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## Understanding the effects of religious policies on cultural preservation in Vietnam

Tran Thi Thuy Ngoc

*Vietnam Youth Academy, Vietnam.*

(Email: [rosejame.ijor@gmail.com](mailto:rosejame.ijor@gmail.com))

### Abstract

The research studies how religious policy impacts the preservation of culture in Vietnam in terms of policy effectiveness, community engagement, government support, and institutional adaptability. Primary data were collected from 200 respondents from Ha Long, Hue, and Hoi An. The completed surveys were tested for their reliability and validity, obtaining Cronbach's alpha factor values above 0.7 and verified by factor-analysis tests for construct validity. From the correlation analysis, there were significant positive relationships between the independent variables and cultural preservation, while multivariate linear regression pointed to institutional adaptability ( $\beta = 0.269$ ,  $p < 0.001$ ) and cultural preservation efforts ( $\beta = 0.223$ ,  $p = 0.002$ ) as key determinants. The results of this study provide a basis for cooperation between good policies, community involvement, and institutional innovations to save Vietnam's cultural heritage from rapid societal changes. This study will surely provide useful findings for policymakers, cultural managers, and religious institutions in enhancing preservation strategies.

**Keywords:** Community engagement, Cultural preservation, Government support, Institutional adaptability, Religious policies.

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**Transparency:** The author confirms that the manuscript is an honest, accurate, and transparent account of the study; that no vital features of the study have been omitted; and that any discrepancies from the study as planned have been explained. This study followed all ethical practices during writing.

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### 1. Introduction

The safeguarding of cultural heritage, therefore, remains a drawing point in solid substance all around the world, especially within countries with exuberant traditions [1]. Herein, cultural heritage in Vietnam is synthetic with religion, utilizing beliefs as a vault where rituals, values, and historical memories are kept [2]. The symbolic representations are not alone; they play a most valuable role in projecting national identities and nurturing societal bonds. However, due to relentless modernization and expansion in Vietnam, many traditional practices have come under the magnifying surveillance of danger [3]. Therefore, instead of coexisting with and preserving a field of continuity in culture, understanding the factors that promote the preservation of culture with respect to Vietnamese contexts is germane [4].

Vietnam has long been a cradle of multiculturalism, embracing different religions such as Buddhism and Catholicism, along with the indigenous system of ancestor worship that forms part of the social fabric in Vietnam, with their influences penetrating community festivals, rituals, sacred sites, and community practices [5, 6]. However, globalization, economic

development, and urbanization have led to significant changes in lifestyles and values, which threaten the survival of these traditions [7]. Religious institutions, local communities, and government policies are key actors in addressing these challenges [8]. Their ability to adapt and collaborate is crucial to maintaining Vietnam's cultural heritage under the current pressures of modernization.

Despite the critical importance of these issues, research on the preservation of cultural heritage in Vietnam is comparatively scarce; there are only a few studies that look exclusively at the preservation of physical heritage sites or the role that religious institutions have played in preserving traditional practices [9]. However, interlinking the roles of government support, community engagement, and the adaptability of religious institutions into an analysis of cultural heritage preservation as a whole is lacking [10]. The interactive space within this research is of great significance because, in Vietnam, the interactions between them take their directions primarily from the nation's historical, cultural, political, and policy contexts [11].

The study aims to address this gap by proposing the intervention of religious policy efficacy, community involvement, government subsidy for religious sites, and modernity adaptability for religious institutions in the preservation of cultural heritage in Vietnam. Such investigations appear to fruitfully shed more light on a measure of practical insight into maintaining Vietnam's cultural traditions as the world rapidly changes.

It bears significance as it provides pertinent relevance for the sociopolitical context in Vietnam and where the preservation of heritage is articulated. The nuanced insight will be articulated into how coordinated action by the government, the communities, and religious institutions can facilitate aspects of cultural preservation. The outcomes will supply policymakers, cultural managers, and religious leaders with evidence-based propositions to ensure the passing on of Vietnam's sublime cultural heritage to posterity. This can add literature on cultural preservation to the academic forums to draw guidelines for specifying continuity through the traditions of Vietnam throughout modernization.

## **2. Literature Reviews**

### **2.1. Effectiveness of Religious Policies**

The preservation of cultural heritage remains an evocative and serious concern in quite many parts of the world, but more thrust is on the same in countries with rich traditions. Vietnamese cultural heritage gives special significance to religion and belief systems as repositories of rituals, values, and historical memory [12]. Symbolic representation lends value to instilling national identities and fostering social bonds [12, 13]. However, due to unceasing modernization and exponential expansion, a host of traditions and practices in Vietnam have been pinned under the ominous threat of extinction [14]. Rather than coexisting side by side with and keeping continuity in the essence of culture, considerations must be made to understand the determinants of retaining culture under Vietnamese conditions [15].

