only helps students develop “cultural immunity” but also enables them to select, inherit, and creatively adapt traditional values in alignment with the dynamic processes of globalization.

2.2. Some Positive and Negative Impacts

The Fourth Industrial Revolution and the rapid global digital transformation are generating profound changes across all aspects of life, exerting a particularly strong influence on the younger generation - those who directly engage with, create, and apply technological innovations. In Vietnam, university students are regarded as the pioneering force in embracing and adapting to the digitalized environment. Although the digital era offers countless opportunities for expanding knowledge and fostering personal development, it also poses significant challenges to the preservation, formation, and sustainable development of students’ value systems.

Positive Aspects

Firstly, the digital age has greatly enhanced access to knowledge. With the support of the Internet and various online learning platforms, students today can easily reach global sources of knowledge, including Massive Open Online Courses (MOOCs), international academic forums, and professional research networks. According to a UNESCO report (2021), more than 80% of students in the Asia-Pacific⁷ region believe that digital technologies not only broaden their perspectives but also narrow the knowledge gap with the world. In Vietnam, the Ministry of Education and Training has emphasized that digital transformation in higher education is creating lifelong learning opportunities and establishing an open knowledge ecosystem for the younger generation.

Secondly, within the digital environment, students not only gain access to knowledge but also develop essential 21st-century competencies such as critical thinking, information literacy, and creative problem-solving. Leading universities in Vietnam, such as Vietnam National University, Ho Chi Minh City University of Technology, and Ton Duc Thang University, have implemented numerous programs such as “*Digital Skills*” and “*E-learning*” initiatives to enhance students’ technological capacity and innovative mindset. This demonstrates that the digital environment has become an “open learning space”, revolutionizing the way young people acquire and engage with knowledge.

Thirdly, the digital era has also fostered a stronger spirit of self-learning and autonomy among students. In the past, learning was often characterized by a one-way transmission of knowledge from lecturers to students; today, technology enables learners to take initiative in exploring, verifying, and applying knowledge in their own ways. A survey on students’ perceptions of blended learning revealed that a majority (79%)⁸ considered online learning essential, as it allows them greater control over their study schedules and methods. The culture of self-learning and independent research has thus become a defining feature of modern education, contributing to the formation of positive life values such as autonomy, perseverance, and a passion for intellectual exploration.

Fourthly, the digital era has opened new opportunities for global connectivity and strengthened the sense of international integration. Through social media platforms, academic forums, and online collaborative projects, students can engage with peers worldwide and participate in intercultural and scholarly exchanges. This global connectivity not only broadens their worldview but also nurtures an appreciation for cultural diversity and fosters a global citizenship mindset among youth. As Alvin Toffler observed, individuals capable of swiftly adapting to technological change are the true citizens of the new age. In this regard, Vietnamese students are increasingly demonstrating their capacity for integration by embracing universal humanistic values such as respect for diversity, cooperation, creativity, and social responsibility.

From the above analysis, it can be observed that the digital era has significantly contributed to the formation of modern, dynamic, and globally oriented life values among Vietnamese university students. These values include self-learning competence, independent thinking, creativity, global awareness, and technological proficiency. They are not only essential components in the holistic development of individual character but also serve as a foundational basis for students to effectively meet the demands of sustainable development in today’s knowledge-based society.

⁶ See: <https://giaoducthoidai.vn/gs-pham-minh-hac-sua-doi-luat-giao-duc-dh-nen-quan-tam-den-tu-chu-va-quan-tri-post281453.html>

⁷ See: <https://unesdoc.unesco.org/ark:/48223/pf0000381972>

⁸ See: <https://dangcongsan.org.vn/bocongthuong/tin-tuc-hoat-dong/thuc-trang-hoc-tap-truc-tuyen-cac-mon-ly-luan-chinh-tri-nghien-cuu-voi-truong-hop-sinh-vien-dai-hoc-bach-khoa-ha-noi.html>

Negative Aspects

Alongside its evident benefits, the digital age has also posed numerous challenges to the system of life values among students, particularly the risk of moral distortion and the erosion of social ethics.

Firstly, the frequent and often excessive exposure to cyberspace - where information spreads at tremendous speed but with little verification - has led many students to develop a virtual lifestyle detached from real-life values. Recent sociological studies indicate that more than 60% of Vietnamese university students spend at least four hours per day on social media, with most of the content they consume unrelated to learning or personal development. This trend results in declining attention spans, reduced concentration, and, more critically, the gradual erosion of moral orientation as virtual norms begin to replace authentic values. Such a lifestyle focused on the "virtual world" also fosters apathy toward social issues and weakens the sense of community responsibility. The overemphasis on self-image in digital spaces has caused a portion of students to value external appearance over inner substance, leading to the loss of core virtues such as humility, honesty, and compassion - traditional qualities long cherished in Vietnamese culture. Scholars have observed that the dominance of digital media has produced a generation that is dynamic and technologically skilled, yet fragile, hurried, and less appreciative of ethical values or sincere emotional connections in real life.

