

14th ISCA 2024**Moderation Effect of Religious Commitment on Phubbing's Impact on Cyberloafing, Mediated by Psychological Well-being**Afif Fadhlullah Azis^{1*}, Dwita Darmawati²¹Jendral Soedirman University, afiffadhlullahazis@gmail.com, Indonesia²Jendral Soedirman University, dwitadarma75@gmail.com, Indonesia

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ABSTRACT

This research aims to understand the role of Religious Commitment on Phubbing Cyberloafing, mediated by Psychological Well-Being, in religious institutions in Banyumas Regency. Religious Commitment refers to an individual's level of engagement in religious practices, including frequency, participation, and adherence to moral rules. It is treated as a moderating variable to weaken deviant social behaviors. In this research context, Phubbing, which leads to Cyberloafing, is considered a *form* of social deviance as it involves ignoring others to browse the internet using company resources. Additionally, the lack of Psychological Well-Being as a mediator can help explain why Phubbing leads to Cyberloafing. The study's subjects consist of 100 employees working in religiously affiliated institutions such as the Ministry of Religious Affairs, Qur'anic Educational Institutions, Madrasah Ibtidaiyah (Islamic elementary schools), Madrasah Tsanawiyah (Islamic junior high schools), Madrasah Aliyah (Islamic senior high schools), and Islamic boarding schools (Pesantren) in Banyumas, Central Java, Indonesia. Respondents were selected using snowball sampling, which utilizes social networks to reach individuals who are difficult to access directly. Data analysis in this research employs Structural Equation Modelling (SEM) using the Smart PLS application. The validity test requires an outer loading > 0.7 and an Average Variance Extracted (AVE) value, while the reliability test requires a Cronbach's alpha > 0.7 .

Keywords: Religious Commitment, Cyberloafing, Phubbing, Psychological Well-Being.

1. Introduction

Religious commitment refers to the extent to which individuals internalize and apply religious values in their daily lives. Religious commitment often functions as an internal control mechanism that can influence a person's behavior. For example, individuals with a high level of religious commitment tend to have better self-control and are less likely to engage in harmful behaviors, such as cyberloafing. Psychologist Pargament (1988) stated that religious commitment can serve as an effective behavioral regulator, such as controlling Phubbing and Cyberloafing behavior.

Phubbing, a behavior characterized by ignoring people around in favor of interacting with mobile phones or other electronic devices, has become an increasingly common phenomenon in everyday life. Previous research has shown a significant relationship between phubbing and cyberloafing. For instance, a study conducted by Roberts and David (2017) found that phubbing increases employees' tendency to engage in cyberloafing at work. Moreover, the relationship between Phubbing and Cyberloafing is mediated by Psychological Well-Being. An individual's psychological well-being can be negatively affected because phubbing can

create feelings of isolation and damage interpersonal relationships. However, some studies show mixed and complex results. Some research finds a negative relationship between psychological well-being and cyberloafing, while other studies find no significant relationship (Astuti et al., 2024; Khansa et al., 2017; Koay et al., 2017; Lizarte Simón et al., 2024; Novianti & Roz, 2023; Sulistyan & Ermawati, 2020).

From this explanation, the question arises: Do people with high religiosity have greater self-control to avoid digital deviance?

2. Literature Review and Hypothesis Development

2.1 Self-Regulation and Self-Control Theory

Albert Bandura's theory of regulation and self-control is deeply rooted in the broader framework of Social Cognitive Theory (SCT), which emphasizes the interaction between personal factors, behavior, and environmental influences. Central to Bandura's work is the concept of self-efficacy, which refers to an individual's belief in their ability to succeed in specific situations. This belief significantly influences motivation, behavior, and emotional responses, ultimately affecting performance outcomes across various domains, including education, health, and personal development (Bandura, 1978; Gauthier & Latham, 2022).