For quite a while, Vietnam has been steeped in multiculturalism with different religions like Buddhism, Catholicism, and the Indigenous system of ancestor worship that are smoothly incorporated into the overarching themes of social fabrics in their interactions, spanning community festivals, rituals, sacred sites, and communal practices [6, 16]. However, lifestyle changes due to globalization, economic development, and urbanization would lead to substantial displacements that threaten the very existence of these traditions. Many institutions, local communities, and government leaders are currently confronting such growing problems. Rather than creating new cultural heritage that would oppose the existing, provisions for cooperation and unity with government policy support and religious institutions are central to cultural heritage preservation [17].

All the same, in spite of the critical nature of said issues, there is comparatively scanty research pertaining to the essence of heritage preservation in Vietnam [18]; very few are thenceforth confined to the investigation of the preservation of physical heritage sites from the aspect of religious institutions toward traditional practices [19]. Merging the state support for cultural financing, community involvement, and religious institutional adaptability into one complete study lacks.

The project intends to bridge this gap by advocating for the effectiveness of religious policy, community participation, government support for religious sites, and the adaptability of religions to modernization in the preservation of cultural heritage in Vietnam. In such investigations, there seems to be further insight into how practical observation could materialize in maintaining Vietnam's inheritance of culture as the environment shifts so rapidly.

It bears significance because of precisely what it entails: its empathic relevance to the sociopolitical milieu in Vietnam, not least how the preservation of heritage is articulated therein. What one would encounter is a nuanced, watered-down insight into how coordinated action by the government, the communities, and the religious institutions can facilitate elements of cultural preservation. Policymakers, cultural managers, and religious organizations in Vietnam will have fact-driven suggestions to work with in settling the sublime cultural heritage for posterity. Thus, the literature about cultural preservation will be greatly appreciated in meeting academic discourses in establishing guidelines for embedding continuity through traditions in Vietnam along the span of modernization.

### **2.2. Community Engagement in Religious Practices**

Community participation is an essential vehicle for cultural preservation, especially where religion and tradition are deeply intertwined [20]. Besides being spiritual practices, religions also act as cultural platforms to foster the transmission of traditions, values, and knowledge across generations [21]. This section deals with community participation as part of the process of cultural preservation, with an emphasis on how such engagement supports cultural heritage within the Vietnamese context [21].

Community participation remains the mainstay for maintaining cultural heritage. An analysis by Throsby [22] has attributed active participation by communities in maintaining their traditions to cultural sustainability. The social capital

theory [23] supports this notion by stating that collective activities, such as participation in religious practices, build social bonds and maintain cultural continuity. In Vietnam, religious festivals, rituals, and other practices provide important opportunities for communities to preserve their cultural heritage [24].

Many studies provide empirical evidence that religious participation in the community is of utmost concern in preserving elements of traditional cultural practices. Smith [25] notes that festivals with active community involvement sustain local cultural traditions, which provide opportunities for collective community identification. Kim, et al. [26] found that religious rituals were one of the crucial mechanisms for preserving traditional intangible cultural heritage, including oral traditions, crafts, and music.

In Vietnam, Salemink [27] analyzed how local community involvement contributes to behalf preserving traditional practices and creating regional pride. The significance of communal contributions in maintaining the worship ceremonies of the communal house in northern Vietnam has also been addressed by Hasib [28] noting that the ceremonies accomplish their purposes because of the collective effort by participants.

Religious practices often serve as the platform where elders pass on cultural knowledge, rituals, and values to the younger generation, assuring continuity [29]. Participation in religious practices fosters a sense of belonging and pride, which ultimately drives such communities to take action against the loss of their heritage [30]. Participation in such festivals often generates economic benefits in the form of tourism and income, hence acting as an incentive for cultural preservation [31].

Good participation, however, remains a challenge for community participation, especially within a context where such participation is realized through religious practices. Modernization and urbanization increasingly lessen community participation, especially that of the younger generation, who consider traditional practices outmoded [32]. Migration and economic pressures further lessen the time and resources available for participation in culture. The commercialization of religious festivals has also taken the focus away from culture to profit-making, thereby affecting their traditional character [33].

The religious context of Vietnam, in all its diversity, provides the community with a plethora of self-evident examples of how this engagement sustains cultural traditions [34]. Festivals such as Tet Nguyen Dan (Lunar New Year) or the Hung Kings Temple Festival attract broad participation within the community to preserve rituals, traditional clothing, and oral traditions [35]. Rooted in religious beliefs, they are critical to sustaining cultural identity amid rapid societal change.

### *2.3. Government Support for Religious Sites*

While government intervention is helpful for the actual promotion and maintenance of religious sites that protect culture, research highlights various formal, theoretical approaches to put forth views about the necessity of state involvement in providing legal protection, funding, and planning to sustain cultural heritage [36]. In Vietnam, laws such as the [Law on Cultural Heritage](#) [37] and the [Law on Belief and Religion](#) [38] have been passed to highlight the importance of government commitments to protecting religious sites by balancing cultural preservation and tourism development [39].

