



RESEARCH ARTICLE

An Analysis of the Relevance of Ho Chi Minh's Ideas on Religion in Modern Times

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ARTICLE INFO	ABSTRACT
Received: May 27, 2024 Accepted: Aug 22, 2024	This study investigates the pertinence of Ho Chi Minh's concepts on religion within the framework of contemporary society. The study utilizes a qualitative methodology, with content analysis as the primary technique. An extensive analysis was conducted on significant documents, speeches, and writings of Ho Chi Minh to identify consistent themes and principles pertaining to religion. In addition, the study includes a comparative analysis by examining current scholarly works to evaluate how relevant Ho Chi Minh's religious beliefs are in today's society and politics. The findings indicate that Ho Chi Minh's ideas on religion continue to be significant, especially in promoting religious harmony and enhancing social unity in contemporary societies that are characterized by diversity and multiple faiths. This study offers novel perspectives on the application of Ho Chi Minh's ideas to tackle contemporary religious challenges.
Keywords Ho Chi Minh Religious Thought Vietnam National Unity Cultural Preservation Social Progress	

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1. INTRODUCTION

Ho Chi Minh's religious ideology is an integral part of his overarching conceptual framework, which seeks to attain both national independence and social justice. Ho Chi Minh's perspective on religion was shaped by the ideals of Marxism-Leninism and the complex religious environment in Vietnam, where many faiths coexist and enhance the country's cultural diversity.

This study aims to examine the fundamental principles of Ho Chi Minh's religious ideology and its consequences for present-day Vietnam, specifically within the framework of the Communist Party of Vietnam's strategies. The purpose of doing so is to emphasize the significance of Ho Chi Minh's views in tackling present-day socio-political difficulties and promoting national cohesion.

An analysis of the fundamental principles of ho chi minh's religious philosophy

Ho Chi Minh's viewpoint on religion is intricately connected to the concepts of Marxism-Leninism, which he tailored to suit the particular circumstances of Vietnam. His attitude was characterized by neither complete rejection of religion, as observed in certain interpretations of Marxist ideology, nor by understanding and tolerance. He acknowledged religion as a prominent cultural and social influence in Vietnam, capable of being utilized to achieve the broader objective of national unity and independence.

Ho Chi Minh had the belief that religion when in harmony with the national interest, could make a constructive contribution to the development of the country. Ho Chi Minh recognized the significance of upholding religious freedom, affirming that "the right to hold beliefs is a fundamental human right, and it should be respected as long as it does not clash with the nation's interests" [7]. The aforementioned viewpoint established the basis for the Communist Party of Vietnam's stance on religion, which is marked by a policy of religious tolerance and inclusiveness, as long as religious activities do not jeopardize the unity or security of the nation.

The significance of religion in fostering national unity

Ho Chi Minh's religious ideology emphasizes the concept that religion has the potential to bring people together rather than create divisions among them. He contended that religious communities, whatever their divergent beliefs, had a mutual concern for the nation's autonomy and economic well-being. This conviction played a crucial role in his endeavors to rally the entire populace, including religious groups, in the fight for national emancipation.

The concept of "freedom of belief and non-belief" as expressed by Ho Chi Minh has been a fundamental aspect of Vietnam's religious policy. This policy acknowledges the wide range of religious beliefs present in the country and aims to guarantee that all religious communities have the ability to freely practice their faiths, as long as they abide by the laws of the state and contribute to the nation's objectives. This method has effectively preserved social cohesion and mitigated religious tensions in a society characterized by the coexistence of many faiths [5].

The religious thought of ho chi minh in the context of Vietnam's modernization

During the period of *Đổi mới* (Renovation), Ho Chi Minh's religious ideology has consistently influenced the Communist Party's approach to religious matters. The party has acknowledged the necessity of modifying Ho Chi Minh's ideals to align with the evolving social and economic circumstances of the nation. With Vietnam's increasing openness to the international community and integration into the global economy, the significance of religion in society has undergone changes. The party's policies have demonstrated this transformation by prioritizing the advancement of religious liberty while also ensuring that religious practices are in line with the country's objectives for progress.

The process of modernizing Vietnam has presented new obstacles, such as the necessity to harmonize religious freedom with the requirements of a swiftly evolving society. The government has faced the challenge of dealing with the emergence of new religious movements, the impact of worldwide religious trends, and the task of effectively handling the interaction between the state and religious organizations. To tackle these difficulties, the party has utilized Ho Chi Minh's ideology, highlighting the significance of religious acceptance, societal concord, and patriotic solidarity.

