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**EDUCATING TRADITIONAL MORAL VALUES FOR UNIVERSITY
STUDENTS IN HANOI IN THE CONTEXT OF DIGITAL
TRANSFORMATION**

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SUMMARY OF DOCTORAL THESIS IN PHILOSOPHY

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**The thesis can be accessed at the National Library and the library of the
Academy of Journalism & Communication**

INTRODUCTION

1. Rationale for the study

In the context of the Fourth Industrial Revolution and the broad process of digital transformation, economic, political and social life-especially the cultural environment and educational space-has undergone structural changes. Digital transformation in Vietnam is not only an inevitable trend but also an important strategic orientation for promoting rapid and sustainable national development. However, together with major opportunities, this process also poses direct challenges to human development, especially the education of moral values for the younger generation.

Vietnamese university students, including students in Hanoi, are a young force with advantages in knowledge, access to technology and rapid adaptability. At the same time, they are also a group strongly affected by the digital environment. Cyberspace, globalization, the market economy and new cultural trends have generated a multi-layered value landscape in which traditional values, modern values and external values coexist, interact and sometimes conflict. Without proper orientation, a segment of students may fall into pragmatic lifestyles, weakened ideals, reduced social responsibility or detachment from traditional moral values.

Traditional moral values are the spiritual foundation and endogenous strength of the nation. Preserving and promoting those values in the context of digital transformation does not mean returning mechanically to the past; rather, it means enabling tradition to continue living in modern forms that suit the reception characteristics of digital-generation students. Hanoi, in particular, is a major political, cultural and educational center of the country, a place where a large number of students gather and where tradition and modernity intersect intensely. Therefore, studying the education of traditional moral values for university students in Hanoi in the context of digital transformation has urgent theoretical and practical significance.

From these considerations, the doctoral candidate selected the topic “Educating traditional moral values for university students in Hanoi in the current context of digital transformation” as the subject of the dissertation.

2. Research objectives and tasks

2.1. Research objectives

On the basis of clarifying several theoretical issues concerning the education of traditional moral values for university students in the context of digital transformation, the dissertation surveys and analyzes the current situation of educating traditional moral values for university students in Hanoi, thereby proposing orientations and solutions to strengthen this educational activity in Hanoi in the coming period.

2.2. Research tasks

To review research works related to the education of traditional moral values for university students in the current context of digital transformation, with attention to studies concerning Hanoi.

To clarify the theoretical foundations of educating traditional moral values for university students in Hanoi in the context of digital transformation.

To survey, analyze and evaluate the current situation of educating traditional moral values for university students in Hanoi in the context of digital transformation, identifying the issues raised for this educational activity at present.

To propose orientations and solutions to strengthen the education of traditional moral values for university students in Hanoi in the context of digital transformation in the coming period.

3. Research subject and scope

3.1. Research subject

The research subject of the dissertation is the education of traditional moral values for university students in Hanoi in the current context of digital transformation.

3.2. Research scope

In terms of content: The dissertation focuses on the content and methods of educating five representative traditional moral values: (1) patriotism and the spirit of self-reliance and self-strengthening; (2) compassion; (3) solidarity; (4) the spirit of studiousness, diligence and creativity and (5) gratitude.

In terms of space: The dissertation surveys representative universities in Hanoi, including the Academy of Journalism and Communication, the University of Social Sciences and Humanities, Foreign Trade University, Hanoi University of Science and Technology and Hanoi National University of Education. These institutions are selected because of their scale, reputation and representation of different disciplinary groups.

In terms of time: The dissertation surveys and analyzes the period from 2020 to the present, corresponding to the stage in which Vietnam has strongly implemented the national digital transformation program.

4. Theoretical foundations and research methods

4.1. Theoretical foundations

The dissertation is grounded in Marxism-Leninism and Ho Chi Minh Thought on culture and human development; the viewpoints, guidelines, policies and laws of the Party and the State concerning the construction, preservation and promotion of cultural values, national identity and traditional morality and the application of digital technologies in education and training for the younger generation, especially university students in the current period. At the same time, the dissertation selectively inherits and applies theories and scientific studies from domestic and international scholarship in philosophy, ethics, pedagogy, sociology, science and technology.

4.2. Methodology and research methods

The dissertation is conducted on the methodological foundation of dialectical materialism and historical materialism. On that basis, it employs specific methods including analysis, synthesis and comparison; the combination of theory and practice;

interdisciplinary research; statistical and classification methods; sociological surveys and in-depth interviews.

The dissertation conducted a questionnaire survey with 1,000 responses at five higher education institutions in Hanoi. The sample ensures diversity in types of institutions, fields of study and student characteristics. In addition, five in-depth interviews were conducted with students, lecturers and several experts in education, ethics, science and technology in order to further clarify the current situation, causes, issues raised and feasible solutions.

5. Novel contributions of the dissertation

First, the dissertation develops a systematic theoretical framework for educating traditional moral values for university students in the context of digital transformation, clarifying its structure, subjects, content, methods and influencing factors in the digital environment.

Second, the dissertation provides empirical survey data on the current situation of educating traditional moral values for university students at several universities in Hanoi, thereby clarifying the roles of educational subjects, educational content, methods and issues raised in the digital environment.

Third, the dissertation proposes a system of solutions for educating traditional moral values for university students in connection with digital transformation, ensuring coherence, feasibility and suitability to the conditions of higher education institutions today.

6. Theoretical and practical significance of the dissertation

6.1. Theoretical significance

The dissertation contributes to supplementing and clarifying several fundamental theoretical issues concerning the education of traditional moral values for university students in the context of digital transformation in Hanoi in particular and in Vietnam in general. The orientations and solutions proposed in the dissertation are scientifically grounded and contribute to improving the theoretical framework of traditional moral value education for university students in the coming period.

6.2. Practical significance

The dissertation may serve as a reference for research and teaching in philosophy, ethics, pedagogy and related disciplines at universities and academies. Its findings may also be used as a scientific basis for developing plans, organizing and implementing coordinated solutions to strengthen the education of traditional moral values for university students in the period of digital transformation and international integration.