Secondly, another consequence of the influence of consumerism and Western utilitarian culture is the increasing tendency among students to pursue materialism and prioritize enjoyment over dedication and contribution. The culture of advertising, entertainment, and social-media "idolization" has fostered a mindset in which self-worth is measured by wealth, appearance, or online engagement rather than by knowledge or moral integrity. The lack of critical selectivity in consuming cultural and entertainment products has led to widespread overexposure to mass media content. This is evident in the excessive commercialization of entertainment programs, the proliferation of unregulated festivals, and the use of vulgar or sensational language and imagery in popular music - phenomena that distort aesthetic perception and negatively influence moral values. Of particular concern is the phenomenon of linguistic hybridization, which has been amplified and normalized by influential public figures, especially among the youth. The trend of adopting mixed-language stage names - such as *Hamlet Trương*, *Elly Trần*, or *Reno Bình* - reflects a cultural hybridity that compromises linguistic purity and national identity. In addition, songs featuring irrational or inconsistent linguistic mixing have become increasingly common. Examples include tracks such as "Why it's me?", "Làm sao đây?", "Trước mắt tôi là...", and "Tell me...". This phenomenon raises serious concerns about the transformation and gradual erosion of cultural identity within the contemporary entertainment and artistic sphere. These phenomena clearly reveal a deep-seated conflict between traditional values, which emphasize introspection and

humanism, and modern values, which tend to prioritize external expression and material orientation.

Thirdly, the digital era has also led to a growing disconnection between the younger generation and traditional values, thereby disrupting the moral orientation that guides students' behavior. In the context of globalization, university students are quick to absorb foreign cultural trends but often lack the ability to filter and critically assess them, resulting in a form of "cultural rootlessness". This phenomenon is evident in their manners of communication, behavior, fashion choices, and perceptions of friendship, love, and social responsibility. Consequently, fundamental values such as compassion, honesty, loyalty, and the traditional Vietnamese respect for learning are gradually declining in the spiritual life of a segment of students. A noticeable tendency is that some young people embrace Western lifestyles excessively, distancing themselves from long-standing Vietnamese cultural norms. Traditional stages are seeing fewer young audiences, while forms of folk and classical art are being overshadowed or even distorted by modern entertainment trends. Moreover, the hedonistic "fast life", characterized by enjoyment without effort, has become increasingly common among young people. Many prioritize material satisfaction over the values of contribution and hard work. More alarmingly, certain traditional cultural values are being disregarded - or even mocked - placing national customs and moral integrity at risk⁹. The decline in ethical consciousness, accompanied by the rise of social problems, has produced serious long-term consequences for the sustainability of Vietnam's cultural heritage.

Fourthly, the digital era has profoundly affected social relationships and the ability to engage in direct, face-to-face communication. Excessive dependence on technology reduces real-world interaction, weakens listening and empathy skills, and fosters social isolation despite the existence of vast online networks.

Social anxiety and avoidance of real-life interaction have become increasingly common phenomena. The overuse of social media has significantly diminished the frequency and quality of interpersonal communication in everyday life. Students addicted to online platforms tend to prefer solitude, spending hours confined in their rooms browsing the Internet rather than participating in family or community activities. As a result, they gradually lose essential socialization skills and the capacity for community engagement. Empirical studies show that most members of *Generation Y* exhibit introverted tendencies, limited real-world communication, and difficulty forming connections with others. Although they can spend hours interacting with virtual friends through online games without fatigue, they often struggle to find meaningful topics of conversation when meeting family or peers in person. The issue of time wastage and distraction from academic responsibilities has also become a serious concern. Many students, engrossed in online gaming, neglect their studies - some even drop out of school to play games full-time. Rather than using digital platforms to pursue academic knowledge or practical skills, they are drawn into becoming "keyboard warriors" or

⁹ See: <https://www.britishcouncil.vn/sites/default/files/nguyen-cuu-the-he-tre-viet-nam.pdf>

online celebrities. Additionally, the trend of posting sensational or provocative content merely to attract “likes” has become widespread, generating social fatigue and public annoyance. Social media also promotes unhealthy competition and perpetual rivalry for online validation, resulting in the loss of valuable time and focus.

Equally concerning are the mental health risks - particularly depression - that are increasingly prevalent among students who spend excessive time on social media. Recent studies have demonstrated a positive correlation between the duration of social media use and the prevalence of psychological distress. Negative or toxic comments on platforms such as Zalo or Facebook can inflict significant emotional pressure, leading to anxiety, fear, and even depression, especially among psychologically sensitive individuals.