The current significance of Ho Chi Minh's religious ideology

The religious ideology of Ho Chi Minh remains significant in present-day Vietnam, as the nation confronts challenges related to religious pluralism and the cohesion of the country. His focus on the significance of upholding religious freedom while also ensuring that religion contributes to the nation's interests offers a structure for tackling these difficulties.

The Communist Party of Vietnam has consistently upheld Ho Chi Minh's beliefs in its approach to religion in recent years. These efforts have encompassed initiatives to enhance the legislative structure supporting religious freedom, foster communication between the government and religious institutions, and enable religious communities to actively contribute to the progress of the nation. The party's policies and approach to religion in a rapidly changing world are shaped by the lasting impact of Ho Chi Minh's ideology [6].

In conclusion, Ho Chi Minh's religious ideology is an essential component of his overarching philosophical framework, which still influences Vietnam's approach to religion in the present age. The Communist Party of Vietnam's policy on religion is based on its leader's perspectives on the role of religion in society, the significance of religious freedom, and the necessity of national unity. In the 21st century, Ho Chi Minh's religious ideas are still useful for Vietnam as it modernizes and becomes more connected with the rest of the world. These ideas can help Vietnam deal with the issues of having many religions while yet maintaining national unity.

2. CORE VALUES OF Ho Chi Minh'S RELIGION

2.1 Religion's inclusion in national culture

Ho Chi Minh acknowledged religion as a fundamental element of Vietnam's national culture. He held the belief that religion, deeply ingrained in the nation's history and customs, had a crucial role in molding the cultural identity of the Vietnamese people. Ho Chi Minh argued that religion should be seen not just as a system of spiritual beliefs, but also as a cultural phenomenon that enhances the unity and resilience of the nation. This viewpoint had great importance in a nation like Vietnam, where Buddhism, Catholicism, and native religions have peacefully flourished together for many decades. Ho Chi Minh's perception of religion as intricately connected to culture facilitated the development of a more comprehensive national identity, which recognized and honored the varied beliefs held by the Vietnamese populace [1].

Furthermore, Ho Chi Minh's acknowledgment of religion as an integral component of the national culture was not merely a theoretical position, but rather a pragmatic strategy for governing. By recognizing the cultural importance of religion, Ho Chi Minh successfully cultivated a feeling of unity among the Vietnamese population, which played a vital role in the fight for independence and the subsequent construction of the nation [2]. His policies advocated for the preservation of culture while also encouraging religious communities to actively contribute to the national agenda. This approach ensured that religious activities served to strengthen, rather than weaken, the joint efforts toward national progress.

2.2 The right to hold personal beliefs and the autonomy of a nation

Ho Chi Minh's stance on religious freedom was intricately connected to the fight for national sovereignty. He contended that genuine religious liberty could solely be attained within an independent state. Hence, the struggle for national emancipation encompassed the battle for the unrestricted exercise of religious beliefs by various communities. Ho Chi Minh's policies prioritized safeguarding religious freedom while also ensuring that religious practices were in line with the national interest, exemplifying this principle [3].

Ho Chi Minh's ideology consistently highlights the correlation between religious freedom and the attainment of national autonomy. He held the belief that colonialism not only subjected the Vietnamese people to political and economic oppression but also aimed to exert control and distort religious customs for its own purposes. Consequently, Ho Chi Minh perceived the fight for independence as intrinsically connected to the fight for religious self-governance. The measures he implemented aimed to safeguard religious communities from external intervention while advocating for a type of religious observance that aligned with the objectives of national liberation and social justice.

Ho Chi Minh's policies on religious freedom were put into effect by utilizing a combination of legal structures and political indoctrination. The government implemented legislation that ensured the right to freedom of belief and religion, while also instructing the public on the significance of harmonizing religious activities with the nation's interests. This twofold strategy guaranteed the preservation of religious freedom without compromising national unity or security. Ho Chi Minh's

focus on upholding religious freedom within the framework of a self-governing nation still shapes Vietnam's stance on religion in the present day, as the country grapples with the complexities of globalization and religious diversity.

2.3 The Integration of religious and non-religious communities

Ho Chi Minh made a notable contribution to religious thought by emphasizing the unity between religious and non-religious communities. He promoted the unity of all Vietnamese, irrespective of their religious convictions, in the shared objective of national progress. The adoption of this comprehensive strategy effectively reduced religious conflicts and promoted a shared sense of accountability among diverse religious groups in Vietnam [4].