7. Structure of the dissertation

In addition to the introduction, conclusion and references, the dissertation consists of four chapters and twelve sections.

CHAPTER 1

OVERVIEW OF THE RESEARCH SITUATION RELATED TO THE DISSERTATION TOPIC

1.1. Theoretical research works on educating traditional moral values for students in the context of digital transformation

1.1.1. Theoretical research works on ethics and moral education

The book *Groundwork of the Metaphysics of Morals* (1785) by Kant provides an overview of moral principles. Other notable works include *Moral Principles in Education* (1909) by John Dewey; *How to Educate a True Human Being* (1981) by V. A. Sukhomlinskii; *Social Philosophy* (1989) by A. G. Spirkin; Wilson's article *Methodology and Moral Education* and Devine's article *What Is Moral Education?*

Vietnamese and Asian studies also provide important foundations, including *Understanding National Character* (1963) by Nguyen Hong Phong; *The Transformation of Cultural Values in Vietnamese Culture* (2002) by Do Huy and Truong Luu; *Cultivation of Moral Thought* (2003) by La Quoc Kiet; *Ethics Textbook* (2004) by Nguyen Ngoc Long and Nguyen The Kiet; *Traditional Spiritual Values of the Vietnamese Nation* (2011) by Tran Van Giau and *Lectures on Ethics* (2012) by Pham Van Chung.

1.1.2. Theoretical research works on educating traditional moral values for students in the context of digital transformation

Relevant international works include *Never Send a Human to Do a Machine's Job: Correcting the Top 5 EdTech Mistakes* (2015) by Yong Zhao; *Digital Transformation and Ethics* (2021) by Peter G. Kirchsclaeger; *Ethical Issues in Emerging Media and Online Training Environments* (2015) by Olaniran and Williams; *Digital Transformation in Education: From Changing Resources to Developing Activities* (2020) by P. D. Rabinovich and colleagues; *Research on the Stages and Impacts of Digital Transformation in the Field of Education* (2022) by Kwangsung Lee and *Digital Ethics in Higher Education: Modernizing Moral Values to Improve Communication Effectiveness in Cyberspace* (2023) by Zvereva.

Vietnamese studies on digital transformation in education include *Questions and Answers on Digital Transformation* (2021) by Nguyen Huy Dung; *How to Do Digital Transformation* (2021) by Ho Tu Bao; *Digital Transformation in Education* (2023) by Hoang Sy Tuong; *The Theoretical Basis of Digital Transformation in University Teaching* (2021) by Ngo Thi Thu Dung; *Policy Framework for Digital Transformation in the Management of Educational Institutions* (2022) by Trinh Thi Anh Hoa and *Awareness of the Content of Digital Transformation in Education among Learners* (2023) by Vu Thi Minh Phuong.

1.2. Research works on the current situation and solutions for educating traditional moral values for students in the context of digital transformation

Relevant works include the doctoral dissertation *Moral Education and the Development of Vietnamese Students' Personality in the Current Period* (1999) by Tran Sy Phan; the doctoral dissertation *Inheriting and Renewing Traditional Moral*

Values in the Transition to a Market Economy in Vietnam (2000) by Nguyen Van Ly; Content and Position of Vietnamese Traditional Values in Human Values (2001) by Le Thi Lan; From Traditional Goodness to Goodness in Vietnam's Current Market Mechanism (2002) by Nguyen Hung Hau; Some Moral Issues in the Market Economy Conditions in Our Country Today (2003), edited by Nguyen Trong Chuan and Nguyen Van Phuc; Social Ethics in Our Country Today - Issues and Solutions (2004), edited by Nguyen Duy Quy; Preserving and Promoting Traditional Cultural Values in Vietnam under the Impact of Globalization (2006) by Nguyen Dinh Tuong; Moral Culture in Our Country Today - Issues and Solutions (2007) by Le Quy Duc and Hoang Chi Bao; Traditional Moral Values and the Building of a New Morality for the Young Generation of Vietnam Today (2011) by Ngo Thi Thu Nga; National Traditional Cultural Values and the Building of the Personality of Vietnamese Students Today (2014) by Luong Gia Ban and Nguyen The Kiet; Traditional Moral Values and the Formation and Development of Vietnamese Students' Personality Today (2015) by Phung Thu Hien; Digital Transformation in Journalism and Issues of Professional Ethics (2021) by Trinh Dung; Some Traditional Moral Values Changing in the Process of Integration (2021) by Tran Thi Tung Lam; Marxist-Leninist Ethics Education and the Building of a New Morality for Vietnamese Students (2021) by Hoang Anh; Applying Digital Transformation in Political Theory Education (2022) by Bui Kim Thanh; Educating Traditional Moral Values for the Younger Generation before the Challenges of the Era (2022) by Bui Thi Thuy and colleagues; Educating Traditional Moral Values for Students Today (2022) by Nguyen Thi Hoc; Promoting the Traditional Moral Values of the Vietnamese Nation (2023) by Tran Vi Dan; Educating Traditional National Moral Values for Young Cadres and Party Members (2024) by Duong Quang Hien; Digital Transformation in Higher Education in Vietnam (2024) by Hoang Trong Nghia and Nguyen Van Huan; Political, Ideological and Moral Education for Students of Vietnam National University Ho Chi Minh City in the New Period (2024) by Ngo Thi Phuong Lan; Solutions to Improve the Quality of Traditional Moral Value Education for University Students Today - A Case Study at Hung Yen University of Technology and Education (2024) by Nguyen Thi Que and Experiences of Digital Transformation in Higher Education in Countries around the World and Lessons for Vietnam (2025) by Nguyen Bao Vinh.

1.3. Generalized results of published works related to the topic and issues requiring further research

1.3.1. Generalized results of published works related to the dissertation topic

First, domestic and international works have built a rich academic foundation, clarifying the concepts, nature and movement of traditional moral values in history and digital society. Vietnamese scholars have identified core values such as patriotism, compassion and solidarity and affirmed the need to inherit and develop these values in the spirit of Ho Chi Minh Thought. International studies have broadened the concept of digital ethics and emphasized that technology must be human-centered.