Self-regulation, as articulated by Bandura, involves the processes individuals go through to control their thoughts, emotions, and behaviors in order to achieve personal goals. This includes setting personal standards, monitoring one's progress, and reflecting on outcomes. Bandura argued that self-regulation is not merely an internal mechanism but is also influenced by social contexts and observational learning. For instance, individuals often learn self-regulation strategies by observing others, which aligns with Bandura's assertion that behavior is learned through modeling (Hardiyana & Maemonah, 2023; Khozin et al., 2024; Maspul et al., 2023). Moreover, Bandura's theory of self-efficacy outlines five main constructs that contribute to an individual's self-efficacy: mastery experiences, vicarious experiences, verbal persuasion, emotional states, and physiological states (Iroegbu, 2015; Visoso, 2024).

In line with this, religious commitment shares similar dimensions with self-regulation and self-control theory, such as Knowledge: This dimension relates to the understanding of correct religious ideologies or doctrines. Religious knowledge, religious experiences, faith/belief, and devotional practices that encompass behavior in accordance with religious rules (Finney, 1978).

Research has shown that positive religious coping mechanisms are associated with better mental health outcomes, while negative religious coping can lead to increased anxiety and depression (Agorastos et al., 2014). Specifically, religious practices can foster a supportive community that reduces feelings of isolation and enhances emotional resilience, which is crucial for maintaining psychological well-being (Chodijah & Mahalle, 2023).

2.2 Conservation of Resources Theory

The Conservation of Resources (COR) Theory, formulated by Hobfoll, posits that individuals are motivated to protect and accumulate resources, which can be broadly defined to include anything perceived as valuable, such as time, energy, and social support (Halbesleben et al.,

2014). This theory is highly relevant in organizational contexts, where resource management is crucial for achieving goals and maintaining employee well-being. The core premise of COR theory is that individuals strive to preserve or develop their resources and will react negatively when they perceive a threat to their resources, leading to stress and decreased performance (Halbesleben et al., 2014; Wheeler et al., 2012).

This behavior serves as a protective mechanism aimed at setting boundaries to prevent resource loss, thereby enhancing their psychological well-being (Oberai, 2021). Furthermore, the theory has been applied to understand the dynamics of psychological contracts in organizations, where workers may experience resource depletion, hindering innovation (Kiazad et al., 2014). Emphasizing resource conservation in this context highlights the importance of fostering a supportive environment to protect resources that can enhance employee engagement and performance (Kiazad et al., 2014; Xerri et al., 2020).

When individuals engage in phubbing, they may inadvertently deplete their relational resources, leading to feelings of alienation and a decline in psychological well-being (Peleg & Boniel-Nissim, 2024). According to COR theory, this loss of social resources can trigger a defensive response, prompting individuals to seek alternative ways to conserve resources, such as engaging in cyberloafing—using work time for personal internet activities (Fatima et al., 2018; Halbesleben et al., 2014). This behavior can be interpreted as an attempt to regain lost resources or cope with the stress associated with diminished social interactions (Fatima et al., 2018).

2.3 Phubbing and Cyberloafing

Phubbing is described as the act of looking at a phone or electronic device during a conversation with others, thereby escaping from interpersonal communication. It involves paying attention to the phone rather than engaging with people who are physically present (Karadağ et al., 2015). Cyberloafing, on the other hand, refers to the behavior of employees using the internet for personal activities during work hours, which is a common way of wasting time at work (Askew et al., 2014).

Research by Saxena and Srivastava (2023) suggests that phubbing can lead to feelings of exclusion in the workplace among employees, which in turn may encourage them to engage in cyberloafing. Additionally, the psychological impact of phubbing can exacerbate feelings of disengagement and dissatisfaction at work. When employees feel ignored or undervalued due to phubbing, they may resort to cyberloafing as a form of resistance or escape from their work environment. This is supported by findings from Andel et al. (2019), who state that employees may engage in cyberloafing in response to negative workplace experiences, including feelings of aggression or neglect.

H1: Phubbing has a positive influence on cyberloafing.