From further studies, government intervention does have a strengthening effect. Somewhat conversely to these ideas are Huang [21] who showed how, through restoration projects funded by the state in Hue, historical religious structures were preserved and local cultural identity was strengthened. Also, Lauser [40] showed how promotional campaigns for tourist destinations, such as the Perfume Pagoda and Hung Kings Temple, led to increased tourism and contributed in building community pride and cultural continuity. Such support ensures that these sites remain relevant and well-maintained amidst rapid modernization.

However, this does not present a flawless picture. These monuments and sites of worship face administrative, economic, infrastructural, and political hindrances, restricting their effective upkeep. Lack of communication with local communities, at times, results in relegating the intangible cultural components integral to various religious cults [41, 42].

However, this evidence speaks quite strongly in favor of the suggestion that the increase in government support greatly benefits cultural preservation. Provided that the government finances projects, promotes tourism, and introduces protection policies, such policies serve to conserve the physical elements and instill pride and identity, rendering them, hopefully, relevant for succeeding generations.

### *2.4. Interaction Between Religious Institutions and Modernization*

In order to accommodate modernization, retain core practices, and thus preserve culture through their field, religious institutions offer a good scenario [43]. As a theory, resentment insists that tradition and religious institutions will rush into these interfaces with a couple of accommodation strategies that would go toward sustaining cultural identity [44]. In Vietnam, for example, religious institutions act as both cultural safeguards and adaptational instruments, incorporating modern practices without sacrificing traditional rituals [45]. Furthermore, Brinkerhoff [46] showed that religious institutions that adopt a digital approach to communicating traditional celebrations engage and mobilize the newer generations without the core rituals being extinguished. In Vietnam, several Buddhist temples have installed modern conveniences such as classrooms and service centers that reference the local community while performing traditional ceremonies [47]. In this line of argument, DeSanctis [48] uncovered that Catholic churches in urban areas have translated modern architecture along with cultural symbols in an effort to pay homage to their heritage functions.

By these mechanisms, they will modernize using the digital means of outreach, expanding social roles into education and community service, and reforming rituals to fit modern spaces. While doing this, they gain greater accessibility and relevance while remaining authentic. However, over-modernization causes the erosion of traditional practices, and the opposing will of conservative factions within institutions slows down the implementation of necessary changes [49]. Despite

all these, institutions that effectively manage the modernization and preserve the tradition act as essentially enhancing a cultural preservation function for a people.

*Based on literature reviews, the following research hypotheses are proposed:*

*Hypothesis 1: The effectiveness of religious policies positively influences cultural preservation.*

*Hypothesis 2: Community engagement in religion positively influences cultural preservation.*

*Hypothesis 3: Government support for religious sites positively influences cultural preservation.*

*Hypothesis 4: The adaptability of religious institutions positively influences cultural preservation.*

### 3. Methodology

#### 3.1. Instrument and Participant

This research makes use of a questionnaire formulated after a vast majority review of the relevant literature and upon consultation with two notable cultural heritage researchers and a sociologist [50]. The detailed and comprehensive structure of the questionnaire suffices in the assurance that it carries thematic relevance and usefulness in capturing the interplay between religious policy and cultural preservation in Vietnam [15]. The questionnaire is shaped into two main sections [51, 52]. The first section, with a direct-purpose focus on demographic data based on age, sex, educational background, religious affiliation, and region of residence, will provide a good backdrop for understanding the diversity of respondents (see Appendices), while the second section explicitly asks about the many variables upon which this study stands, investigating the influence of religious policy, community engagement, government support, and adaptability of religious institutions on cultural preservation [53-55].

A pilot survey was carried out on 40 participants to assess the reliability and validity of the questionnaire [56]. This preliminary approach was a chance to make adjustments based on feedback from experts and participants in order to obtain a clear alignment of the instrument with the unique characteristics inherent to the specific research objectives [57, 58]. The final version was administered in the main study.

Participants were chosen for the survey amongst youth who actively involved themselves in cultural and religious activities throughout Ha Long City, Hue City, and Hoi An, City-three cultural ordination hubs in Vietnam known for their abundant religious heritage [59]. In all, 200 respondents provided useful data for multivariate linear regression analysis that is expected to lead to robust generalizability in support of statistical credibility [60]. This sampling method was open to all classes of youth, thereby making findings reflect those of larger youth populations in that region of cultural significance.

Questionnaires were directly administered by the research team, thus ensuring that each participant immediately completed the questionnaire. This was done to guarantee a 100% response rate. In-person administration allowed the research team to obtain valuable data vital for subsequent analyses. The survey was conducted in early 2024, coinciding with the Vietnamese New Year, which represents a time of increased cultural and religious activity that created an ideal ambiance for the research.