Second, there remains a lack of connection between traditional moral value education and the digital environment. Digital transformation is often applied in a fragmented manner and tends to emphasize technical tools while lacking value orientation. This creates risks of eroding values such as compassion and community spirit under the pressure of individualism and pragmatic lifestyles.

Third, existing studies remain scattered and lack a unified approach. No specialized work has systematically and comprehensively examined the education of traditional moral values for students in Hanoi in the context of digital transformation.

1.3.2. Research gaps that the dissertation needs to address

First, there is an urgent need to build a new theoretical framework that both inherits Vietnamese traditional moral philosophy and adapts to the characteristics of digital society. This provides the basis for positioning the dissertation's research problem: educating traditional moral values for university students in Hanoi in the context of digital transformation.

Second, there is a lack of interdisciplinary data connecting education, technology and ethics; a lack of specific surveys suited to the characteristics of a large metropolis such as Hanoi and a lack of analytical models concerning the relationship among traditional moral values, the digital environment and the process of educating students. Existing studies have not clearly shown the relationship between levels of technology use, such as AI, social networks and LMS and the formation of students' moral behavior. This creates a large gap between technological innovation and innovation in moral education.

Third, although many authors have proposed solutions for educating traditional moral values, most recommendations remain general and have not established concrete implementation mechanisms under the conditions of digital transformation. Proposals on content renewal, method innovation or technology use in moral education remain theoretical and lack operational guidance at the level of educational institutions, especially universities in Hanoi, where needs and implementation conditions differ from those of other localities.

From these gaps, the dissertation focuses on building an integrated system of solutions that both inherits Vietnamese traditional moral values and adapts to the conditions of digital transformation in student education, especially in Hanoi. These solutions have theoretical significance and practical applicability, contributing to forming a generation of students with both moral depth and developmental vision in modern society.

Summary of Chapter 1

Chapter 1 presents and evaluates, in a general and systematic manner, domestic and international studies related to ethics, moral education, traditional moral value education, digital transformation, digital transformation in education and traditional moral value education for students in the context of digital transformation. On that basis, it assesses the results of existing studies and identifies theoretical, practical and solution-oriented gaps that will be addressed in the following chapters.

CHAPTER 2

EDUCATING TRADITIONAL MORAL VALUES FOR UNIVERSITY STUDENTS IN THE CONTEXT OF DIGITAL TRANSFORMATION - SOME THEORETICAL ISSUES

2.1. Theoretical issues concerning traditional moral values

2.1.1. The concept of traditional moral values

2.1.1.1. The concept of value

Value refers to what human beings and society recognize as having positive significance and as satisfying the developmental needs of individuals and communities. In social life, value both reflects what people aspire to and orients their choices, behavior and evaluation of reality.

2.1.1.2. The concept of moral value

Moral value refers to what human beings and society recognize as right, good and worthy of pursuit, as well as what is considered wrong or deviant and should be avoided in social life. Moral values orient human awareness, attitudes and behavior in social relations, while contributing to social order, trust and community cohesion.

2.1.1.3. The concept of tradition

Tradition refers to values, experiences, norms and modes of conduct formed in history, preserved, transmitted and recreated by a community across generations. Tradition is not something immutable or frozen in the past; rather, it is always in motion and is selected, supplemented and developed under new historical conditions.

2.1.1.4. The concept of traditional moral values

Traditional moral values are good moral qualities and norms formed, crystallized and transmitted in the history of the nation, recognized, preserved and promoted by the community as a foundation for orienting personality, behavior and social relations. In the modern context, these values need to be selectively inherited, appropriately interpreted and transformed into living capacities of the Vietnamese people.

2.1.2. Representative traditional moral values of the Vietnamese nation

On the basis of theoretical and practical research, the dissertation focuses on five representative groups of traditional moral values: patriotism and the spirit of self-reliance and self-strengthening; compassion; solidarity; the spirit of studiousness, diligence and creativity and gratitude. These are values with enduring vitality in the nation's history and with the capacity to be reinterpreted in the context of digital transformation in order to orient students amid the complex changes of modern life.

2.2. Theoretical issues concerning the education of traditional moral values for university students in the context of digital transformation

2.2.1. Educating traditional moral values for university students in the context of digital transformation - concepts, subjects, objects, content and methods

2.2.1.1. The concept of educating traditional moral values for university students in the context of digital transformation

Educating traditional moral values for university students is the purposeful and organized impact of educational subjects aimed at forming, consolidating and developing in students the fine traditional moral values of the Vietnamese nation; thereby orienting awareness, attitudes and behavior in accordance with cultural and social norms. In the context of digital transformation, this process does not merely preserve and transmit values; it also helps students identify, choose, critically reflect on and practice values in a multi-dimensional digital space where values and counter-values coexist, collide and spread rapidly.

2.2.1.2. Subjects of educating traditional moral values for university students in the context of digital transformation

The subjects of education include the political system, the State, universities, lecturers, families, society and students themselves. In this system, the university is the central subject; lecturers are the direct force with profound influence; the family is the initial moral foundation; society and digital media constitute a broad environment of impact and students are both recipients and subjects of self-education, self-training and value dissemination.

2.2.1.3. Objects of educating traditional moral values in the context of digital transformation

The object of the educational process is university students: a young force with education, rapid access to technology and a strong need for self-affirmation, while also being strongly affected by cyberspace, the market economy and globalization. Students in Hanoi also have the specific characteristics of a large urban environment where the tradition of a thousand-year cultural capital, modern rhythms of life, competitive pressure and cultural diversity coexist.

2.2.1.4. Content of educating traditional moral values for university students in the context of digital transformation

The educational content should not simply introduce traditional values but clarify their contemporary meanings. Patriotism should be linked with civic responsibility and digital sovereignty; compassion with online behavioral culture; solidarity with cooperation and community responsibility; studiousness, diligence and creativity with lifelong learning and gratitude with respect for history, family, teachers, community and cultural heritage.