Ho Chi Minh's appeal for unity was based on his wider ideology of national cohesion. He acknowledged that external forces could manipulate religious divisions to undermine the nation. Consequently, he endeavored to establish a harmonious environment where religious and non-religious communities could peacefully coexist and collaborate for the collective benefit. This approach was apparent in his endeavors to incorporate religious leaders into the national liberation movement and subsequently in the socialist development of the nation. By implementing this strategy, Ho Chi Minh not only minimized the likelihood of religious conflicts but also enhanced the nation's ability to withstand external threats and accomplish its developmental objectives [7, 8].

The focus on cohesion between religious and non-religious communities is similarly evident in the policies implemented by the Communist Party of Vietnam (CPV) during the Renovation era. The CPV has consistently advanced Ho Chi Minh's principles by fostering dialogue and collaboration among diverse religious communities, as well as between individuals with and without religious beliefs. The implementation of this policy has played a crucial role in preserving social cohesion in a society that is undergoing rapid transformation. It has also enabled Vietnam to effectively manage the challenges posed by religious pluralism in the contemporary age [8].

3. THE UTILIZATION OF HO CHI MINH'S RELIGIOUS IDEOLOGY IN PRESENT-DAY VIETNAM

3.1 The communist party's stance on religion

Since the *Đổi Mới* period, the Communist Party of Vietnam has successfully implemented Ho Chi Minh's religious ideology in its programs. The CPV's strategy has been to uphold and safeguard religious liberty while directing religious endeavors to make a constructive impact on the country's progress. This entails fostering the participation of religious communities in charitable endeavors and advocating for the harmonization of religious doctrines with socialist principles.

An essential element of the CPV's religious policy is its focus on the significance of religion in societal progress. In accordance with the ideals of Ho Chi Minh, the party has promoted the involvement of religious organizations in endeavors that are in line with the nation's objectives, such as education, healthcare, and the reduction of poverty. This strategy has enabled religious communities to make contributions to the development of the nation while ensuring that their activities are in line with the socialist orientation of the state [7, 8].

Furthermore, the CPV has made efforts to guarantee the preservation of religious freedom within the legal framework. This has entailed enacting legislation that ensures the entitlement to freedom of belief and religion, together with safeguards to forestall the exploitation of religion for political ends. The party's strategy is to establish a legal framework that upholds religious freedom while ensuring national security and maintaining social order. The balance here represents Ho Chi Minh's conviction that safeguarding religious freedom is crucial, but not at the cost of the nation's interests [8].

The *Đổi Mới* period brought about a notable change in the government's attitude towards religion, transitioning from a more stringent position to one that acknowledges the beneficial impact religion may have on society. This transformation is based on Ho Chi Minh's perception of religion as a cultural and social influence that, when harmonized with national objectives, may enhance the progress of the country. The CPV's policies aim to utilize the capabilities of religious communities to bolster the state's initiatives in domains such as social welfare, education, and healthcare. These policies demonstrate a practical approach to governing, in which the government aims to include religion in the larger agenda of national progress while also exerting authority over religious practices to prevent any clashes with socialist ideals [8].

During the *Đổi Mới* period, there have been substantial developments in the legal framework that upholds religious freedom in Vietnam. The 1992 Constitution clearly ensures the right to freedom of belief and religion, which demonstrates the CPV's dedication to safeguarding religious rights. The nation's commitment to regulating religious activities in accordance with its interests is strengthened by a range of laws and decrees. The purpose of this legal framework is to achieve a harmonious balance between the preservation of religious freedom and the maintenance of social harmony and national security. This equilibrium is a fundamental aspect of Ho Chi Minh's perspective on religion [7].

3.2 Enhancing national cohesion through religious policy

Consistent with Ho Chi Minh's emphasis on unification, the Communist Party of Vietnam has endeavored to incorporate religious communities into the wider national endeavor. This accomplishment has been attained by means of open communication, collaboration, and policies that acknowledge the valuable contributions of religious institutions to the unity and cohesion of the nation. The CPV has enhanced the connection between religious and non-religious individuals by promoting a culture of mutual respect and comprehension. This is essential for upholding social harmony in a society characterized by diversity.