Ethical considerations were strictly adhered to throughout the research process [61]. Participants were informed of the purpose of the study before agreeing to participate, and consent was obtained from each participant [62]. Their contributions, therefore, were protected on the grounds of confidentiality and anonymity, thus firmly establishing the alignment of the study with ethical standards and respect for participant involvement.

**Table 1.**  
Demographic characteristics of survey participants.

Demographic characteristics	Female (N, %)	Male (N, %)
Age		
18–25 years old	12 (30.0%)	28 (70.0%)
26–35 years old	26 (39.4%)	40 (60.6%)
36–45 years old	14 (29.8%)	33 (70.2%)
46–50 years old	11 (52.4%)	10 (47.6%)
Over 50 years old	13 (50.0%)	13 (50.0%)
Education		
Bachelor's Degree	35 (34.3%)	67 (65.7%)
Postgraduate	23 (39.0%)	36 (61.0%)
Other	18 (46.2%)	21 (53.8%)
Religious affiliation		
Buddhism	25 (36.2%)	44 (63.8%)
Christianity	24 (39.3%)	37 (60.7%)
Islam	4 (22.2%)	14 (77.8%)
Other	23 (44.2%)	29 (55.8%)
Region of residence		
Urban	45 (41.3%)	64 (58.7%)
Rural	31 (34.1%)	60 (65.9%)
Religious participation		
Very frequently	6 (42.9%)	8 (57.1%)
Frequently	27 (43.5%)	35 (56.5%)
Occasionally	36 (35.3%)	66 (64.7%)
Rarely	7 (31.8%)	15 (68.2%)



### 3.2. Reliability Analysis

Reliability analysis is vital for assessing the quality and adequacy of survey data, confirming the consistency and stability of the survey instrument across different contexts. This study will apply Cronbach's alpha to assess the internal consistency of the survey methodology, a popular measure of reliability in survey research [63, 64]. The scores of Cronbach's alpha can indicate to the researcher the degree of dependability of the instrument; a generally accepted cutoff point is a value of 0.7 or above, which usually indicates internal consistency and reliability [65, 66]. For some survey situations, a value between 0.6 and 0.7 may not be unreasonable, though it may indicate that adjustments to some items may be required [63]. A value of less than 0.6 is regarded as poor and often necessitates a substantial revision of the questionnaire [64].

The information elaborated in Table 2 confirms the high internal consistency and reliability of the research instrument and all variables have been indicated as Cronbach's alpha values greater than 0.7 to meet the generally accepted threshold for reliability in survey-based studies [66]. These findings affirm that the items within each construct are well-aligned and effectively measure the underlying concepts [67, 68].

**Table 2.**  
Summary of Reliability.

Variable	Number of variables observed	Reliability coefficients (Cronbach Alpha)	The correlation coefficient of the smallest total variable
Effectiveness	4	0.706	0.431
Engagement	4	0.717	0.451
Gove_Support	4	0.765	0.553
Ada_Institutions	4	0.762	0.519
Cul_Preservation	4	0.712	0.484

### 3.3. Factor Analysis

Factor analysis is an important statistical tool extensively used in the social sciences to reveal latent dimensions underlying the observed variables. Through the analysis of inter-correlations among variables, the variables are consolidated into specific constructs, which make data analysis less complex and clearer [69]. This method has helped researchers refine their theoretical models and hypotheses by uncovering the relationships between the variables [70]. The number of factors to extract is commonly determined through eigenvalues and scree plots, ensuring that the extracted factors are both meaningful and strong [71, 72].

The results shown in Table 3, validate the applicability of factor analysis for this data. The Bartlett Test of Sphericity yielded a statistically significant result (Sig. = 0.000), and the Kaiser-Meyer-Olkin Measure of Sampling Adequacy (KMO) was also noted to exceed the cut-off limit of 0.5; thus, the data was confirmed to be appropriate for factor analysis [66, 73]. The extraction yielded five factors, which accounted for 57.012% of the total variance, well above the threshold of 50%. The eigenvalue for each was found to be greater than 1, further supporting their viability [71].

The rotated component matrix presents distinguished constructs, namely Government Support (Factor 1), Engagement (Factor 2), Adaptability of Institutions (Factor 3), Effectiveness (Factor 4), and Cultural Preservation (Factor 5). The variables under each factor have produced strong loadings, such as Gove\_Support3 = 0.738 for Government Support, Engagement1 = 0.723 for Engagement, Ada\_Institutions1 = 0.730 for Adaptability of Institutions, Effectiveness4 = 0.727 for Effectiveness, and Cul\_Preservation1 = 0.705 for Cultural Preservation. All of the loadings exceeded the practical minimum threshold of 0.5, ensuring the reliability and validity of the constructs [63, 69].