2.4 Phubbing and Psychological Well-Being

Phubbing disrupts the quality of face-to-face interactions, which are crucial for maintaining healthy relationships. Research indicates that phubbing leads to feelings of exclusion and neglect, significantly diminishing one's sense of belonging and self-esteem (David & Roberts,

2020; Parmaksiz & Kiliçarslan, 2021). For instance, individuals who experience phubbing report lower relationship satisfaction and increased feelings of jealousy, which are linked to negative emotional states (David & Roberts, 2020; Wang & Zhao, 2023). These disruptions in communication can foster resentment and feelings of being undervalued, leading to heightened psychological stress among those who experience phubbing (Parmaksiz & Kiliçarslan, 2021; Schuster et al., 2023).

Moreover, the concept of "technoference," or the interference of technology in personal relationships, highlights how indifference to the social world can disrupt meaningful interactions. McDaniel and Coyne found that frequent technological disruptions can lead to lower psychological well-being and increased relational conflict (McDaniel & Coyne, 2016). These disruptions not only affect direct social interactions but can also have long-term consequences on relationship satisfaction and emotional support, further depleting psychological resources.

H2: Phubbing negatively impacts Psychological Well-Being.

2.5 Psychological Well-Being Mediates the Relationship Between Phubbing and Cyberloafing

The Conservation of Resources (COR) Theory, initially proposed by Hobfoll in 1988, suggests that individuals strive to acquire, maintain, and protect their valuable resources, which can be tangible (such as money and possessions) or intangible (such as self-esteem and social support) (Hobfoll, 2011; Wang et al., 2022). The main premise of COR theory is that the loss of resources is a primary driver of stress and psychological pressure, while the gain of resources can lead to positive outcomes and resilience (Dirik & Karancı, 2010).

In the workplace, COR theory has played a key role in understanding phenomena such as employee burnout and engagement. For instance, research shows that when employees perceive a threat to their resources—either through high job demands or insufficient support—they are more likely to experience burnout (Prapanjaroensin et al., 2017). Conversely, when job resources are abundant, they can boost work engagement, especially in high-demand situations (Bakker et al., 2007; Sun & Pan, 2008).

The relationship between phubbing and cyberloafing can be understood through the lens of work-related stress. Koay et al. (2017) found that work stress is positively related to cyberloafing, indicating that when employees experience stress—potentially exacerbated by phubbing—they are more likely to engage in non-work-related internet usage. This connection underscores how phubbing can indirectly lead to cyberloafing by increasing stress levels among employees, who may then seek relief through personal internet use.

H3: Psychological Well-Being mediates the effect of Phubbing on Cyberloafing.

2.6 Religious Commitment Moderates the Relationship Between Psychological Well-Being and Cyberloafing

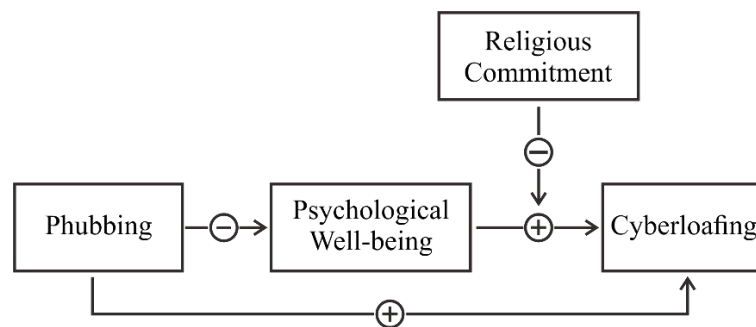
Religious commitment refers to the extent to which individuals internalize and apply religious values in their daily lives. It often serves as an internal control mechanism that can influence one's behavior. John M. Finney (1978) explains that religious involvement can impact human

behavior in everyday life. He argues that religion functions to legitimize and rationalize behaviors and experiences that might appear irrational from a secular perspective.

According to Sulistyan and Ermawati, work-related stress or a lack of psychological well-being can lead to increased cyberloafing, as individuals attempt to alleviate stress by diverting their attention (Sulistyan & Ermawati, 2020). Similarly, Andel et al. (2019) highlight that cyberloafing can act as a coping response to aggression and stress in the workplace, suggesting that employees may engage in such behavior to manage their emotional states. This aligns with findings by Chen et al. (2021), who show that perceived stress is a significant predictor of cyberloafing, with negative coping styles mediating this relationship.

