Moses Leadership Transition - A Moses Leadership Transition Model - A Successful Succession Management Model

1st Yohanes Parapat
STT Ekumene, Jakarta, Indonesia

2nd Erastus Sabdono
STT Ekumene, Jakarta, Indonesia

3rd Madya Andreas Agus Wurjanto
STT Ekumene, Jakarta, Indonesia

4th Pantja Djati S
4 Trisakti Tourism School

5th Ahmad Hidayat Sutawidjaya
5 Universitas Mercu Buana, Jakarta, Indonesia

Abstract:- This study aims to find out the succession model of Moses' leadership to Joshua as the highest leader of the nation of Israel, whose peak is recorded in Numbers 27: 12-23 (Meyers, 2019) and other related Bible passages. Joshua's success in leading the Israelites in large numbers to enter the Land of Canaan or often called the Promised Land, cannot be separated from the role of Moses in preparing Joshua as the successor of his leadership. Coupled with the difficulties and challenges of leading the nation of Israel in large numbers amid limited facilities and infrastructure in his day, increasingly proving the succession of leadership carried out by Moses. Moses as the top leader of the nation of Israel was directly involved in his success, had a big role, and did various things as an integral part of the succession process of his leadership. As the leadership succession that Moses proved to be successful, organizations in political, corporate, social (profit-oriented and non-profit) organizations are essential to ensure that when it comes to implementing leadership succession, getting a new leader who is not less even more successful in his leadership than the previous leader. This is important for the sustainability of the organization.

Keywords:- *Leadership Transition, Leadership Succession, Successor, Succession Management, Succession Planning.*

I. INTRODUCTION

An organization, whatever its form and nature, will inevitably arrive at a situation that requires it to carry out leadership succession. Succession can be triggered by definite periods and based on formal and standardized rules that result in vacant leadership positions, such as retirement (Hollenbeck et al., 2015). However, despite the predictable causes, an organization can also experience sudden changes and lead to the need for leadership succession, such as serious and prolonged illness, death or resignation of a leader (Mehrabani, 2013). Succession can also occur due to failure of organizational performance that is generally charged to leaders (Hollenbeck et al., 2015). In this case, the leadership succession needs to be done immediately or can have more fatal consequences for the organization as a whole.

The succession of top leaders is a political event for an organization (Buoziute-Rafanaviciene et al., 2009). Therefore, succession needs serious attention and proper handling. Research by Haveman found a substantial increase in the failure of an organization because of the short-term implementation of a succession (Haveman, 1993). Furthermore, Haveman noted that there is a positive correlation between succession and the possibility of the death of an organization. Related to the form of organization, Bynander and Hart put forward a strong indication of the practical similarity between the succession of leadership in politics (the state) and the company, although it is suspected that the latter is more rational in its implementation (Bynander & Hart, 2018). Therefore, in principle, a model of leadership succession is very likely to apply to both forms of organization as stated above.

The use of the Bible passage regarding the transition of Moses' leadership used in this study is based on two important points. First, as mentioned above, Joshua succeeded in carrying out his leadership as a substitute for Moses, who recognized as one of the greatest leaders who ever lived and even argued as the greatest leader ever (Friedman & Friedman, 2004). Joshua's success was marked in at least two aspects, namely his leadership which was recognized by all group leaders from each of the tribes of Israel (Joshua 1: 15-17) and the achievement of the goal of the Israelites under his leadership, namely seizing the Promised Land (Joshua 11:23). The second reason, Joshua's passage and context as a substitute for Moses is part of the Bible that explicitly has the theme of leadership succession. The ITB Version, King James Version Bible and ISV Bible give the title Joshua to replace Moses (Joshua to Succeed Moses) in the Book of Numbers 27: 12-23 (KJV Bible, Numbers 27: 12-23, ISV Bible, Numbers 27: 12- 23) (Meyers, 2019). Therefore, the use of the Bible passage regarding the succession from Moses to Joshua is relevant for use in this study. Note, all Bible verses in this study use e-sword version 12.1.0 of 2019 by Rick Meyers.

Furthermore, succession has also continuously become a popular source and attracts a large audience. Attention usually focused on leadership succession, analysis of leadership succession and post-succession conditions (Giambatista et al., 2005). Nevertheless, there are still often failures in the implementation of succession. Incorporate organizations such as the giant "Apple" in the

field of technology, eventually had to re-appoint Steve Jobs as chief executive (CEO) who had previously resigned (boomerang). This shows the failure of the new leadership results from a succession (Sharma & Grant, 2011).

In government/state organizations especially in the modern world today, the succession of leadership generally regulated in regulations and constitutions, by limiting the time for mandate holders. All of this was to overcome the problems that might arise from a political succession at the highest level / at the state level (Hoffmann, 2009). Besides, it is also important to strive to ensure that the succession of leadership is as peaceful as possible and not with a coup that can lead to property and even loss of life. This is not impossible although research shows a reduction in the likelihood of this (Frantz & Stein, 2017).