2.2.1.5. Methods of educating traditional moral values for university students in the context of digital transformation

Educational methods need to combine formal teaching, extracurricular activities, community experience, digital communication, online learning, social projects, moral dialogue, case studies and personal reflection. A key feature of the digital context is that education does not take place only in the classroom but also in cyberspace, where students can receive, share, verify and recreate values through new languages, tools and forms.

2.2.2. The context of digital transformation and requirements for educating traditional moral values for university students

2.2.2.1. General issues concerning digital transformation

Digital transformation is the process of applying digital technology, digital data and new modes of operation to change models of organization, governance and social activity. It is not merely the introduction of technology into life but a structural change in how people learn, work, communicate, create and form values.

2.2.2.2. Digital transformation and its impacts on education

In education, digital transformation changes teaching methods, management, assessment and interactions between teachers and learners. Digital learning materials, online classes, artificial intelligence, big data and open learning platforms create opportunities for personalization and expanded access to knowledge. At the same time, they raise ethical issues such as academic honesty, data safety, interaction culture, self-learning capacity and the ability to select information critically.

2.2.2.3. Requirements for educating traditional moral values for university students in the context of digital transformation

Educating traditional moral values in the digital context must satisfy three requirements: maintaining the foundation of national values; renewing content and methods in accordance with the reception characteristics of digital-generation students and developing digital moral competence, meaning the capacity to identify right and wrong, act responsibly, control oneself, critically evaluate information and disseminate positive values in cyberspace.

2.2.3. Role and evaluation criteria of educating traditional moral values for university students in the context of digital transformation

2.2.3.1. The role of educating traditional moral values for university students in the context of digital transformation

Educating traditional moral values contributes to forming students' personality, resilience and social responsibility; helps them develop a value filter against the multidimensional effects of the digital environment; creates a cultural foundation for high-quality human resources and contributes to protecting national identity in the process of integration and modernization.

2.2.3.2. Evaluation criteria for educating traditional moral values for university students in the context of digital transformation

This educational activity may be evaluated through three groups of criteria: criteria concerning educational subjects, including awareness, responsibility, organizational capacity and level of coordination; criteria concerning educational content, including systematicity, updatedness, suitability to digital life and students' characteristics and criteria concerning educational methods, including the degree of interaction, experience, technology application, ability to awaken self-education and capacity to transform values into behavior.

2.3. Factors affecting the education of traditional moral values for university students in the current context of digital transformation

2.3.1. Objective factors

Objective factors include digital transformation as a new structural condition of social life; the impacts of the market economy, globalization and international integration; the development of digital media, social networks, AI and big data and the guidelines and policies of the Party, the State and Hanoi concerning human development, culture, education and digital transformation. These factors both create opportunities to expand educational space and pose challenges concerning value conflicts, behavioral deviations and cultural assimilation pressures.

2.3.2. Subjective factors

Subjective factors include the awareness and organizational capacity of universities; the qualities, professional competence and digital pedagogical capacity of lecturers; family coordination; school culture and students' motivation, attitudes, self-learning capacity, self-reflection and self-governance of behavior. Among these, students' capacity for self-education is especially significant, because traditional moral values can be sustainable only when they are internalized and transformed into voluntary behavior.

Summary of Chapter 2

Chapter 2 clarifies fundamental theoretical issues concerning traditional moral values and the education of traditional moral values for university students in the context of digital transformation. By identifying concepts, subjects, objects, content, methods, roles, evaluation criteria and influencing factors, this chapter provides the theoretical foundation for analyzing the current situation in Chapter 3 and proposing orientations and solutions in Chapter 4.

CHAPTER 3

EDUCATING TRADITIONAL MORAL VALUES FOR UNIVERSITY STUDENTS IN HANOI IN THE CONTEXT OF DIGITAL TRANSFORMATION - CURRENT SITUATION AND ISSUES RAISED

3.1. An overview of university students in Hanoi at present

3.1.1. A brief overview of university students in Hanoi

Hanoi is Vietnam's largest center of higher and college education. According to data from the Ministry of Education and Training (2024), the city has 97 universities and academies and 33 colleges, accounting for nearly one-third of the country's higher and college education institutions, with about 700.000 students, equivalent to approximately 40% of the total number of students in Vietnam [108]. University students in Hanoi are a young, dynamic social force with a high level of education and are among the groups most strongly affected by urbanization and the scientific-technological revolution. They are not only products of modern education but also creative subjects in the era of integration and digital transformation, shaping new moral and cultural value systems in today's technological society.

3.1.2. Characteristics of university students in Hanoi

First, they have a high level of education and strong capacity to access modern knowledge and technology.

Second, they have independent thinking, dynamism, creativity and rapid adaptability to change.

Third, they have a sense of social responsibility and community spirit, while also facing the psychological pressures of modern society.

Fourth, their lifestyles are strongly marked by urban culture and deeply influenced by digital media.

Fifth, they have a multi-layered moral value system, reflecting the intersection between national tradition and global modernity.

3.2. Educating traditional moral values for university students in Hanoi in the context of digital transformation at present - achievements and causes

3.2.1. Achievements in educating traditional moral values for university students in Hanoi in the context of digital transformation

3.2.1.1. Achievements from educational subjects

The political system

The Communist Party of Vietnam has affirmed the central role of education and culture in the strategy for the comprehensive development of the Vietnamese people. The State has concretized the Party's viewpoints through a system of policies. Socio-political organizations such as the Ho Chi Minh Communist Youth Union, the Vietnam Fatherland Front and its member organizations and the Vietnam National Union of Students have served as bridges between macro-level policies and educational practice.

Universities

Party committees and university leadership have grasped, concretized and implemented the Party's guidelines and resolutions on building the Vietnamese people in the new period. The Youth Union and Student Union are important channels for transforming traditional moral values from awareness into practical action. Close coordination among Party committees, university leadership, the Youth Union and the Student Union has formed a governance model for traditional moral value education that is systematic and adaptive to the context of digital transformation.