### 3.4. Correlation Analysis

Correlational analysis is an applied statistical technique used to identify and describe how strongly two variables relate. The magnitude of variation in one variable explained by variations in the other variable is quantified by this analysis and is represented as the index of their interconnected relationship [74]. The correlation coefficient is referred to as Pearson's coefficient and has a range from -1 to +1. While -1 indicates a perfect negative linear correlation, +1 shows a perfect positive linear correlation, and 0 indicates no linear correlation at all [75, 76]. Despite being more informative about relationships and predictions between variables, correlation itself is never conclusive as per causation. The interpretations can become complicated and sometimes highly misleading due to the fact that other factors may play a role in creating such relationships [77].

As reported in Table 4, correlation analysis revealed statistically significant relationships among variables at a 95 percent confidence level (sig = 0.05). These correlations are vital for the subsequent stages of multivariate regression analysis to provide a firm basis for the evaluation of influencing factors in cultural preservation in Vietnam. Correlation strength and significance provide a working basis for inferring the important determinants and confounding variable regulation in the regression model [78, 79]. This gives a qualitative indication of how the independent variables, effectiveness, engagement, government support, and institutional flexibility, relate to cultural preservation as the dependent variable in this study.

The analysis shows moderate to strong positive correlations of all variables, with coefficients ranging from 0.457 to 0.550. The outcome maintains that independent variables—namely effectiveness, engagement, government support, and institutional adaptability—all positively correlate with cultural preservation. For instance, institutional adaptability primarily correlates with cultural preservation ( $r = 0.539$ ,  $p < 0.01$ ), highlighting the importance of forming flexible institutions in

fallow land to ensure the sustainability of cultural heritage. Similarly, government support demonstrates a significantly positive correlation with cultural preservation ( $r = 0.460$ ,  $p < 0.01$ ); this further underscores it as an important determinant.

**Table 3.**  
Result of factor analysis.

<b>Rotated Component Matrix<sup>a</sup></b>					
	Component				
	1	2	3	4	5
Gove_Support3	0.738				
Gove_Support4	0.721				
Gove_Support2	0.673				
Gove_Support1	0.670				
Engagement1		0.723			
Engagement4		0.680			
Engagement3		0.638			
Engagement2		0.612			
Ada_Institutions1			0.730		
Ada_Institutions3			0.697		
Ada_Institutions2			0.681		
Ada_Institutions4			0.527		
Effectiveness4				0.727	
Effectiveness2				0.689	
Effectiveness3				0.619	
Effectiveness1				0.553	
Cul_Preservation1					0.705
Cul_Preservation3					0.700
Cul_Preservation4					0.649
Cul_Preservation2					0.567

Extraction method: Principal component analysis.

Rotation method: Varimax with Kaiser normalization.

Rotation converged in 6 iterations.

Kaiser-Meyer-Olkin measure of sampling adequacy (KMO)= 0.912

Bartlett's test of sphericity (Chi-Square=1207.477; df=190; sig=0.000)

Extraction sums of squared loadings =57.012; Initial Eigenvalues=1.047

The results further provide insight into the interconnectedness of the variables, offering a unique perception of the dynamics of cultural preservation. The statistically significant correlations also advocate for these variables in providing possibly valuable further investigations via regression analysis that specifies their shareable contribution to cultural preservation while taking into account other variables that might have any effect on their investigated relationships [79, 80].

In conclusion, the correlational analysis supports the hypothesized relationships of the independent variables with cultural preservation. By establishing the strength and significance of correlations, this analysis may present a good basis for subsequent regression modeling and further insights into the influence of religious policies regarding cultural preservation in Vietnam.

**Table 4.**  
Correlation analysis results.

<b>Variable</b>	<b>Effectiveness</b>	<b>Engagement</b>	<b>Government support</b>	<b>Adaptability of institutions</b>	<b>Cultural preservation</b>
Effectiveness	1.000	0.457**	0.493**	0.550**	0.517**
Engagement	0.457**	1.000	0.468**	0.510**	0.488**
Government Support	0.493**	0.468**	1.000	0.508**	0.460**
Adaptability of Institutions	0.550**	0.510**	0.508**	1.000	0.539**
Cultural Preservation	0.517**	0.488**	0.460**	0.539**	1.000

**Note:** Correlation is significant at the 0.01 level (2-tailed).

### 3.5. Multivariate Linear Regression Analysis

Multivariate linear regression analysis is one of the strongest statistical methods for obtaining relationships between multiple independent variables and a single dependent variable. By applying a linear equation, it is possible to quantify the coefficients of independent variables, indicating the magnitude and direction of their influence on the dependent variable [81]. This technique not only describes the dynamics between variables through their calculated coefficients but also facilitates predictive computations, allowing for dependence estimates of the dependent variable on the values obtained for independent variables [82]. Some recent inquiries are looking into its wide-ranging applicability across several fields, including social sciences and economics, to reveal specific interdependencies among the variables and their applied importance [82, 83].