The Communist Party of Vietnam's religious policies have been highly successful in fostering national cohesion amidst Vietnam's modernization efforts and its absorption into the global economy. With the country's increasing global integration, it has encountered fresh obstacles such as the emergence of novel religious movements and the impact of worldwide religious patterns. In order to address these problems, the CPV has taken steps to foster communication and collaboration among various religious communities and enhance the legal framework that protects religious freedom [7, 8].

As an illustration, the CPV has proactively collaborated with diverse religious leaders to ensure the participation of their communities in the country's development endeavors. This initiative has encompassed the inclusion of religious leaders in national events and their active involvement in the design and execution of social welfare projects. By including religious communities in the national endeavor, the CPV has cultivated a collective feeling of duty toward the nation's future, hence bolstering national cohesion [8].

The CPV's endeavors to cater to the requirements of ethnic minority communities, who often adhere to unique religious customs, is a clear demonstration of their commitment to promoting national unity through religious policy. The party has made efforts to secure the inclusion of these populations in the country's growth and the preservation of their cultural and religious traditions. The use of this method has effectively mitigated religious and ethnic disputes, hence fostering stability and promoting the overall growth of the country [8].

In addition, the CPV's religious policies aim to prevent the manipulation of religious divisions by other entities. The CPV has effectively reduced the likelihood of religious conflicts, which may be manipulated by external forces to disrupt the country, by encouraging national solidarity and facilitating collaboration among religious groups. Ho Chi Minh's proactive religion policy

demonstrates his awareness of the potential risks associated with religious division and his conviction in the significance of national unity when confronted with external challenges.

Ultimately, the CPV's religious policies during the *Đổi Mới* era have been shaped by Ho Chi Minh's principles of upholding religious liberty, advancing societal progress, and nurturing national cohesion. These laws have allowed religious communities to make contributions to the development of the nation while ensuring that their activities are in line with the state's socialist ideology. In the midst of Vietnam's efforts to modernize and adapt to globalization, Ho Chi Minh's religious ideology continues to play a crucial role in shaping the country's attitude to religion and ensuring social cohesion.

4. THE CHALLENGES AND PROSPECTS OF APPLYING HO CHI MINH'S RELIGIOUS THOUGHT

4.1 Tackling the difficulties posed by globalization and religious diversity

Vietnam is confronted with substantial challenges in preserving the delicate equilibrium between religious freedom and national unity in the age of globalization. Globalization has not only enabled the interchange of ideas, cultures, and practices, but it has also brought a surge of worldwide religious movements that frequently differ from the conventional religious customs of Vietnam. The emergence of novel religious customs, including some that have been imported from foreign nations, poses a formidable obstacle to the CPV's capacity to uphold social cohesion and national solidarity.

To address these problems, the CPV has strengthened its legal framework to ensure that religious activities make a constructive contribution to the country's growth while also preventing any actions that may jeopardize societal stability. The legal framework in Vietnam has been established to safeguard the right to religious freedom, as stated in the country's Constitution, while also ensuring that this freedom is practiced in a manner that aligns with the socialist direction of the state. This approach is firmly based on Ho Chi Minh's conviction that while religious freedom should be upheld, it should not be prioritized over national security and social order [7, 8].

An essential approach utilized by the CPV to tackle the difficulties posed by globalization is the promotion of the harmonization of religious activities with the nation's development objectives. Religious institutions are urged to engage in social welfare initiatives, education, and healthcare, thus harmonizing their actions with the wider goals of the government. This not only enables religious communities to make a contribution to the progress of the nation but also ensures that their impact is channeled towards beneficial societal results rather than activities that create division or instability [8].

Furthermore, the CPV has acknowledged the significance of actively participating in worldwide religious developments in a manner that aligns with Vietnam's socialist direction. This entails fostering discourse and collaboration among religious communities and the government, guaranteeing that worldwide religious influences do not erode national cohesion or disrupt social harmony. As an illustration, the government has organized forums and dialogues to enable religious leaders to engage in discussions and cooperate on matters of mutual interest, such as reducing poverty, protecting the environment, and preserving culture. These endeavors contribute to the incorporation of worldwide religious viewpoints into the specific socio-political setting of Vietnam, rendering them pertinent to its distinct environment [8].

The CPV has implemented proactive strategies to mitigate the possible adverse effects of globalization on religious activities in Vietnam. This entails the surveillance and control of the operations of emerging religious groups to guarantee that they do not advocate for principles or behaviors that are in opposition to the state's interests. The CPV's objective is to exert authority over

the religious environment in Vietnam, with the goal of preserving conditions that promote social harmony and national unity [8].

