

“Panliligaw at Pamamanhikan”: The Changing Concepts of Filipino Relationship Across Generational Cohorts

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Abstract

This study examines how the Filipino conceptions of “panliligaw” (courtship) and “pamamanhikan” (supplication) have changed over the course of generations, with an emphasis on how social media, technology, and modernization have altered these long-standing customs. The research, which is based on literature that traces these rites from ancient civilizations to modern Filipino practices, is grounded in historical and cross-cultural viewpoints. The study shows notable generational shifts using qualitative techniques, such as focus group discussions and interviews with 12 participants ranging from Baby Boomers to Generation Z. More formal, family-involved courtship customs that prioritized endurance, dedication, and family acceptance were followed by older generations. Younger generations, especially Gen Z, on the other hand, exhibit more casual, independent relationship habits that are greatly impacted by social media and digital communication. According to the study, youths today have shorter, less emotionally stable relationships as a result of the breakdown of traditional routines. Results also point to the importance of global media, changing gender norms, and economic independence on contemporary romance. In order to promote deeper and more lasting love relationships in a society that is changing quickly, the study ends by suggesting a culturally integrative approach to relationship education that strikes a balance between traditional Filipino ideals and the reality of contemporary courtship.

Keywords: panliligaw, pamamanhikan, courtship, supplication, generational change, Filipino relationship, generational cohorts



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INTRODUCTION

The rituals of *panliligaw* (courtship) at *pamamanhikan* (supplication) and their corresponding traditions have been existing ever since the first civilizations and their cultures embraced the idea of romantic love (Coughlin, 2016). *Panliligaw* refers to customary practices in the pursuit of attracting and winning a partner selected for consensus relationship. *Panliligaw* also becomes an evaluative process to test compatibility, maturity, integrity, loyalty, patience, and commitment before the *pamamanhikan*, the tradition of asking the bride's family for approval and marriage to happen (Banaag, 2017). *Panliligaw* (courtship) became part of the social value system. *Panliligaw* is the Filipino term for the practice of wooing a woman to like a man by doing different efforts to prove his worth. It is equivalent to the term traditional

courtship, or simply courtship. Some elements of *panliligaw* involved dating, but *panliligaw* and dating are not the same.

As years go by, people are fascinated with the cultural processes relating to courtship and marriage. Ideally, marriages undergo socially acceptable processes which vary from one culture to another. Such rituals exist to allow couples to get to know each other, and to allow an intimate relationship to progress. There were instances that courtship (*panliligaw*) and supplication (*pamamanhikan*) are non-existent at all prior to couple's marriage. *Pamamanhikan* occurs after a long courtship process and when a man and a woman finally decided to enter marriage. During this process, the man, together with his parents, visit woman's family to seek her parents' permission for engagement. This also serve as an opportunity to get to know the couple's parents.

In Biblical times, some women entered into marriage as their fathers gifted them to men in exchange of huge amount or as payment for services delivered (Umastattd, 2015). One of the classic examples is cited in Joshua 15 when Caleb offered his daughter to Othniel as a reward for capturing a city and subduing its people. On the other hand, in Genesis 24, Abraham sent his servant with ten camels worth of treasure to seek a wife from Laban and Bethuel. The act of giving precious gifts to the parents was similar to the concept of *panliligaw*, where suitor provides lavish offerings to the parents in exchange of marrying their daughter.

In classical Roman civilization, the father is the one paying the groom or his family for marrying her daughter to offset the cost of her living expenses, such payment is called dowry (Salam, 2021). It is a contradiction of the common perception where groom and his family provide dowry to the would-be bride or her family. The rise of royalty in Europe, evident in the Middle Ages, had witnessed how courtship and marriage were utilized as a prelude to forging political alliances to ensure maintenance of power and centralization of kingdoms. Monarchs of one kingdom married other monarchs of their nemesis kingdom to create affinal relationship for create unity and balance of power. This paved the way for the aristocratic society to utilize the same to advance their political ambitions and agenda.