Lecturers

First, lecturers proactively integrate traditional moral values into training programs and lectures. Second, lecturers act as vivid moral examples, making norms not only heard but seen. Third, lecturers innovate pedagogical methods in line with digital transformation, shifting moral education from passive listening to experience, participation, creativity and moral development.

Families

Families continue to play a foundational and sustainable role, directly influencing the formation and maintenance of students' moral norms, personality and lifestyles in the current social context. Amid deviant trends, pragmatic lifestyles and the risk of the virtualization of relationships, the family continues to act as a soft shield protecting students from negative impacts of digital media.

Society

Society opens up effective tools to support the education of traditional moral values through diverse channels and forms: expanding access to moral knowledge and traditional values; rapidly and widely disseminating moral messages and promoting awareness of digital ethics and online civic responsibility.

Students themselves

From a methodological perspective, today's students have shifted from the position of "learners of morality" to that of "subjects who construct and disseminate moral values" at three levels: self-education and moral self-reflection; inheriting and promoting traditional values in a modernized manner and social dissemination through online and extracurricular activities. Students are becoming a bridge between past and future, between Vietnamese and global values, contributing to the formation of a Vietnamese-oriented digital moral identity in the era of integration.

*3.2.1.2. Achievements in the content of traditional moral value education**Educating patriotism and the spirit of self-reliance and self-strengthening*

Universities in Hanoi have implemented many creative moral education models linked with historical, political and social realities. They have integrated patriotism and the spirit of self-reliance and self-strengthening into lectures, experiential activities and career orientation. Lecturers emphasize the relationship between patriotism and the capacity to master knowledge, create technology and develop the

country, helping students recognize that patriotism is not merely an emotion but a concrete capacity for contribution.

Educating compassion

Universities in Hanoi have proactively developed both the content and methods of compassion education. Educating compassion no longer stops at moral propaganda or movement-based mobilization; it has developed into a model of practical, creative and digitally disseminated education. A notable feature of compassion education in Hanoi today is its continuity, systematicity and professionalism.

Educating solidarity

In the technological era, solidarity is expressed not only through physical presence but also through digital space, beyond geographical boundaries. A new feature is the digitalization of solidarity activities: students use technological skills and organize online campaigns to mobilize resources to help people and spread humanistic messages.

Educating the spirit of studiousness, diligence and creativity

In the university environment in Hanoi, these three values are not only inherited but also renewed and flexibly adapted to the requirements of digital transformation. As a result, studiousness, diligence and creativity no longer remain theoretical concepts but become ways of life, habits and intrinsic motivations of Hanoi students. They no longer study merely to obtain a degree; they study to create value, transforming knowledge into action and linking creativity with social and humanistic responsibility.

Educating gratitude

The value of gratitude is vividly expressed in school life and in cyberspace, where students cultivate personality and civic awareness in the digital age. It connects younger generations with national memory, thereby nurturing responsibility, patriotism and gratitude toward the Party and the Fatherland.

3.2.1.3. Achievements in methods of traditional moral value education

Applying digital technology in teaching and learning traditional moral values

Instead of relying solely on lectures, lecturers use multimedia slides, short videos, simulated situations, online quizzes, mini-games, podcasts, academic vlogs and video lectures posted on YouTube, Spotify or faculty websites. Some universities have developed integrated learning ecosystems that allow students to access open educational resources, participate in virtual classes, take assessments and give direct feedback. Training models have also expanded through distance education and blended learning.

Using digital communication and social networks

Social networks are becoming a new type of moral classroom where students are not only recipients but also creators, disseminators and practitioners of humanistic values in modern life. Although the use of digital communication in traditional moral value education remains relatively new, it has demonstrated strong potential for dissemination and sustainability.

Integrating information technology into extracurricular activities and community projects

In the process of digital transformation in education, integrating information technology into extracurricular activities and community projects has become an inevitable trend, enriching the methods of traditional moral value education for students. In this process, students learn, experience and contribute to the community at the same time.

Promoting the exemplary role and positive influence of lecturers in cyberspace

Lecturers are not only transmitters of knowledge but also value-oriented guides, moral models and examples of behavioral culture for students in both physical and digital spaces. The development of social networks, online learning platforms and digital communication tools has extended lecturers' pedagogical influence beyond the classroom and turned it into a source of inspiration for students in shaping personality, lifestyle and cultural resilience.

Promoting students' self-study, self-training and self-education through digital platforms

In the past, students mainly studied within traditional classroom settings. Today, thanks to digital platforms and open educational technologies, learners can actively choose content, methods, pace and learning forms suited to their needs and personal conditions. This is not merely a technical change but a step forward in education and training in the technological era.

3.2.2. Causes of the achievements in educating traditional moral values for university students in Hanoi in the context of digital transformation

First, the correct orientation of the Party, the State and educational management authorities.

Second, the proactive and creative role of higher education institutions.

Third, the exemplary and inspirational role of lecturers.

Fourth, the high level of awareness and rapid technological adaptability of students in Hanoi.

Fifth, the dissemination effect of digital media and youth movements in the capital.

Sixth, support from the socio-cultural environment and guidance from families.

3.3. Educating traditional moral values for university students in Hanoi in the context of digital transformation at present - limitations and causes

3.3.1. Limitations in educating traditional moral values for university students in Hanoi in the context of digital transformation

3.3.1.1. In terms of educational subjects

The political system

There remains a gap between macro-level orientations and implementation at the level of higher education institutions. Many guiding documents have not been concretized into behavioral norms suited to students' lives in the digital environment.

Resources invested in traditional moral value education at the university level remain limited. There is not yet a sufficiently strong specialized team for moral education in higher education; professional guidance, mechanisms for recognizing contributions and funding for in-depth activities are still lacking.

Universities

Traditional moral value education has not yet been placed on an equal footing with “hard” indicators. In particular, universities still lack: (1) a specific strategy for building student moral culture in the digital era; (2) specialized units or personnel to monitor, assess and coordinate moral education and (3) modern, engaging learning materials suitable for the language and mindset of today’s students. Youth Union and Student Union organizations reveal three major limitations: campaign-based and seasonal activities remain common; organizational thinking sometimes remains administrative and target-driven rather than oriented toward qualitative changes in students’ moral awareness and behavior and moral communication products for students have not kept pace with the language of digital culture.