This situation encapsulates a central paradox of the digital age: the more global connections are expanded, the more individuals experience psychological instability and inner loneliness. Thus, the dark side of digitalization lies not only in moral erosion and cultural disintegration but also in the growing imbalance between traditional and modern values, between authentic and virtual lifestyles. This presents one of the greatest challenges for reorienting the system of life values among contemporary Vietnamese university students.

2.3. The Role of Traditional Values in Orienting the Life Values of Vietnamese Students Today

In the context of modernization and deep international integration, the generation of university students - the young intellectual force with immense potential for national development - is being profoundly influenced by global ideologies, lifestyles, and value systems. However, precisely amid such fluctuations, the traditional cultural values of the Vietnamese nation play a particularly crucial role in shaping students' life value orientations, thereby fostering their comprehensive development in terms of morality, intellect, and cultural identity.

First, traditional values such as benevolence, honesty, gratitude, humility, diligence, studiousness, and respect for teachers have been cultivated over thousands of years of history, forming the ethical and humanistic foundation of the Vietnamese people. In the digital era, when individuals are easily influenced by the rapid transformations of technology and the rise of pragmatic lifestyles, traditional cultural values serve as a spiritual anchor, helping students shape appropriate behavioral norms. The 1943 Outline on Vietnamese Culture emphasized three core principles - *nationalization, scientification, and popularization* - which laid an essential foundation for the strategy of preserving and developing Vietnam's cultural heritage. Folk values, traditional arts, and festivals not only rekindle a profound sense of patriotism but also nurture the power of community solidarity, serving as a great source of motivation during national struggles for independence and defense. As the saying goes: *“Our ancestors have left us a magnificent and beautiful homeland. The responsibility of today's and future generations is to make Vietnam ever more*

*prosperous, strong, and beautiful”*¹⁰. Many Vietnamese scholars have affirmed that traditional culture is an endogenous source of strength, playing a crucial role in maintaining stability and balance in the Vietnamese personality amid contemporary challenges. On this foundation, students are better equipped to confront and resist negative influences and moral distortions in the modern environment, thereby gaining a clearer understanding of the boundaries between *right and wrong, good and evil* in the digital space. These enduring cultural values not only enhance students' professional competencies but also help them cultivate moral integrity and resilience, thereby contributing positively to the construction of a modern, humanistic, and civilized society.

Secondly, traditional values serve as the foundation for shaping individual cultural identity, especially in the context of globalization. The preservation and promotion of national cultural identity have become essential requirements for the younger generation. Cultural identity not only reflects a profound sense of patriotism but also acts as a measure of personal integrity during international integration. Traditional values such as patriotism, community consciousness, respect for others, a spirit of harmony, and compassion function as guiding principles that help students clearly define their position and self-hood amid a culturally diverse world.

According to Dr. Phạm Đình Khuê, “Vietnamese traditional culture constitutes the spiritual foundation and the very ‘soul’ of the nation; it represents an endogenous strength for national development. In the context of increasingly deep international integration, traditional cultural values are not only a precious heritage but also play a vital role in shaping national identity and affirming Vietnam's position on the global stage”¹¹. This is also a key factor enabling Vietnamese people to maintain their unique identity in global cultural exchanges - avoiding cultural assimilation while remaining open to absorbing the quintessence of other civilizations. When deeply internalized through education, these values not only empower students to integrate confidently into the world but also encourage them to cultivate creativity grounded in a strong sense of national culture.

Thirdly, traditional values play an essential role as a benchmark guiding positive behavioral orientations. Beyond their theoretical significance, these values perform a practical function in shaping students' conduct and way of life. A lifestyle that upholds virtues such as *“benevolence – studiousness – gratitude – altruism”* is considered a moral standard necessary for students to build a sustainable foundation for both intellectual and personal development. Equipping students with knowledge of Marxism - Leninism, Ho Chi Minh's Thought, and the Communist Party's guidelines and perspectives on socialism and Vietnam's socialist-oriented development path is of great importance. At the same time, the education of traditional moral values plays a pivotal role in shaping students' attitudes, thoughts, and behaviors within the learning environment - particularly

¹⁰ Nguyen Phu Trong: Building and developing an advanced Vietnamese culture imbued with national identity, National Political Publishing House Truth, Hanoi, 2024, p.20.