During the Medieval Era, one of the romantic manifestations of *panliligaw* is during jousting, a sport usually participated by the nobility in Europe. The knight may dedicate the game to the one he loved to showcase his loyalty and to persuade the woman. The knight commonly tied any of his love interest's belonging either to the handle of the lance or shirt's sleeve or tunic. This practice has its modern fascinating counterpart in Tenganan, Bali, Indonesia. Every May, Single males of the community, proceeds to a local field holding shields made of bamboo and the spikey leaves of the pandanus plant. For several hours, those bachelors engage in gladiatorial battle for the sole to impress the single women in the village (Steven, 2021).

The Age of Enlightenment had provided a fresher perspective on courtship (*panliligaw*). The society emphasized the principle that if a person wanted to have a happier marriage, love must come first. This thought necessitates to get to know their partner and for a man to undergo the arduous of courtship (*panliligaw*).

Another interesting practice originating in the 17th Century Wales wooing a woman through detailed and decorated wooden love spoons. It is done by carving it from a single trunk and the maker usually put the young woman's name together with other symbols. Once the woman accepted this gift, the couple will be married and the love spoon will ornate their home's wall (Steven, 2021).

Just like other societies, *panliligaw* plays significant role in social processes in the Philippine society. Some forms of *panliligaw* still exists today and many have already vanished due to the onset of modernization and technological advancement. In the past, Filipino men will use their flair in music through singing or *harana*. Other means include offering gifts and poems and love letters dedicated to the woman of their interests and in some case, their family members too. As Von Hoffe (2018) puts it:

"...the manliligaw should also persuade the woman's family members. In some tribes, "paninilbihan" was the custom of requiring the man to work for the woman's family to get the elders' approval for the couple's marriage. Common tasks included fetching water and chopping wood."

In Visayan region, it is called *pangagad*, a service offered by a man to the woman he loves as part of the arduous Filipino courtship ritual. The man helps in the household chores to show that he is worthy of woman's love. Together with the members of the family, the man works in the farm or helps fishing. This process is tedious that usually last for one year as part of the trial period before the parents allow them to get married.

The Western colonialism and imperialism have resulted into diversified demographics and

culture paving the way to many social phenomena in the Philippine society. These give rise to distinct and unique Filipino identity. Eventually, these native Filipino rituals of *panliligaw at pamamanhikan* changed, evolved, and some vanished among the traditional practices involved in the Filipino relationship.

The challenges of the 21st century brought about by modernization and globalization resulted to cultural diffusion and societal changes. Some of the factors attributed to it include: changing and diverse demographics, technological advancement, mass media—that provided an experience of a worldwide connectivity, economic growth, and social movements to name a few. These factors are assumed to be causal factors to change the Filipino concepts on *panliligaw at pamamanhikan*.

This study will determine why the concepts relating to *panliligaw at pamamanhikan* significantly vary from one generation to the other. It examines how demographics and other factors create impacts on how generations view *panliligaw at pamamanhikan*. Likewise, this research investigates how those demographics tend to shorten or lengthen Filipino relationships. In the context of this study, the Changing Concepts of Filipino Relationship refers to the varied perceptions of the Filipinos about *panliligaw at pamamanhikan* across generational cohorts.

This research explores the changing concepts of Filipinos about *Panliligaw at Pamamanhikan* and how they changed through the years and across generations. Specifically, this research aims to answer the following questions:

1. How did the concepts of *panliligaw at pamamanhikan* change across generations?
2. How did modernization, economic development, technology access, and social media impact teens' construct on *panliligaw at pamamanhikan*?
3. Why are 21st Century teenage relationships usually short-lived?

4. How did social media affect the changing preference of the 21st Century teens?
5. How to maintain a long-lasting and healthy relationship?