In addition, the CPV's strategy towards religious pluralism within the framework of globalization is marked by a dedication to promoting national cohesion through inclusiveness. In order to acknowledge the varied religious composition of Vietnam, the CPV has made deliberate endeavors to incorporate all religious groups, particularly those inspired by global trends, into the country's overarching plan. This inclusivity is accomplished by the implementation of policies that foster mutual respect, comprehension, and collaboration among diverse religious communities, as well as between individuals who adhere to religious beliefs and those who do not [8].

The CPV's policies are created to embody Ho Chi Minh's idea of fostering unity amidst variety. The party aims to cultivate a unified identity that goes above religious disparities by recognizing and honoring the varied religious customs observed in Vietnam. The adoption of this method is crucial in preserving societal unity in an increasingly globalized society, when external forces have the potential to worsen internal rifts.

The CPV's endeavors to tackle the difficulties posed by globalization and religious pluralism are also apparent in its worldwide involvement. Vietnam has actively engaged in international discussions on religious freedom and human rights, where it has offered its experiences and knowledge gained in effectively managing religious plurality. Through this action, Vietnam not only adds to the worldwide discussion on religion and governance but also showcases its dedication to maintaining religious freedom in a way that aligns with its national interests [7, 8].

Ultimately, the CPV's strategy for tackling the difficulties posed by globalization and religious diversity is deeply grounded in Ho Chi Minh's religious ideology. The CPV has aimed to implement Ho Chi Minh's ideas in a rapidly changing world by strengthening the legal framework for religious freedom, integrating religious activities with national development goals, and promoting national unity via inclusivity. Amidst the ongoing process of globalization, Vietnam relies on Ho Chi Minh's religious ideology as a crucial tool for shaping the country's religious policies and upholding social cohesion.

4.2 The significance of education in advancing Ho Chi Minh's religious ideology

The CPV has made education a key element in its efforts to spread and advocate for the religious ideology of Ho Chi Minh. Given the significant impact of education on influencing public awareness, the CPV has utilized it as a means to implant Ho Chi Minh's principles, guaranteeing the integration of his views on religion into Vietnamese culture.

An important method employed by the CPV to propagate Ho Chi Minh's religious ideology is by integrating it into the official educational program. Educational institutions in Vietnam, ranging from primary schools to universities, have incorporated teachings on Ho Chi Minh's perspectives toward religion and its societal significance. These teachings highlight the significance of perceiving religion not only as an individual spiritual activity but also as a fundamental component of the country's cultural and social character. The CPV guarantees the comprehension and recognition of the significance of religion in promoting national cohesion and contributing to the advancement of the nation by including Ho Chi Minh's religious ideology in the educational program [8].

In addition, the CPV has launched public awareness efforts that emphasize the importance of Ho Chi Minh's religious ideology in preserving social harmony and national unity. These campaigns are frequently executed across diverse media platforms, such as television, radio, and print media, effectively reaching a wide-ranging audience nationwide. The campaigns aim to educate the people on the significance of upholding religious variety, while also ensuring that religious practices are in line with the nation's socialist orientation. This approach serves to strengthen the notion that

religious freedom in Vietnam is not just a constitutional entitlement but also an obligation that must be practiced in a manner that aligns with the collective objectives of the nation [8].

Furthermore, the CPV has provided assistance in the establishment of specialized training programs for religious leaders, in addition to formal schooling. These programs aim to instruct religious leaders about Ho Chi Minh's religious ideology and the Communist Party of Vietnam's policy regarding religion. The CPV's objective is to guarantee that religious leaders possess the necessary skills to effectively lead their communities in alignment with the nation's development objectives. These training programs frequently incorporate modules that focus on the amalgamation of religious doctrines with socialist principles, underscoring the significance of actively participating in societal well-being, fostering national cohesion, and promoting comprehensive national progress [8].

In addition, the CPV has prioritized the prevention of the dissemination of religious extremism by focusing on education. This entails vigilant supervision of the religious education material to ensure its conformity with the socialist principles of the nation and to prevent the dissemination of views that may jeopardize social stability or national security. The CPV has endeavored to guarantee that religious education promotes a sense of inclusiveness and collaboration among diverse religious communities, rather than promoting discord or strife. In a worldwide world, where extremist ideologies may rapidly disseminate and disrupt civilizations, adopting a preventive strategy is of utmost importance.