However, if individuals have strong religious commitment, it may reduce their tendency to engage in cyberloafing. The sense of purpose and community derived from religious involvement can offer alternative coping strategies, thus decreasing the likelihood of seeking distraction in non-work-related online activities (Koçak, 2021).

H4: Religious commitment moderates the effect of Psychological Well-Being on Cyberloafing.



3. Method

3.1 Sample and Procedure

The subjects of this study consisted of 100 employees working in religious-based institutions such as the Ministry of Religious Affairs, Qur'an Education Parks, Madrasah Ibtidaiyah (Islamic elementary schools), Madrasah Tsanawiyah (Islamic junior high schools), Madrasah Aliyah (Islamic senior high schools), and Islamic boarding schools (Pesantren) in Banyumas, Central Java, Indonesia. Respondents were selected using the snowball sampling technique due to its ability to reach participants through social networks, enabling researchers to access respondents who may be difficult to reach directly.

However, snowball sampling has several weaknesses that need to be considered in research. First, this method is prone to bias because the sample is selected through social referrals, making individuals with broader social networks more likely to be chosen. This can reduce the diversity of the sample and the validity of the findings. Second, snowball sampling often fails to produce a representative sample because researchers cannot control who gets recommended, meaning the results may only reflect certain groups. Third, there are challenges related to data accessibility and reliability, as some individuals who are recommended may be unwilling to participate or may lack relevant information, particularly in research involving hidden populations. Lastly, snowball sampling is difficult to replicate because each social network has unique characteristics, which hampers the comparison of studies and longitudinal analysis.

Therefore, researchers should be cautious and consider other methods to improve the validity and reliability of the research (Kirchherr & Charles, 2018; Naderifar et al., 2017; Nurdiani, 2014; Shafie, 2010; TenHouten, 2017; Vashistha et al., 2015).

Measurement

The variable of Cyberloafing behavior was measured using six items adapted by X Lu (2024) with sample questions, while the Phubbing variable was measured using four items from Chaterjee (2022). The Religious Commitment variable was measured using 10 items from Worthington (2003), and finally, Psychological Well-Being was measured using five items from the WHO Well-Being index (Consortium, 2022). The questions were measured using a five-point Likert scale ranging from one to five.

4. Results

4.1 Sample Description

Table 1 contains the demographic data of the respondents. The majority of respondents were women (56 individuals), and 62 respondents held a bachelor's degree. Most respondents were aged between 31-40 years (34 individuals) and 41-45 years (34 individuals). The respondents' work experience varied, with the highest number working for 11-15 years (40 individuals). The respondents were employed at various institutions, with the largest group working at Islamic Senior High Schools (MAN), totaling 38 individuals.

Tabel 1. Demographic data and sample

Demographic	Category	Frequency
Gender	Man	44
	Woman	56
Education	High School	11
	Diploma	5
	Undergraduate	62
	Postgraduate	22
Age	24 years	10
	25 – 30 years	19
	31 – 40 years	22
	41 – 45 years	34
	46 – 50 years	15
Tenure	1 year	12
	1 – 5 years	12
	6 – 10 years	10
	11 – 15 years	40
	16 - 20 years	16
	More than 20 years	10
Affiliate	Kemenag	12
	MAN	38
	Pondok Pesantren	36
	TPQ	14

4.2 Hypothesis Testing

This study used SEM PLS to conduct a comprehensive data analysis. The aim was to explore the relationships between variables in depth. The findings from this analysis are expected to provide a strong basis for making informed decisions and offering relevant recommendations.

SEM PLS was chosen for its ability to handle complex models with many latent variables and indicators effectively. This approach allows researchers to test intricate theories and uncover relationships between variables that may not be visible through simpler analyses. The validity and reliability of all the questionnaire items used were ensured, and the results are detailed in Table 2.