LITERATURES

The subsequent discussion presents similar quantitative researchers and studies that are significant to this study. *Panliligaw at Pamamanhikan* play significant role in African society (Breen, 2017). Religious beliefs, culture, and traditions interplay in their society that have great impact on dating and marriage practices. Although Ramushu (2014) did not dwell her discussion on dating however, she cited similar practices being done prior to marriage such as the cultural practice of Black South Africans' giving of dowry called Lobolo—this is the gift given to the bride's parents as an appreciation for giving birth to the would-be wife. The dowry includes large cow (inkomo kamama) mother's cow and considerable amount of money. The same practice is done among the different tribes in the Philippines.

In the blog Filipino Dating Culture: How Dating is Done in the Philippines (2018), it emphasized the uniqueness of Filipino culture and tradition when it comes to dating and other practices relating to marriage. What makes *panliligaw* unique is that, the Filipinos current generations combined the traditional practices and the modern dating culture. It further argued that the modernity in *panliligaw* is an impact of western influences. The article also deals with *pamamanhikan* practice in the country also called *Pamalae* (pambabalae). It is where, after prolonged *panliligaw*, the man seeks the permission of woman's parents for marriage. The process of *Pamalae* consists of both parents meeting each other, including their siblings, but not required, as the man asks the blessings of the woman's family. It can be surmised from the article that Filipino dating culture is still conservative in nature. Despite modernity, Filipino finds way to really puts high regard familial acceptance and approval, affectionate displays, and the whole process of *panliligaw*. The author construed *panliligaw* at

pamamanhikan are just few of the most important elements that will significantly contribute to have good and lasting relationship.

In the article, Ligawan: Courtship in Philippine Culture (2020), the author pointed out that *panliligaw* in the Filipino context is more subtle, discreet, and indirect compared with the practices in European and American Societies. In the Philippines, if a man wants to be taken seriously by a woman, he has to visit the latter's family and introduce himself formally to the parents of the girl. It is rather inappropriate to court a woman and formalize the relationship without informing the parents of the girl. It is always expected that the guy must show his face to the girl's family. And if a guy wants to be acceptable to the girl's family, he has to give *pasalubong* (gifts) every time he drops by her family's house. It is said that in the Philippines, courting a Filipina means courting her family as well. The article also explores the old traditional practices in relation to *panliligaw*:

"During the old times and in the rural areas of the Philippines, Filipino men would make harana (serenade) the women at night and sing songs of love and affection. This is basically a Spanish influence. The man is usually accompanied by his close friends who provide moral support for the guy, apart from singing with him", (Francisco, 2019).

This emphasizes the unique practice of the Filipino men in expressing their love and admiration to women using their musical prowess. Similarly, the works of Funtecha (2019), Ilonggo Traditional Courtship and Wedding Rites, concentrated on the colorful *panliligaw* at *pamamanhikan* and marriage practices, of the people of Iloilo and western Visayas in the past. The author claimed that some of those rich traditions have already vanished due to modernization however, there are still remnants of those cultural practices relating to courtship and marriage.

As Funtecha puts it:

The *pabagti* or *pabati-bati* is "testing the water", initiated by the family of the boy, trying to find

out whether the girl has been engaged to somebody already or whether her parents are willing to wed her off. This is done by a *kagon* or go-between, usually a prominent or well-respected individual in the community or anyone of the boy's parents, if bold enough. If the response was positive, preparations were then made for the *pamalaye* or *pabalayon*. Again, this was an initiative coming from the boy's family which in effect would indicate the seriousness on their part to push through the wedding. Here, after informing the girl's family several days or even weeks before, the members of the boy's family troop to the girl's residence bringing along foods and drinks. Together with the family, they would come to the *kagon* to cement the negotiations. During the *pamalaye*, negotiations are made, especially with regards to the bride price called *buyag* that usually, in the past, consisted of land, gold and slaves if the contracting parties are prominent ones. For the *timawa* class or freemen, what was generally demanded was a house or a piece of land. Together with the *buyag* was the *himaraw*, payable in gold or in land. The *himaraw* was a compensation for the mother for all the sleepless night lost while the bride was an infant. In the event that the boy's family cannot give the required *buyag*, a *pangagad*, or servitude may be resorted to. *Pangagad* involves the serving of the boy in the household of the girl doing chores like chopping firewood, fetching water, helping in the farm, doing house repairs, etc. This usually lasts for months or even a year. After all the requirements for marriage have been satisfied either through the *buyag* or the *pangagad*, or the combination of the two, the contracting parties now decide on the appropriate date and place, the officiating person, and the witnesses. The preferred months for weddings before the coming of the colonial powers were those during or after harvest, that is, September to December.