There has been a deliberate attempt in educational institutions to combine religious teachings with communist ideas. The incorporation of religious communities' contributions to the nation's growth is particularly obvious in courses on ethics, history, and social studies. The CPV promotes the recognition of these achievements, aiming to inspire students to perceive religion as a constructive influence in society, one that harmonizes with the principles of socialism. This educational approach not only advocates for the dissemination of Ho Chi Minh's religious ideology but also contributes to the establishment of a more encompassing and unified society.

Another crucial facet of the CPV's educational endeavors is the advocacy for the cultivation of analytical reasoning on religion and its societal significance. Students are urged to critically examine Ho Chi Minh's religious ideology, assessing its significance in today's context and exploring its potential application in tackling present-day obstacles. This critical involvement ensures that Ho Chi Minh's religious ideas continue to be an active and evolving component of Vietnam's intellectual heritage, rather than being limited to mere historical examination [8].

Ultimately, education is crucial in the Communist Party of Vietnam's endeavors to advance Ho Chi Minh's religious ideology. The CPV ensures that Ho Chi Minh's religious thought continues to shape the nation's approach to religion in a rapidly changing world by incorporating his ideas into the national curriculum, conducting public awareness campaigns, providing specialized training programs for religious leaders, and integrating religious teachings with socialist values. The CPV reinforces the significance of harmonizing religious traditions with the nation's development objectives, so upholding Ho Chi Minh's legacy and fortifying the pillars of social cohesion and national solidarity in Vietnam.

In conclusion, Ho Chi Minh's religious beliefs, as interpreted by the CPV, are essential for addressing globalization and religious diversity. The CPV's efforts to maintain social harmony and national unity are increasingly tested by new religious movements and global influences as Vietnam integrates into the global economy. The party's nuanced approach to these challenges includes strengthening the legal framework for religious freedom and integrating religious activities with socialist development goals. The CPV maintains national unity and social order by adapting to global religious trends, remaining true to Ho Chi Minh's principles in a rapidly changing world.

Education is crucial in promoting Ho Chi Minh's religious thought and aligning it with Vietnam's national goals. The CPV has promoted religion's positive impact on society through his ideas in the national curriculum, public awareness campaigns, and religious leader training. This educational strategy promotes religious freedom and ensures that religious practices benefit society, in line with socialist values. The CPV supports Ho Chi Minh's vision of a united, harmonious, and resilient nation by preventing religious extremism and encouraging critical engagement with religious teachings.

The CPV's approach to globalization, religious pluralism, and education highlights Ho Chi Minh's religious relevance in modern Vietnam. Ho Chi Minh's principles provide a stable foundation for social cohesion and religious freedom that supports national development as the country navigates modern challenges. The CPV's religious policies, influenced by Ho Chi Minh's ideas, guided the nation toward a prosperous and united future.

5. CONCLUSION

Ho Chi Minh's philosophy on national defense and security is founded on the fundamental belief that the power of a nation resides in its citizenry. He stressed the importance of national defense being not solely a military undertaking, but a holistic endeavor that encompasses the entire populace. The concept of a "People's War" emphasizes the significance of involving all citizens in the protection of the nation, by integrating military, political, economic, and cultural strategies to establish a resilient and secure society.

Ho Chi Minh's ideas have had a significant influence on the field of education. He held the belief that education is an essential instrument in equipping the population for national defense. Through the promotion of ongoing education and training, his philosophy seeks to improve the knowledge and skills of individuals, ensuring that they are adequately prepared to make valuable contributions to the security of the nation. This educational approach encompasses both formal educational systems and informal community programs, aiming to cultivate a well-informed, patriotic, and cohesive population committed to the defense of the nation.

Ho Chi Minh's philosophy remains highly pertinent in the current socio-economic development of Vietnam. With the nation's economy growing rapidly and becoming more interconnected with the global economy, it is now confronted with both new possibilities and difficulties, especially in terms of national security. Ho Chi Minh's focus on the people's involvement in defense is in complete harmony with the imperative to construct a society that is robust and flexible in response to these challenges. Cultivating a strong sense of patriotism and accountability among individuals is crucial for upholding societal stability and safeguarding against external pressures. His philosophy offers an enduring structure for guaranteeing that Vietnam maintains its strength and unity, capable of successfully navigating the intricacies of the contemporary world while protecting its sovereignty and security.

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