Table 2. Validity and Realibility Test

Construct	Items	Factor Loading	Average variance extracted (AVE)	Composite reliability (CR)
Cyberloafing	C1	0,665	0,516	0,862
	C2	0,782		
	C3	0,525		
	C4	0,777		
	C5	0,829		
	C6	0,690		
Phubbing	P1	0,823	0,635	0,874
	P2	0,859		
	P3	0,755		
	P 4	0,744		
Psichological Well-Being	PWB1	0,703	0,559	0,863
	PWB2	0,725		
	PWB3	0,733		
	PWB4	0,723		
	PWB5	0,847		
Religious Commitment	RC1	0,813	0,588	0,934
	RC2	0,777		
	RC3	0,669		
	RC4	0,823		
	RC5	0,831		
	RC6	0,759		
	RC7	0,791		
	RC8	0,637		
	RC9	0,761		
	RC10	0,813		

According to Hair (2019), the minimum threshold for factor loading is 0.7. Most factor loading values in your data show that the items are strong and valid in explaining their respective latent constructs. Items with lower factor loadings, such as C3, RC3, and RC8, can still be retained in the context of this study as they do not significantly affect the variables being researched.

Meanwhile, the Average Variance Extracted (AVE) should be ≥ 0.50 , as this indicates that the construct can explain at least 50% of the variance of its items. In other words, more than half of the information explained by the construct comes from its measuring items, meaning the convergent validity is considered good. Of the four variables studied, the AVE values were above 0.50, including Cyberloafing (0.516), Phubbing (0.635), Psichological Well-Being (0.559), and Religious Commitment (0.588).

Furthermore, Composite Reliability (CR) values above 0.70 indicate good reliability. Each of the variables studied—Cyberloafing (0.862), Phubbing (0.874), Psichological Well-Being (0.863), and Religious Commitment (0.934)—demonstrated good reliability.

4.3 Path Analysis

Table 3. Path Analysis

	Original Sample	Stand Dev	T Stats	P Value
Phubbing => Cyberloafing	0,379	0,084	4,507	0,000
Phubbing => Kesejahteraan Psikologis => Cyberloafing (efek mediasi)	0,042	0,026	1,607	0.108
Komitmen Agama X Kesejahteraan Psikologis => Cyberloafing (efek moderat)	-0,198	0,084	4,507	0,033
Phubbing => Kesejahteraan Psikologis	0,213	0,102	2,085	0,037

In Table 3, the relationship between Phubbing and Cyberloafing was analyzed, showing a significant positive effect (p-value = 0.000), supporting the first hypothesis. Next, we tested the mediation hypothesis that psychological well-being mediates the relationship between Phubbing and Cyberloafing. The results of the analysis showed that the mediation effect did not reach statistical significance (p-value = 0.108), meaning the mediation hypothesis was not supported. We also tested the moderation hypothesis, which demonstrated that religious commitment moderates the negative relationship between Phubbing and Cyberloafing. This finding supports the moderation hypothesis with strong statistical significance (p-value = 0.033). Furthermore, the findings indicate that Phubbing has a positive effect on psychological well-being (p-value = 0.037), which leads to the rejection of the fourth hypothesis.

5. Discussion

The Conservation of Resources (COR) Theory posits that individuals strive to acquire, maintain, and protect their resources, which can include personal, social, and material assets. This theory is particularly relevant to understanding workplace behavior, including cyberloafing, which refers to the use of the internet for personal activities during work hours. The connection between COR theory, Phubbing, and Cyberloafing can be explained through various studies that explore how resource depletion and social neglect affect employee behavior.

The first finding shows that Phubbing, which refers to individuals focusing more on their electronic devices than on the people around them, has a significant and positive influence on Cyberloafing, or internet use for personal purposes during work hours. Research indicates that Phubbing can create an unsupportive social environment, encouraging individuals to seek solace in online activities during work hours. This is supported by the findings of Roberts and David (2016), which suggest that Phubbing disrupts social interactions, causing individuals to feel isolated or disconnected from their social environment. These conditions prompt them to seek entertainment or comfort through their digital devices, thus increasing the frequency of Cyberloafing. The study indicates that dissatisfaction with social interactions due to Phubbing makes individuals more likely to shift their attention to online activities during work hours.