In the study conducted by Umali in 1997 as cited by Villaruz (2024), Gawaing Ritwal ng mga Ita: Dokumentasyon, Pagsusuri at Implikasyong Kultural, the researcher explored on the different rituals and practices done by Aetas of Lopez, Quezon. The author used ethnography, immersion, interview, and observation in the

gathering of data. The study revealed significant rites of passage unique and typical to the Filipino people such as: Rituals before house construction, tooth growth, domestication of animals, rituals to appease the gods and goddesses of the river, *igba* (planting ritual particularly rice), ritual of adolescence, *baylan kita* (ritual for the sick), *lamay kita kumina* (ritual for the dead during wake, burial, and *lungkasan* (pagtatapos) and finally, on courtship and marriage.

One of the significant findings of the research was how an adolescent (at least 14 years old boy) and a girl, who had a menarche, will prepare for courtship rituals. If the boy and the girl liked each other, the boy will offer significant belonging to the girl's parents. The boy will then render *serbi* (service) to the parents in the form of fishing, hunting, and cultivating lands and similar forms to please them. This will eventually lead to marriage. In some cases, when the girl is disinterested to the love being offered by the suitor but both parents have already agreed for their marriage, with the boy's signal, the girl will run through the woods and the boy will chase her. Capturing the girl will give the boy the opportunity to take her as her wife. While the pursuit happens, single Aeta men and women are all chanting and shouting. If he failed to catch her within 24 hours, then the girl will be set free to marry other unmarried man in the tribe. The research proved that some, if not all, of the ritual practices of the Aetas in Lopez, Quezon are unique to their tribe and some are present in the cultures and traditions of the Philippine Ethnic groups e.g. *Panliligaw*, in the form of giving an expensive gift to the girl's parents.

METHODOLOGY

Research Design. The study utilizes a qualitative approach to explore issues relating to the modern context of *panliligaw at pamamanhikan* through understanding phenomena, answering questions through analysis, and making sense of gathered unstructured data through inference. As cited by Jowsey and Desborough 2019, qualitative research is concerned with the how and why of existence, perspectives of truth

and reality. It is designed in a manner that helps reveal the behavior and perception of a target audience with reference to a particular topic. Since this research attempts to systematically describe the situation, problem, and or phenomena, the descriptive-analysis design has been used while case study, focus group discussions, and phenomenology served as its methodologies. The researcher asks respondents about their knowledge relevant to a particular phenomenon that the researcher is addressing. In this case, the aim of the researcher is to collect some descriptive information before conducting observation, survey, and interview. Its value is based on the premise that problems can be solved and the practices improved through observation, analysis, and description (Kumar, 2019). Focus group discussion is also applied to gather insights and perspectives relative to the phenomenon. As Kielman et.al. (2011) puts it, a focus group must contain the following distinct characteristics: the group is organized by the researcher, it is composed of individuals who share a number of characteristics (demographics), data are collected using semi-structured guide that uses a set of probes to elicit information about the given topic, and lastly, the researcher plays the role of a facilitator rather than an interviewer. The aforementioned elements are present in the focus group selected by the researcher.