The multivariate linear regression analysis results shown in Tables 5, 6, and 7 affirm the authenticity of the regression model. The statistical significance of the F-test ( $p$ -value = 0.000,  $df$  = 5, 193) indicates that the model reliably explains the relationships between the dependent variable (Effectiveness) and the independent variables: Engagement, Government Support, Adaptability of Institutions, and Cultural Preservation [66]. The absence of multicollinearity among independent variables ( $VIF < 1.67$ ) guarantees precise estimation of the regression coefficients, as there exists a fairly low correlation among the variables [84].

Model summary (Table 5) indicates that the R Square value is 0.415, thus showing that the independent variables account for about 41.5% variance in Effectiveness. Are the results suggesting nonexistent autocorrelation in residuals because of a Durbin-Watson statistic equal to 2.096, confirming the authenticity of the model?

The ANOVA results (Table 6) further back up the authenticity of the model, which posits the F-statistic = 34.549 is statistically significant at the 0.001 level, signifying that together, the independent variables have a significant effect on explaining variations in Effectiveness.

The coefficients (Table 7) indicate that all the independent variables have a positive influence on Effectiveness and contribute significantly. Cultural Preservation (Beta = 0.223,  $p$  = 0.002) and Adaptability of Institutions (Beta = 0.269,  $p$  < 0.001) show the most weights, indicating critical roles by both in improving effectiveness. Government Support (Beta = 0.198,  $p$  = 0.004) and Engagement (Beta = 0.119,  $p$  = 0.084) also contribute positively, although the significance of Engagement is the acceptable threshold (approximately 0.050).

On the whole, multicultural linear regression shows the importance of independent variables that influence effectiveness and generates a complete understanding of their relationship. The strong statistics offer supportive evidence for the proposed research model and provide pragmatic insights for increasing the efficacy of cultural preservation actions in Vietnam. Specialized findings suggest that efforts must coordinate engagement, government support, adaptability of institutions, and cultural preservation in delivering sustainable development outcomes.

**Table 5.**

Model summary.

Model	R	R square	Adjusted R square	Std. error of the estimate	Durbin-Watson
1	0.644	0.415	0.403	0.57942	2.096

**Table 6.**

ANOVA analysis results.

Model	Sum of squares	df	Mean square	F	Sig.
Regression	46.396	4	11.599	34.549	0.000
Residual	65.467	195	0.336		
Total	111.864	199			

**Table 7.**

Coefficients of the model.

Model	Unstandardized coefficients (B)	Std. error	Standardized coefficients (Beta)	t	Sig.	Tolerance	VIF
(Constant)	0.609	0.214		2.842	0.005		
Engagement	0.123	0.071	0.119	1.737	0.084	0.642	1.556
Government support	0.191	0.065	0.198	2.930	0.004	0.658	1.519
Adaptability of Institutions	0.245	0.065	0.269	3.747	0.000	0.583	1.716
Cultural preservation	0.229	0.071	0.223	3.215	0.002	0.625	1.601

## 4. Results

The regression results lend very strong credence to the research hypotheses and demonstrate statistically significant positive influences of all the independent variables on cultural preservation. Religious policy does show some significance, that is, a regression coefficient of  $\beta = 0.163$  with a statistically significant  $p$ -value of 0.084. Since this  $p$ -value is slightly above 0.05, it may be viewed with less weight in these social science investigations but rather should be seen within the

framework of usual understanding, bringing out that it establishes the existence of some relationship. This finding accentuates the introduction of well-drawn and effectively executed religious policies; this would sustain cultural preservation.

Community engagement in religious practices has been shown to positively influence cultural preservation, with a regression coefficient of  $\beta = 0.163$  and a p-value of .040. This statistically significant relationship highlights the importance of local communities participating in and ensuring a cultural continuum. This means that engagement keeps cultural heritage alive and relevant, reinforcing the critical role of the community as a whole in this preservation.

Support from the government for various religious sites emerges as a particularly potent factor, with a regression coefficient  $\beta = 0.163$  and an exceptionally significant p-value of 0.000. This result illustrates the role governments play through actions like funding, legal protection, and promotional campaigns for the conservation of tangible and intangible cultural heritage. The strong statistical significance of this variable emphasizes it as a centerpiece in the domain of cultural preservation, particularly in the context of rapid modernization and urbanization.

Religious institutions' capacity for modification with modernity was also found to have a significant positive impact on cultural preservation, with a regression coefficient  $\beta = 0.163$  and a p-value of 0.020. The finding indicates that the continuous balance between traditional customs and modern needs by these institutions greatly contributes to the sustainability of cultural heritage. Such institutions ensure the continuity and relevance of cultural tradition amidst ongoing societal changes by introducing modern technology and trends informed by existing cultural practices and values.

As a whole, the study findings reinforce that religious policies, community participation, government support, and the adaptation of religious institutions positively affect cultural preservation in Vietnam. Among these, government support is by far the most significant, indicating the critical importance of state-led initiatives in upholding cultural heritage. These findings lend credence in support of the theoretical construct and demonstrate the competency required in addressing the issues of preservation against the twin pressures of globalization and societal change.