COR theory offers a framework to understand this phenomenon by emphasizing how resource loss (in this case, social and psychological resources due to phubbing) can lead to compensatory behaviors, such as cyberloafing. Employees may engage in cyberloafing as a coping mechanism to restore their depleted resources or to escape work-related stressors (Agarwal, 2019; Lu et al., 2024). Moreover, studies have shown that responsible leadership, which fosters

a supportive work environment, can mitigate the negative effects of phubbing and reduce cyberloafing by enhancing employees' psychological capital and sense of belonging (Zhu et al., 2021).

Regarding the mediation effect, the second finding reveals that psychological well-being does not mediate the relationship between phubbing and cyberloafing. The study results suggest that psychological well-being does not significantly influence the link between phubbing and cyberloafing. Research by Juhyung Sun and Dr. Jennifer Samp from the University of Georgia (2021) found that conditions such as depression, social anxiety, and personality traits like neuroticism are associated with higher levels of phubbing. They noted that during the pandemic, reliance on technology has made people more comfortable communicating virtually rather than face-to-face, a trend that may persist post-pandemic.

The third study's findings on the moderating role of religious commitment reveal its negative impact on psychological well-being and cyberloafing behavior. During the COVID-19 pandemic, many individuals experienced a decline in psychological well-being due to stress and social isolation (Liu et al., 2020). In such circumstances, high religious commitment can intensify the pressure to uphold moral standards and maintain productivity despite emotional challenges, thereby worsening stress levels. According to Brien (2013), while religion can provide emotional support, strict religious obligations under certain conditions may add to the psychological burden of vulnerable individuals. In the context of cyberloafing, individuals with strong religious commitment may experience increased guilt when engaging in such behavior, leading to heightened stress and further deterioration of their psychological well-being.

Furthermore, the relationship between phubbing and employee engagement is complex. While excessive phubbing can reduce motivation and engagement, moderate levels of phubbing may foster a sense of camaraderie among employees who exhibit similar behaviors. For instance, when employees observe their colleagues engaging in phubbing, it can create an implicit understanding that makes them feel less isolated in their experiences, thereby promoting collective coping strategies (Yasin et al., 2023). This phenomenon may be particularly relevant in high-pressure environments where employees feel overwhelmed by their responsibilities. Shared phubbing experiences can reduce feelings of loneliness and strengthen social bonds among coworkers, ultimately contributing to a more supportive workplace culture.

6. Conclusion

There is a significant positive relationship between phubbing and cyberloafing, indicating that individuals who experience higher levels of phubbing are more likely to engage in cyberloafing during work hours, and phubbing is also correlated with psychological well-being. However, the study did not support the hypothesis that psychological well-being mediates the relationship between phubbing and cyberloafing. Although the direction of the relationship is positive, there is insufficient statistical evidence to confirm psychological well-being as the primary mediator between the two.

Moreover, an interesting finding is the moderation hypothesis, which shows that religious commitment moderates the relationship between psychological well-being and cyberloafing. The analysis revealed that the level of religious commitment influences the strength of how

psychological well-being affects cyberloafing behavior. This suggests that individuals with higher religious commitment tend to exhibit lower levels of cyberloafing, even when experiencing lower psychological well-being.

7. Limitations of this Study

It is essential to avoid misinterpretations and assess the extent to which the findings can be generalized. First, the research methodology used may have limitations in its design. The use of data collection methods that may not be fully adequate or the absence of relevant control variables can reduce the internal validity of the study. Additionally, a small or non-representative sample size poses significant limitations. A sample lacking sufficient diversity or of inadequate size can restrict the generalizability of the study's findings. Research with a larger sample size could provide greater statistical power and support the generalization of results to a broader population.

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