Participants, Sampling, and Setting. Since this study aimed to find-out the various concepts of *panliligaw at pamamanhikan* across generations, twelve (12) respondents have been purposely selected as follow: three (3) couples from Generation X (born between 1966-1976), three (3) couples from Generation Y, Millennials or Gen Next (born between 1974-1994), three (3) couples from Generation Z or iGen (born between 1995-2012) and three (3) couples from Baby Boomer Generation (born between 1946-1965). Purposive sampling was used in the selection of the respondents where the following criteria where met: 1) must belong to the generational classification, 2) must be engaged, 3) married or in a romantic relationship (boyfriend-girlfriend), and 4) residents of Muntinlupa City. The homogenous

sampling technique is used in the selection of samples within the generation. This way, representatives will feel at ease with each other since it is assumed that they can understand the context of the discussion. An extreme or deviant case sampling will be utilized to showcase an unusual phenomenon, in this case, a married couple of at least 50-70 years who are childhood sweethearts and manifested long-term commitment in a relationship, the ones belonging to the Baby Boomer Generation.

Data Collection. In order to come up with the desired data outcomes, this research will use individual interview. This data collection method is one of the most relied-upon, and commonly used method in gathering the required data. A direct face-to-face conversation will be conducted using a detailed structure based on an established purpose. An interview questionnaire is constructed to elicit samples' knowledge of perspective relating to the study. Follow-up question will also be given to deepen solicitation of insights from the respondents. Another data collection method utilized in this research is Focus Group Discussion (FGD). The researcher used this in order to determine how a particular group of people belonging to a certain generation perceives *panliligaw at pamamanhikan*. During the process, the researcher will carefully analyze the samples' thoughts about the topic, the extent of the opinions, and ideas shared by each group. While collecting the data, the researcher carefully takes note of possible disparities and or inconsistencies of the respondents' opinions, experiences, and practices. Other constraints have also been considered such as educational background and age.

Data Analysis. The process of gathering and analyzing data in this study followed a structured and iterative approach designed to capture the depth and complexity of participant experiences. The researcher began by conducting individual interviews and focus group discussions with selected participants from different generational cohorts. During this initial stage, data were meticulously documented through audio recordings and field

notes, which included both verbal responses and relevant contextual observations. These records served as the foundation for a rich amount of qualitative material reflecting diverse perspectives on *panliligaw* and *pamamanhikan*.

After the data collection was completed, the recordings were transcribed verbatim to transform spoken narratives into written text suitable for in-depth analysis. Special attention was given to ensuring the accuracy of transcription, preserving the nuances of participant responses, and maintaining the confidentiality and anonymity of all individuals involved. This step was essential for preparing the data for a systematic interpretive process. Following transcription, the researcher engaged in a detailed examination of the textual data. This involved coding the transcripts to identify significant statements, repeated patterns, and culturally embedded expressions. These codes were then grouped into broader descriptive categories, which provided insight into the shared and divergent experiences of the participants. Through this process, emergent concepts related to generational shifts in romantic practices, family involvement, and the influence of modernization were identified and categorized.

The analysis deepened, recurring patterns across the data were synthesized into thematic constructs. These themes were derived inductively, allowing the participants' voices to shape the interpretation. The resulting themes reflected key findings on the evolving meanings and practices of *panliligaw* and *pamamanhikan* in contemporary Filipino society. These insights were then contextualized within the broader cultural and historical discourse, offering a comprehensive understanding of how traditional courtship practices have transformed over time and what these changes signify for present and future generations.

Ethical Consideration. This gathering of data was conducted with strict adherence to ethical principles. The goal of the study, the fact that participation was voluntary, and the fact that withdrawal was possible at any moment

without repercussions were all explained to the participants. Before any data was collected, informed consent was acquired to make sure that participants were completely aware of the purpose of the study and the steps involved. All data was securely stored, and pseudonyms were assigned to ensure confidentiality and anonymity. Transcripts and audio recordings were stored in password-protected digital files that the researcher alone could access. To preserve the privacy of the participants, all identifying information was removed from the final report. Because of the topic's cultural sensitivity, the researcher made sure that every contact was carried out with consideration and cultural sensitivity, remaining respectful of the participants' beliefs and customs. Participant comfort was given top priority throughout focus groups and interviews, particularly when talking about intimate or possibly sensitive situations. At any time, participants could stop participating or skip any questions. All procedures were in compliance with recognized ethical norms for qualitative research involving human subjects, and ethical clearance was obtained from the relevant institutional body.