➤ *Definition of Succession*
Definition of Succession according to The Great Dictionary of Indonesian The Language is an inheritance replacement or leadership replacement process by applicable laws and regulations" (Succession, 2020). Another word that is often used and has a similar meaning is regeneration, namely replacement in leadership (Yukl, 2009). Another definition of succession is the process of transferring power in an organization (Salleh & Rahman, 2017).

➤ *Definition of Leadership*
Oswald Sanders states leadership is influence. Garry Wills further defined leadership as directing others towards the goals shared by leaders and followers (Barna, 2009).

➤ *Purpose of Succession*
Gallup Consulting writes that the goal of leadership succession is to "form effective leadership to meet organizational goals" (Beck, 2019)

➤ *Relationship between Leadership Succession and Organizational Vision or Objectives*
Succession must be adjusted to the needs, vision, and mission of an organization (Gowthami, 2012). Moses as a leader realized that his vision was very large and difficult, namely to lead the Israelites into the land promised by God. Therefore, Musa also naturally recognized the characteristics of the leader needed to achieve that vision. This was proven when Moses conveyed to God about the lead character needed by the Israelites to replace him after he was not permitted to lead the Israelites directly when approaching the final part of their vision accomplishment namely entering and seizing the land of Canaan (Nu 27: 15-17).

➤ *Succession Management*
Maxwell said that a leader's lasting value is measured by his success (Maxwell, 2015) Coupled with the fact that succession is a critical and very important event, then an organization needs to manage the process so that it runs well and measured. Basically, the essence of succession management is an effort to identify and develop candidates

with the skills, knowledge, and capacity to fill critical roles or positions in an organization (Taylor, 2004).

II. RESEARCH METHODS

This research conducted in the form of a qualitative descriptive study using literature or literature. In broader terms, Qualitative Research is all types of research that produces findings that do not arrive at statistical procedures or other means of qualification (Strauss & Corbin, 1990).

The study conducted by studying relevant biblical texts and other related literary sources, whether in the form of journals, books and other written sources in printed form or published via the internet. Through library studies, it is expected that conclusions generated objectively based on relevant theories and previous research. Togia and Malliari found library studies to play an important role and increased use in qualitative research (Togia & Malliari, 2017). This research expected to provide an alternative model for an organization in preparing and implementing leadership succession.

III. THE MOSES SUCCESSION MANAGEMENT MODEL

As can be seen in the biblical texts in this study, Moses began his success with a plan. Braden stated that the main factors causing failure in the implementation of leadership succession include the lack of planning, the lack of a selection process and the new leader who has no experience to lead the organization (Braden, 2020).

Succession planning is a systematic process of leadership preparation in the future (Washington, 2020). Succession planning is an inevitable condition (sine qua non) for an organization that wants sustainability, increased achievement and to avoid destruction (Akinniyi et al., 2018).

Good succession planning must designed according to the needs of the organization and can be used to implement strategies effectively, systematically and simply (Barnett & Davis, 2008). Furthermore, Barnett & Davis stated that the succession planning stage contained at least three main activities, namely candidate identification, development, and measurement.

A. Stages in Succession Planning
➤ *Identification of Candidates*
As the first activity of succession planning, the important thing to do is to identify potential candidates (Oluwaseun Oduwusi, 2018). In his leadership, Musa identified potential candidates when he would appoint leaders ranging from small groups of 10, 50, 100 to leaders for 1,000 people from among the Israelites themselves (Deuteronomy 1:15). Gothard states developing leadership potential that comes from within the organization is a critical component of succession management (Gothard & Austin, 2013).

In the process, Moses asked all Israelites to put forward the names of the candidates for group leaders in each tribe on the condition that the people put forward not only had leadership talent but were also wise and sensible (Deuteronomy 1:13). This shows that in addition to leadership potential, Musa also applied the basic requirements of a leader. In this connection, Day supports the idea that a prospective leader must be a person who has talent in leadership (Day, 2007).

Furthermore, from each of the twelve tribes of Israel, twelve leaders were chose from each tribe to carry out important tasks according to God's request to Moses (Numbers 13: 1-3). Here, the candidate that Moses had narrowed to twelve and Joshua was one of them (Numbers 13: 8). Randal Beck of Gallup Consulting recommends having at least three candidates for one leadership succession (Beck, 2019). Moses already has not only three, but also twelve potential candidates to replace him later. By assigning one leader from each tribe, as the main leader, Musa showed a fair attitude by giving each candidate equal opportunity. Brady and Helmich emphasize in the leadership transition process, the importance of ensuring that candidates who qualify get the same development opportunities as the others (Gregory, 1986).