¹¹ See: <https://lyluanchinhtri.vn/phat-huy-vai-tro-cua-van-hoa-truyen-thong-viet-nam-trong-ky-nguyen-phat-trien-moi-6922.html>

in their interactions with nature, the surrounding environment, and themselves. The traditional moral values of the Vietnamese nation serve not only as a source of motivation but also as an inspiration that awakens the willpower and aspirations of young people in their journey of study and self-cultivation. These values make a crucial contribution to promoting national strength in the process of building and defending the country today. The 13th National Congress of the Communist Party of Vietnam affirmed: *"Strengthen education in patriotism, national pride, traditions, and national history, as well as the sense of social responsibility among all strata of the population, especially the youth"*¹². The internalization of traditional values naturally enables students to regulate their behavior and live responsibly toward themselves, their families, and society. This serves as one of the key factors in cultivating a generation of intellectuals who are not only excellent in professional expertise but also rich in moral integrity and imbued with a profound sense of responsibility toward their community and nation.

Fourthly, the role of traditional values in fostering cultural autonomy in the digital environment is of vital significance. Digital culture plays an essential role in preserving and promoting the national cultural identity of Vietnam. This perspective was emphasized by Prime Minister Phạm Minh Chính at The national online conference reviewing the first six months of 2023 on the implementation of the national digital transformation program. The conference also discussed the Project on the Development of Population Data, Identification, and Electronic Authentication (Project 06) for the period 2022 - 2025, with a vision toward 2030, aimed at advancing Vietnam's digital transformation agenda. One of the major challenges for university students today lies in their ability to exercise autonomy and discernment in navigating the online environment. Traditional culture - with its emphasis on emotional connectedness, moral principles, and the spirit of self-cultivation - serves as a foundation that nurtures students' capacity for cultural self-reliance. Through these values, students learn to analyze and evaluate information critically, distinguish between right and wrong, and avoid ethical deviations in the digital sphere. In the current era, students are not merely passive recipients of information but active agents of creativity and innovation, particularly in the field of cultural preservation. With their technological literacy, they are capable of utilizing modern platforms to develop creative cultural products such as educational games on history, learning applications centered on folk culture, or digital content - including videos, podcasts, and infographics - that explore themes related to traditional heritage. Vietnamese cultural scholars have also emphasized that traditional values constitute a solid foundation for cultural autonomy, enabling students to adapt to the rapid transformations of modern society without losing their national identity. In the digital era, where the influence of external cultural values grows increasingly pervasive, the cultivation of a "traditional cultural filter" emerges as an urgent necessity. Such a

framework allows Vietnamese students to achieve holistic development - remaining modern and dynamic while preserving the distinctive essence of their cultural identity.

The above analyses affirm that traditional cultural values are not merely legacies of the past but constitute a precious spiritual resource for the present, guiding a harmonious development between morality and knowledge, and between the individual and the community. Revitalizing and promoting these values among Vietnamese university students serves as a sustainable approach to cultivating a young generation endowed with integrity, resilience, and social responsibility in the digital age.

To promote traditional cultural values in shaping the life values of Vietnamese students, a comprehensive and systematic implementation of multiple effective solutions is required. First, universities should renew the content and methods of moral and cultural education, integrating traditional values such as benevolence, studiousness, diligence, thriftiness, and compassion into their curricula and experiential learning activities. Building a humanistic and creative learning environment is equally important, as it provides opportunities for students to participate in forums, clubs, and community projects where they can discuss, practice, and disseminate positive life values. In parallel with in-school activities, it is essential to strengthen the communication and promotion of traditional culture on digital platforms. By leveraging digital technology, humanistic stories, exemplary individuals, and the cultural quintessence of the Vietnamese people can be widely shared to form "a culturally enriched digital space." Moreover, the participation of youth organizations, student associations, and families plays a crucial role in educating students about character, tradition, and civic responsibility through practical activities such as *"learning coupled with practice"* and *"living beautifully and usefully."* A particularly promising initiative is the development of the model "Vietnamese Students – Resilient, Humane, and Creative," which harmoniously combines traditional cultural values with the spirit of the modern era. This model supports students in achieving comprehensive development - in knowledge, ethics, and cultural communication skills - within the challenging context of global integration.

3. Conclusion

In the context of the digital era, orienting students' life values must be grounded in the traditional values of the nation, which are regarded as the cultural roots that nurture character, build resilience, and enhance the global integration capacity of Vietnam's young generation. The harmonious integration between tradition and modernity - preserving the cultural essence of the past while embracing the progressive values of the present - is considered a rational pathway toward shaping a generation of students who not only possess global knowledge but also embody a distinct Vietnamese cultural identity.

Therefore, the collaborative role of higher education, society, and families in cultivating and disseminating positive life values is of paramount importance. Such

¹² Communist Party of Vietnam (CPV). (2021). *Documents of the 13th National Congress of the Communist Party of*

Vietnam. Vol. 1. Hanoi: Truth National Political Publishing House, p. 143.

synergy contributes significantly to nurturing a new generation of Vietnamese students who uphold noble ideals, moral integrity, and a strong sense of cultural identity-fully prepared to meet the demands of international integration in the twenty-first century.'

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