RESULTS AND DISCUSSION

The findings of this study highlighted the significant transformation in the concepts of *panliligaw* (courtship) and *pamamanhikan* (supplication) across generations, alongside the impacts of modernization, technology, and social media on contemporary Filipino relationships. The study used qualitative methods to explore how these traditional rituals, once integral parts of Filipino courtship, have evolved, and to understand how younger generations perceive and engage in romantic relationships compared to older generations.

As shown in Table 1, the study revealed that panliligaw and pamamanhikan have undergone substantial changes from the Baby Boomer generation to Generation Z (iGen). For older generations, particularly Baby Boomers (born 1946-1965), the ritual of courtship was more formalized and involved significant family involvement. Courtship was conducted publicly, with explicit roles played by both the man and

the woman's family. *Pamamanhikan*, where the suitor would formally ask the woman's family for her hand in marriage, was a highly structured event, often marking the culmination of a long and arduous courtship or *panliligaw* process.

Table 1
Summary of Qualitative Responses

Theme	Illustrative Participant Responses	Interpretation/Insight
Generational Shifts in Panliligaw and Pamamanhikan	"My father courted my mother for years with <i>harana</i> and service to the family. Now, it's just text and calls." "We didn't do pamamanhikan anymore—just met over dinner to inform both sides."	Panliligaw and pamamanhikan have shifted from structured, family-involved practices to informal, individual-driven interactions. Generational divide reveals erosion of traditional rituals.
Impact of Modernization, Technology, and Social Media	"We met on Tinder, chatted for weeks, then became a couple. No need for pamamanhikan." "Relationships today are fast—too fast. You just match and talk online."	Technology and digital platforms have facilitated quicker romantic engagements but have also contributed to more superficial and transient relationships. Family gatekeeping is largely absent.
Short-Lived Relationships Among Teens	"I dated just for fun or because my friends were dating too." "After a few fights, we just broke up. There's always someone new online."	Relationships among Gen Z tend to lack emotional depth and longevity. Social media fosters immediate gratification, reducing commitment and resilience in relationships.
Changing Preferences Influenced by Social Media	"You see perfect couples online and want the same, but it's not real." "We get our idea of love from K-dramas and Instagram couples."	Romantic ideals are heavily shaped by social media, creating unrealistic expectations. Preferences are shifting toward aesthetic and performative elements rather than values of partnership.
Maintaining Long-Lasting and Healthy Relationships	"For us, it was about building a life together, including both families." (Baby Boomer) "I need to grow as a person too—my career and goals matter in a relationship." (Gen Z)	Older generations emphasize shared responsibility and family inclusion. Younger ones value individual growth, emotional intimacy, and mutual respect but may de-prioritize family roles.

In contrast, younger generations, particularly Generation Z, reported a more informal approach to courtship. The romantic practices of the Baby Boomer and even Generation X—such as *harana* (serenading) or *pangagad* (service to the family) – have largely disappeared. Courtship today is less ceremonial and more centered on individual connection, often facilitated through modern technologies. *Pamamanhikan* has been reduced to a more symbolic act or, in many cases, has been altogether disregarded. The concept of family approval, which was once crucial, no longer plays as pivotal a role. This shift suggests a significant departure from the communal aspect of Filipino courtship to one more individualistic in nature.

The study also discovered that modernization and technological advancements have reshaped courtship rituals in the Philippines. Access to technology and the rise of social media have altered how Filipinos interact and form romantic relationships. Social media platforms, such as Facebook, Instagram, and dating apps like Tinder, are now the primary modes of interaction for younger generations. Gen Z participants noted how these platforms offer both a quick and less personal way to meet potential partners, significantly changing the dynamics of courtship.