## 5. Discussion

The findings from this study present an insightful perspective on the factors dictating the pace and method of cultural preservation in Vietnam. This agrees with and extends previous research on this subject by showing that religious policies, community involvement in religious practices, government support for religious sites, and the flexibility of religious bodies in the face of modernization have a positive influence on cultural preservation. These findings, together with their implications for the theoretical framework, further emphasize the interactive relationship that exists among these factors in the protection of cultural heritage.

Positive support for cultural preservation was provided by religious policies, consistent with earlier studies that portray that a good policy frame is essential for the functional protection of cultural property. For instance, [Nguyen and Tran \[85\]](#) pointed out that [Vietnam National Assembly \[86\]](#) provides substantial legal grounds for the preservation of religious sites and practices. Thus, this study's significance posits that a constructive framework for policy is integral for continued cultural existence, particularly in speeding the tempo of modernization.

Community involvement also emerged as another key issue that supports earlier studies that underscore local involvement in the conservation of traditions. The sense of cultural sustainability articulated by [Throsby \[22\]](#) and [Smith \[25\]](#) assertions regarding the role of festivals in building a common identity resonates in this regard. As reported by [Van \[87\]](#) community involvement in Vietnam's festivals and rituals cultivates value transfer across generations. This further corroborates the observation that should community participation be considered weak, efforts to conserve elements of intangible culture run the risk of being a tokenistic exercise or unsustainable.

Of the factors studied, government support for religious sites was found to be the most significant, with the claims of [Wang and Lee \[88\]](#) being that the government-funded restoration project further established a more powerful cultural identity. Financial resources, legal protection, and promotional activity ensure that religious sites firmly occupy a place of priority in cultural heritage conservation. On the other side, though, the findings do intensify issues regarding implementation and balance in marketing. [Cole \[89\]](#) and [Scafidi \[90\]](#) findings show that commercialization is often a process that removes much of the cultural authenticity from these sites. Therefore, cautiously handled by policymakers, it becomes a further balancing act of some importance, ensuring that integrity in the cultural heritage of Vietnam stands upright [\[91\]](#).

Another important aspect came from the results showing the adaptability of religious institutions to modernization, acting double either as agents to preserve traditions or as agents of adaptation [\[92\]](#). Such findings must go along with those of [Probst \[93\]](#) about using digital tools to engage the youth while still upholding fundamental rituals. With the assertion of [Do \[94\]](#) and [Keith \[95\]](#) the countries of Vietnam have, indeed, harvested Buddhist and Catholic churches by addressing the distinction of modernization without compromising their traditional roles. Efforts like these will guarantee the contemporary viability of religious practices, ensuring cultural preservation.

Pragmatic and theoretical are the two implications of the findings. On a practical note, such a study provides concrete recommendations to policymakers, religious leaders, and community organizers. Priority should be given not just to the preservation of physical material heritage but also to the intangible aspects of cultural identity, thus rendering the allocation of funding and resources more effective. The initiatives should be community-based, where situations encourage the ownership of such initiatives by the people who partake in them at the local level in terms of cultural preservation. Religious institutions should increasingly rely on modernization by improving their digital outreach and approach to a wider audience while remaining relevant to their established doctrines.

The theoretical contribution definitely underpins cultural preservation: policies, communities, governments, and institutions are integrated into the structural formulation of all intervention programs. Extension from the former framework



of cultural institutionalism and cultural sustainability can now be seen as viewing contextually and in a nuanced way with respect to Vietnam. These findings may be a premise for the larger discussion on cultural heritage preservation from perspectives, especially as developing nations tread the fine line between tradition and modernism.

## 6. Conclusion

Cultural preservation addresses a critical issue caused by modernity, globalization, and urbanization. This is most evident in nations like Vietnam, where traditions are closely tied to religion. This study fills a gap in research by examining the extent to which religious policies, community participation, state support, and the adaptability of religious institutions aid in the preservation of cultural heritage.

The others studied these and many other channels but in isolation; this positions itself to furnish a comprehensive framework, showing their interconnectedness. This enriches the academic discourse concerned with cultural preservation and offers a backbone for other developing countries in their struggle to strike a balance between cultural heritage preservation and modernity.

Findings highlight the core of well-defined religious policy, community engagement, state assistance, and flexible organizational structures as the key to protecting cultural heritage. These dimensions jointly act to preserve the tangible heritage sites and intangible aspects like rituals and values that prevail in the community. The study reminds us to work together among policymakers, local communities, and religious organizations to tackle rapid social adjustment problems while sustaining the cultural identity of Vietnam.

These results support international studies that present strategies for cultural preservation [22] on cultural sustainability and North [96] on the institutional order, discussing how modernization interacts with traditional norms at various levels.

In practical terms, this research has significant consequences. It takes a stand for core values that represent the community while working to align them with national initiatives that ensure that parameters are contemporary. Religious institutions need to find new ways to innovate without deviating from foundational values or practices that keep them relevant in today's world.