Lecturers

The first limitation lies in methods: in many places, traditional moral value education is still delivered in conventional ways and is insufficiently linked with the digital context. The second limitation concerns the online teaching and learning environment. The third lies in institutional pressure. University lecturers simultaneously bear the burdens of teaching, scientific research, administration, quality assurance and international cooperation projects. Without systemic incentives, most lecturers can integrate moral education only at a minimal level.

Families

Families are experiencing notable disruptions in their role as companions to university students. The main reasons include generational gaps, geographical distance, work pressure, insufficient skills in psychological companionship during young adulthood and the mindset that students should manage on their own once they enter university. When the family retreats from the position of a moral support, students are more likely to seek substitutes in social networks, peers or online communities where traditional values are not always respected.

Society

Digital media space is both a learning environment and a source of pressure from new lifestyle standards. The problem is that the norms spreading most strongly online are not always positive moral norms. Meanwhile, value-oriented voices from official media, universities, Youth Union and Student Union organizations and truly reputable individuals are still not influential enough.

Students themselves

A segment of Hanoi students is strongly affected by individualism, short-term thinking and pressure to affirm themselves through digital images rather than through substantive contributions to the community. Therefore, the greatest challenge of

traditional moral value education today is no longer simply to make students know what is right, but to enable students to live sustainably with what is right.

3.3.1.2. In terms of educational content

Educating patriotism and the spirit of self-reliance and self-strengthening

Education in patriotism and the spirit of self-reliance and self-strengthening still tends to focus on symbols and slogans, while the deeper transformation into personal responsibility and concrete behavior remains limited.

Educating compassion and humanistic spirit

In many cases, compassion is becoming movement-driven and performative. When compassion is separated from personal moral responsibility and everyday behavioral discipline, both in real life and in digital space, it can become superficial: visible in form but lacking depth of value.

Educating solidarity

First, teamwork and collective spirit are weakening, with formal solidarity replacing substantive companionship. Second, social networks create closed communities based on region, interests or viewpoints. Third, some collective movements in universities have become bureaucratized, making solidarity a duty to participate rather than an intrinsic need for connection.

Educating the spirit of studiousness, diligence and creativity

A segment of students no longer views learning as a process of persistent training and long-term self-improvement. Diligence is replaced by short-term bursts of effort, such as cramming before exams or completing projects at the last minute; studiousness is replaced by the collection of achievements and creativity is replaced by copying ideas and repeating available models. This creates risks of academic misconduct such as plagiarism, digital cheating and the use of artificial intelligence in place of personal thinking without acknowledgement.

Educating gratitude

There is a tendency toward ritualization and superficial digitalization. Many gratitude activities remain procedural. Gratitude is increasingly expressed online, while concrete actions to maintain moral relationships become blurred: students may show less initiative in helping parents, maintaining relationships with teachers or linking gratitude toward previous generations with serious study, ethical living and social contribution today.

3.3.1.3. In terms of educational methods

Applying digital technology in teaching and learning traditional moral values

The application of digital technology remains limited in systematicity, interactivity and content depth. Most digitalization activities stop at the technical stage and have not yet paid adequate attention to digital pedagogy; in other words, teaching methods have not been transformed to fit the learning characteristics and information reception habits of digital-generation students. In addition, technical infrastructure across

universities is uneven and learning management systems have not yet become effective spaces for academic interaction, feedback and moral self-learning.

Using digital communication and social networks

Communication campaigns on moral values are often movement-based, lack long-term strategies and lack mechanisms to evaluate actual impact. The use of social networks in moral education is not accompanied by sufficient guidance on digital media ethics. Higher education institutions have not effectively used the influence of academic KOLs, lecturers and exemplary students to guide traditional values in engaging, concise and accessible ways.

Integrating information technology into extracurricular activities and community projects

Digitally mediated extracurricular activities often lack emotional connection and direct experience, causing moral values to become blurred. Social entrepreneurship and community research projects using information technology often lack depth in professional ethics and social responsibility. Digital technology has not yet become an integrated environment for creating multi-layered moral experiences, moving from awareness to action and reflection.

Promoting the exemplary role and positive influence of lecturers in cyberspace

Many lecturers are not yet clearly aware of their own culture of digital presence. Moreover, many have not used technology to expand their moral leadership role through blogs, podcasts, short videos or academic forums that can inspire students in values and civic responsibility. Exemplary moral figures, instead of appearing strongly on social networks, often remain limited to traditional bulletin boards and emulation displays.

Promoting students' self-study, self-training and self-education through digital platforms

Most students in Hanoi are still at the level of using technology to study rather than self-educating through technology. There are not many learning platforms specifically designed to support students in cultivating moral values, moral forums or the participation of ethics experts. Universities have also not built sufficient mechanisms to encourage self-study and self-training on digital platforms.

3.3.2. Causes of the limitations in educating traditional moral values for university students in Hanoi in the context of digital transformation

First, causes stem from educational management mechanisms and policies. There is a lack of specific guiding documents, inspection and supervision mechanisms and evaluation criteria. Investment in resources for traditional moral value education remains limited. In addition, coordination among universities, families and society in managing and orienting students' values remains loose, inconsistent and unsynchronized. The value-orientation work of social organizations, mass organizations and media agencies has been slow to innovate and has not kept pace with the digital culture of young people.

Second, causes stem from higher education institutions. Many universities in Hanoi still regard moral education as an auxiliary activity and have not developed long-term strategies for moral education integrated with digital training programs. Moral education programs often remain movement-based and episodic, lacking systematic integration into training programs. The application of digital technology in teaching moral values mainly stops at the technical stage and has not gone deeply into pedagogical innovation, interaction and real moral experience.

Third, causes stem from lecturers and educational staff. Although lecturers play a central role in moral education, uneven technological capacity, pedagogical methods and levels of exemplarity remain barriers. In addition, research and administrative pressures, along with evaluation mechanisms not closely linked with the effectiveness of moral education, reduce lecturers' motivation for deep innovation. Current lecturer evaluation mechanisms lack specific criteria on the effectiveness of moral education.