Participants from younger generations explained that dating apps and online interactions allow for relationships to form quickly but may lack the deeper emotional commitment and patience that traditional courtship once required. The reliance on digital communication reduces face-to-face interactions and has led to the emergence of more casual and short-term relationships. This ease of communication has led to a decrease in the duration of relationships, with many participants noting that modern relationships are often brief and less likely to result in marriage. The Economic Development also plays a role in these changes. As young people today are often more financially independent, the expectation that a man must prove his worth through arduous tasks or demonstrate his commitment by offering gifts or performing services to the family has diminished. Economic pressures have led to a shift in values, where personal choice and mutual attraction outweigh the formal requirements once imposed by families.

One of the key findings of the study was that relationships among 21st-century teenagers are typically short-lived. Participants from Generation Z attributed this phenomenon to several factors: the influence of social media, a focus on immediate gratification, and a lack of depth in emotional connections. Many teens reported entering relationships out of curiosity or peer pressure, rather than for long-term commitment (Pasion, et.al, 2023). The fast-paced nature of social media further fuels the tendency to move on quickly from one relationship to the next, as teens often compare their own experiences with the curated highlight reels of others' lives online.

Moreover, the absence of the traditional courtship rituals, which once served as a period of getting to know one's partner and family, contributes to the shallowness of modern teenage relationships. Courtship practices that involved building trust, patience, and demonstrating integrity have been replaced with the expectation of instant connection, which can result in fleeting and superficial relationships.

The study highlighted that social media has significantly influenced the romantic preferences of modern Filipino teenagers. In contrast to earlier generations, who valued face-to-face interactions and traditional courtship methods, teens today are more likely to engage in online relationships. This shift is partly due to the global connectivity provided by social media, where teens are exposed to a broader range of relationship models and cultural influences. As one participant from Generation Y (Millennials) put it, *"Social media makes it easier to meet people, but it also makes it harder to find true love."*

Additionally, the idealized representations of romance in social media often portray relationships in a glamorous light, encouraging unrealistic expectations. As a result, many teens reported struggling with the pressure of perfection in relationships, influenced by online portrayals of "ideal" partners and love lives (Cajayon, 2023). As Recuenco (2025) puts it, exposure to social media content about marriage complexities and costs influences young Filipino couples' decisions to marry, indicating changing attitudes toward traditional courtship and marriage.

When asked about the secret to maintaining a long-lasting and healthy relationship, both younger and older generations agreed on the importance of communication, trust, and respect. However, older generations emphasized the importance of commitment and family involvement, while younger generations placed a stronger focus on individual compatibility and personal growth within a relationship. The generational divide is evident in the ways individuals approach issues like conflict resolution, emotional intimacy, and long-term partnership goals.

For example, Baby Boomers and Generation X reported that relationships were often sustained through shared goals and a strong sense of duty to family. In contrast, younger generations, especially Millennials and Gen Z, tend to prioritize personal fulfillment and self-expression within their relationships, which can sometimes conflict with traditional values of

sacrifice and duty to family. In other words, they are more individualistic and much more focus on career advancements, travels, and adventures.

This study illustrates that *panliligaw* and *pamamanhikan*, as integral parts of Filipino culture, have significantly transformed across generations. While older generations adhered to formal, family-centered courtship rituals, younger generations are embracing a more individualistic, fast-paced, and digital approach to relationships. The study also found that factors such as modernization, social media, and economic development have played crucial roles in these changes, influencing how Filipino teens perceive and engage in relationships. In light of these findings, it is important to consider how to foster long-lasting and healthy relationships in the context of a rapidly changing society.

Based on the results, the author recommends integrating traditional courtship values with modern practices. Combine traditional Filipino courtship values, such as respect and family involvement, with modern relationship practices and social media use to strengthen connections while preserving cultural traditions. There is also a need to implement relationship education for teens. Introduce programs that teach emotional intelligence, communication, and conflict resolution to help teens build healthier, long-lasting relationships in today's fast-paced world. Finally, further research should be conducted on social media's impact on relationships. Investigate how social media affects Filipino courtship and relationships to develop strategies that encourage healthier, more meaningful online interactions.

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