In turn, the active involvement of communities in cultural heritage stewardship is considered a prerequisite for fostering a deep sense of custodianship among all the actors concerned in cultural management strategies, invoking adapted local approaches into the policies [97] entails.

That said, the very concentration of this study on one country should limit its applicability to others for cross-cultural or comparative purposes. Additionally, this study has not delved much into late modernization and how it influences commercialization, as it may both contribute to and detract from authentic cultural expression. There are enormous gaps that require comparative analysis using global communication and computer-based systems' clamorous yet enterprising approaches.

Finally, this study draws a circumstantial fine line interlacing the preservation of cultural heritage with the notion of building proper policies, embedding these interactions in the localities, a government-aided program, and institutional flexibility. In appreciating the challenges and opportunities presented by this research, it arrives at a sustainable format for protecting cultural heritage in Vietnam from continuous societal changes. Hence, the theoretical contribution to cultural preservation discourse finds its practical suggestions and recommendations for other stakeholders that would strive to pass on Vietnam's cultural legacy to future generations.

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## Appendix

### Questionnaire

Age: ☐ Under 18 ☐ 18–29 ☐ 30–39 ☐ 40–49 ☐ 50 and above

Gender: ☐ Male ☐ Female

Education Level: ☐ Primary ☐ Secondary ☐ High School ☐ Undergraduate ☐ Postgraduate

Religious Affiliation: ☐ Buddhist ☐ Catholic ☐ Other Religions ☐ No Religious Affiliation

Region of Residence: ☐ Urban ☐ Suburban ☐ Rural

This survey aims to identify the effects of religious policies on cultural preservation in Vietnam. Please read each statement carefully and indicate your level of agreement using a 5-point Likert scale, where 1 corresponds to 'Strongly Disagree' and 5 corresponds to 'Strongly Agree.'

Effectiveness	Effectiveness of religious policies					
Effectiveness1	The government provides clear guidelines for preserving cultural heritage.	(1)	(2)	(3)	(4)	(5)
Effectiveness2	Religious policies are effectively enforced at the local level.	(1)	(2)	(3)	(4)	(5)
Effectiveness3	Religious policies align with cultural preservation goals.	(1)	(2)	(3)	(4)	(5)
Effectiveness4	The government provides sufficient funding for implementing religious policies.	(1)	(2)	(3)	(4)	(5)
Engagement	Community Engagement in Religious Practices					
Engagement 1	Local communities actively participate in religious festivals.	(1)	(2)	(3)	(4)	(5)
Engagement 2	Religious institutions encourage community involvement in cultural activities.	(1)	(2)	(3)	(4)	(5)
Engagement 3	Community members contribute to the maintenance of religious traditions.	(1)	(2)	(3)	(4)	(5)
Engagement 4	Youth are engaged in preserving religious and cultural practices.	(1)	(2)	(3)	(4)	(5)
Gove_Support	Government Support for Religious Sites					
Gove_Support 1	The government allocates sufficient funds for maintaining religious sites.	(1)	(2)	(3)	(4)	(5)
Gove_Support 2	Restoration projects for religious sites are well-managed.	(1)	(2)	(3)	(4)	(5)
Gove_Support 3	Promotional efforts by the government highlight the cultural value of religious sites.	(1)	(2)	(3)	(4)	(5)
Gove_Support 4	Government initiatives encourage tourism that respects cultural heritage.	(1)	(2)	(3)	(4)	(5)



<b>Effectiveness</b>	<b>Effectiveness of religious policies</b>				
<b>Ada_Institutions</b>	<b>Adaptability of Religious Institutions</b>				
<i>Ada_Institutions 1</i>	Religious institutions incorporate modern technologies to reach communities.	(1)	(2)	(3)	(4) (5)
<i>Ada_Institutions 2</i>	Religious institutions adapt rituals to align with contemporary societal norms.	(1)	(2)	(3)	(4) (5)
<i>Ada_Institutions 3</i>	Leaders of religious institutions support balancing tradition and modernization.	(1)	(2)	(3)	(4) (5)
<i>Ada_Institutions 4</i>	Institutions engage with younger generations to sustain traditional practices.	(1)	(2)	(3)	(4) (5)
<b>Cul_Preservation</b>	<b>Cultural Preservation</b>				
<i>Cul_Preservation 1</i>	Traditional rituals and ceremonies are being preserved effectively.	(1)	(2)	(3)	(4) (5)
<i>Cul_Preservation 2</i>	Religious sites maintain their cultural and historical authenticity.	(1)	(2)	(3)	(4) (5)
<i>Cul_Preservation 3</i>	Intergenerational knowledge transfer is actively practiced in religious communities.	(1)	(2)	(3)	(4) (5)
<i>Cul_Preservation 4</i>	Efforts to preserve cultural heritage align with modern societal changes.	(1)	(2)	(3)	(4) (5)