Fourth, causes stem from students themselves. Students in Hanoi often lack skills in selecting and critically evaluating values. A segment is influenced by individualism and pragmatic lifestyles. Technology-use habits make students less inclined toward deep thinking, persistence and self-control; in cyberspace, they can be drawn into deviant values and lack the ability to self-orient, self-educate and regulate their own moral behavior.

Fifth, causes stem from the family environment. Certain disruptions have appeared in family-based moral education, as many students move from other provinces and cities to Hanoi for study, weakening coordination between universities and families while students live away from home and are strongly influenced by the online environment.

Sixth, causes stem from the social and digital media environment. Mass media and social networks contain large amounts of entertainment content and narratives promoting consumerism, quick wealth and short-term success, causing standard moral role models to become blurred. The influence of the social and digital media environment is increasingly stronger than that of traditional educational institutions, making students vulnerable to non-educational norms in a context of multidirectional and weakly regulated information.

Seventh, causes stem from the digital transformation process itself. Digital transformation has created a turning point in education, but it has also introduced new challenges for traditional moral value education, including the lack of digital ethical codes and the limited capacity to govern personality development in technological environments.

3.4. Issues raised for educating traditional moral values for university students in Hanoi in the current context of digital transformation

3.4.1. The contradiction between the roles and responsibilities of educational subjects and the practical requirements of digital transformation

In the context of digital transformation, educational subjects such as the political system, universities, lecturers, families, society and students themselves all play

important roles, yet their coordination is not truly synchronized. Many educational activities remain movement-based and lack interlinked mechanisms, monitoring tools and effective evaluation. At the university level, digital transformation has been implemented in management, teaching and communication, but strategies for moral education in the digital environment are not yet clear. Lecturers play a central role in orienting values, but some still have limited digital pedagogical competence and limited capacity to handle new moral issues arising online.

3.4.2. The contradiction between the requirement to develop educational content in the context of digital transformation and existing educational content

The content of traditional moral value education is still mainly deployed in conventional forms, while digital life raises many new issues: academic honesty in the digital environment, responsibility when sharing information, online debate culture, compassion in online interaction, protection of digital sovereignty, combating fake news, cyberbullying and the pressure of virtual standards. In essence, if values are repeated merely as slogans, students will hear them and then leave them aside. Educational content must be reinterpreted through real situations, new language and the daily lives of students in Hanoi.

3.4.3. The contradiction between traditional educational methods and the requirement for innovation in the context of digital transformation

Educational methods remain heavily one-way, whereas students today live in an environment that is interactive, visual, fast and personalized. Extracurricular activities, volunteering, clubs and digital communication have been renewed to some extent, but they have not yet formed deep and continuous moral experiences. The issue is to move from a model of value transmission to a model of value construction and practice, combining the classroom, community, digital space, training data and personal reflection.

Summary of Chapter 3

The current situation of educating traditional moral values for university students in Hanoi in the context of digital transformation reveals a picture with both positive foundations and limitations that need to be addressed. Educational subjects have paid more attention to bringing traditional values into learning, Youth Union and Student Union activities, communication and digital environments. However, content remains slow to update, methods lack experiential depth, evaluation tools remain insufficient and the digital educational space has not yet harmoniously connected tradition with modernity. This provides the basis for Chapter 4 to propose orientations and solutions to strengthen traditional moral value education for university students in Hanoi in the context of digital transformation.

CHAPTER 4

ORIENTATIONS AND SOLUTIONS FOR STRENGTHENING THE EDUCATION OF TRADITIONAL MORAL VALUES FOR UNIVERSITY STUDENTS IN HANOI IN THE CONTEXT OF DIGITAL TRANSFORMATION

4.1. Orientations for strengthening the education of traditional moral values for university students in Hanoi in the context of digital transformation

4.1.1. Promoting the role of educational subjects and strengthening coordination among subjects in educating traditional moral values for university students

This orientation emphasizes the need to move from fragmented practices to a coordinated mechanism among the political system, universities, lecturers, families, society and students themselves. In this mechanism, universities play the central organizing role; lecturers, academic advisors and Youth Union and Student Union officers are direct companions; families and society create a supportive environment and students are subjects of self-education, self-training and value dissemination.

4.1.2. Linking traditional moral value education with political, ideological, legal and cultural education for students

Traditional moral value education should be placed within the broader project of educating comprehensively developed Vietnamese persons. Values such as patriotism, compassion, solidarity, studiousness, diligence, creativity and gratitude cannot be separated from political ideals, legal awareness, civic responsibility and behavioral culture in the digital environment. The key point is to avoid teaching morality as slogans and instead turn traditional values into capacities that orient students' behavior in study, career, social relations and digital life.

4.1.3. Orienting traditional moral value education toward the formation of moral qualities, moral competences and behavioral resilience of students in the context of digital transformation

In the conditions of digital transformation, the goal of education is not merely to help students know traditional values, but to help them choose, practice and defend those values amid the conflicts of digital life. Therefore, traditional moral value education must aim at self-awareness, moral critical thinking, self-regulation of behavior, responsible conduct in cyberspace and cultural resilience in a globalized environment.

4.2. Solutions for strengthening the education of traditional moral values for university students in Hanoi in the context of digital transformation

4.2.1. Improving leadership and educational management mechanisms and ensuring implementation conditions for traditional moral value education in the context of digital transformation

4.2.1.1. Improving interlinked leadership and educational management mechanisms from the central to the local level

It is necessary to concretize the Party's guidelines, the State's policies and Hanoi's orientations into plans for traditional moral value education within each higher education institution. Leadership mechanisms must specify focal points, responsibilities and implementation criteria, avoiding a situation in which policies exist but operational tools are lacking.

4.2.1.2. Developing criteria and evaluation mechanisms for traditional moral value education in the digital environment

The criteria should evaluate three dimensions simultaneously: educational subjects, educational content and educational methods. They should also include indicators of digital moral competence, responsibility in online interaction, cooperation, compassion, academic honesty, self-reflection and participation in community activities.

4.2.1.3. Ensuring material conditions, human resources and digital capacity for those engaged in moral value education

Higher education institutions need to invest in digital learning infrastructure, open learning resources and platforms for managing training and self-cultivation activities. They also need to foster the digital pedagogical capacity, capacity for organizing moral dialogue and capacity to handle value-related situations in cyberspace among lecturers, academic advisors and Youth Union and Student Union officers.

4.2.1.4. Strengthening inspection, supervision and public disclosure of implementation results

Inspection and supervision should not bureaucratize moral education; rather, they should ensure responsible implementation, feedback and adjustment. Educational results should be disclosed at an appropriate level and linked with the improvement of curricula, methods and school environments.

4.2.2. Developing the content of traditional moral value education toward integration, inheritance, development and suitability to the requirements of the era

Educational content should move from listing values to interpreting values in concrete life situations of students in Hanoi. Patriotism should be linked with digital civic responsibility, protection of information sovereignty and community consciousness; compassion with online interaction culture; solidarity with academic cooperation and community projects; studiousness, diligence and creativity with lifelong learning capacity and gratitude with respect for history, family, teachers, community and the cultural heritage of the capital.

4.2.3. Innovating methods of traditional moral value education toward experience design, digital school culture construction and the operation of an open moral ecosystem

Educational methods need to shift strongly from one-way transmission to experience, dialogue, case handling and reflection. Universities can organize modules

based on moral case studies, value communication projects, digitally recognized community activities, online dialogue spaces, VR/AR-based scenario simulations and creative contests on Hanoi culture. When students participate in constructing meaning, traditional values have a greater chance of entering behavior.

4.2.4. Building a team of “value companions” in moral education for Hanoi students in the period of digital transformation

Lecturers, academic advisors, Youth Union and Student Union officers and positive influencers within student communities should be developed as “value companions.” They do not merely transmit norms; they lead dialogue, support students in resolving moral conflicts, orient online conduct, awaken motivation for self-training and set examples through their own academic, professional and digital cultural styles.

4.2.5. Expanding linkages among universities, communities and enterprises in creating an environment for educating traditional moral values in the digital environment for Hanoi students

Cooperation should be strengthened among universities, enterprises, media agencies, museums, cultural spaces, social organizations and local communities. With enterprises, traditional values can be linked with professional ethics, credibility and social responsibility. With media agencies, Vietnamese values should be retold in new languages such as short films, podcasts, vlogs and digital campaigns. With Hanoi’s heritage, learning can be connected with the Temple of Literature, the Old Quarter, craft villages, museums and cultural spaces through a combination of direct experience and digitalization.

4.2.6. Developing the capacity of Hanoi students to construct moral identity in traditional moral value education in the context of digital transformation

First, electronic portfolios and dashboards should be used as tools reflecting personal moral development. Each student may record learning processes, community activities, communication products, reflective journals and levels of value practice, thereby shifting moral education from formal assessment to monitoring the process of maturation.

Second, blockchain applications may be studied to verify and accumulate “moral learning profiles” through digital certificates, digital badges or value tokens for evidence-based activities such as volunteering, community research, value communication and heritage preservation. Technology here does not replace morality; it helps make good conduct transparent, recognized and encouraged.

Third, artificial intelligence and value-learning networks can be applied to personalize moral training journeys. AI can suggest learning materials, moral situations and community activities suited to different student groups; at the same time, it can support lecturers in identifying early signs of deviant behavior for humane, educational and companion-based responses.

Summary of Chapter 4

Chapter 4 explains orientations and groups of solutions for promoting the education of traditional moral values for university students in Hanoi in the context of digital transformation toward 2030. On the basis of the theoretical and practical findings analyzed earlier, this chapter identifies three major orientations and six closely related groups of solutions, aiming to build a digital moral education ecosystem in which human beings, technology and community jointly participate in constructing, reflecting on and disseminating traditional values in modern life.

CONCLUSION

Educating traditional moral values for university students in Hanoi in the context of digital transformation is a matter of special significance for the cause of building comprehensively developed Vietnamese people. Digital transformation not only changes students' modes of learning, communication and work, but also deeply affects their value systems, norms and moral behavior. Therefore, inheriting, cultivating and promoting traditional moral values for the younger generation of the capital must be placed within a new educational model: one that maintains the foundation of national culture while adapting to the operating logic of digital society.

First, the dissertation systematizes and clarifies the theoretical basis of educating traditional moral values for university students in the context of digital transformation. Traditional moral value education is not merely the transmission of existing moral norms; it is a purposeful and organized process that helps students form the capacity to identify, choose, practice and disseminate values in both physical and digital spaces.

Second, through sociological surveys at five representative higher education institutions in Hanoi, the dissertation presents a relatively comprehensive picture of the current situation of educating traditional moral values for university students. Alongside positive results in awareness, the role of universities and lecturers, Youth Union and Student Union activities and forms of education associated with digital transformation, limitations remain: coordination among subjects is not synchronized; educational content has not kept pace with new moral issues in the digital environment; methods remain movement-based and lack experiential depth and tools for assessing the transformation from awareness into behavior remain insufficient.

Third, on the basis of theory and practice, the dissertation establishes orientations and proposes groups of solutions to strengthen the education of traditional moral values for university students in Hanoi in the context of digital transformation. These include improving leadership and management mechanisms and implementation conditions; renewing content toward integration, inheritance and development; innovating methods toward experience and digital school culture; building a team of "value companions"; expanding university-community-enterprise linkages and developing students' capacity for self-education, self-reflection and construction of digital moral identity.

From this, the dissertation affirms that strengthening traditional moral value education for university students in Hanoi in the context of digital transformation is an urgent requirement in both the immediate and long term. The harmonious combination of tradition and modernity, direct education and digital education, the guiding role of universities and students' capacity for self-education is a sustainable path to forming a generation of capital-city students with political resilience, cultural depth, moral qualities and integration capacity in the digital age.

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