➤ *Development of Candidate Leadership*
Leadership development is practical and includes training elements. Townsend believes that practicing directly and applying the main concepts of leadership are crucial to settling the concept of leadership itself while training and developing leadership skills in a person (Townsend et al., 2005). Robert further states that a person cannot learn practically how to handle every situation that might occur before the problem comes directly (Roberts, 2008). The development of the learning process comes from direct experience, which in this case is to ensure the progressive development of one's leadership competencies. In terms of training leadership skills, the twelve tribal leaders of Israel and other group leaders had the opportunity in daily activities of solving the problems of the Israelites according to their respective tribes, under the supervision of Moses (Exodus 18:26).

Salleh and Rahman stated that the development process was the next part after the identification of the candidates was completed. The purpose of development is to bring out the best personality and practice skills related to tasks related to the activities of leading people. In addition to leadership training, the development also includes assessment and evaluation of candidates and these needs to be finish before then a decision on the selection of candidates and the appointment of new leaders is completed (Salleh & Rahman, 2017).

Musa, recognized as both a leader and strategist (Jansen Van Rensburg et al., 2015) gave an important and strategic assignment to the twelve tribal leaders (twelve candidates). The task in question is the reconnaissance of the land that will be captured by the Israelites. In more detail, the task in question is to find out the strength of the people in the country as a nation, the condition of the city, the residence of its inhabitants, the fertility of the land and the condition of its trees (Numbers 13: 18-20). Chyntia McCauley agrees that assignments are basically the main source of leadership development (McCauley, 2008).

Ajayi believes that assessment is the process of gathering information to monitor progress and can contain tests/examinations in it (Ajayi, 2018). In other words, the assessment focuses on information obtained from the subject being assessed (acessie). While the definition of evaluation according to Ajayi is the process of observation of something to then give an assessment. The reconnaissance task given by Moses proved to contain the assessment and evaluation.

After completing the reconnaissance task, ten of the twelve people (excluding Joshua and Caleb) conveyed to Moses information through which they could see the quality of their leadership. First, the untruth of the information conveyed. Furthermore, there is also the attitude of fear and lack of courage in facing challenges (Numbers 13: 27-29, 31). In contrast, Joshua and Caleb exhibited much different behavior than the other ten tribal leaders. They both convey information honestly with an attitude of courage/courage and a sense of optimism (Numbers 14: 6-9). Peregym and Wollf (2013) stated the importance of courage and courage in facing challenges is a key value in leadership. While in terms of leadership ethics, a leader must describe a person who has a moral that includes honesty in both personal and professional life (Brown et al., 2005). With all the information he received, it was not difficult for Moses to conduct an assessment and evaluation of the twelve tribal leaders of Israel.

➤ *Measurement of Candidate Leadership*
Goodall from GE Partners stated that besides assessment, it is very important to do measurements as a basis for evaluation in a succession plan (Goodall, 2019). Measuring the effectiveness of one's leadership can judged based on the impact it has. A common way of measuring the effectiveness of a leader is the consequences arising from his actions (Madanchian et al., 2017). The Management Science of Health article states how to measure leadership is through changes in group-led behavior and contributions to overall organizational goals (LeMay & Ellis, 2008).

The assignment of the twelve tribal leaders proved not only to contain assessments and evaluation materials but also to measure the effectiveness of the candidates' leadership. The ten tribal leaders outside Joshua and Caleb delivered foul or slanderous news (Hebrews in English, slander English) which had a great impact in the form of fear of the Israelites (Numbers 13: 32-33, 14: 1-3). Another impact was a plan to form counter-leadership to overturn the goal of occupying the Promised Land (Numbers 14: 4).

By evaluating the behavior of the twelve candidates in the face of the assignments he gave, Moses arrived at the selection process that was nearing the end, leaving the last two candidates, Joshua and Caleb (Numbers 14:30). Moses' assessment was not based on nepotism or proximity. Akuffo and Kivipold stated that for an organization to obtain effective performance and commitment from members, the practice of nepotism, cronyism, and favoritism must be stopped (Akuffo & Kivipold, 2017). Instead, Moses conducted the assessment objectively based on the results of the assessment, measurement, and evaluation of the assignments given. It is not surprising, therefore, that the Israelites could accept Joshua's leadership when he succeeded Moses (Joshua 1: 17-18).

> *Implement Succession Process by Equipping Selected Candidates*

In the series of leadership succession processes, Alayo suggested the next stage after planning is to start the implementation of leadership succession by selecting and equipping successors (Journal et al., 2016). In the case of Moses, the choice as successor (successor) of his leadership later fell to Joshua. Some parts of the Bible give clear instructions on this (eg Numbers 27: 12-23).

Byers stressed the importance of equipping successors through activities that contain knowledge transfer (and of course experience) in the context of an organization's leadership succession. The intended interest is the sustainability of the organization and the achievement of the vision/mission that has been set (Byers & Byers, 2016).

> *Equip with a mentoring system*

Leadership Mentoring in the context of succession is critical regarding the development of a new leader who is undergoing a leadership transition (Ngomane & Mahlangu, 2014). Moreover, Moses performed the function or duty as a mentor over Joshua not only in terms of general leadership but also included in the military field (Drummond, 2016).

Long before the reconnaissance of the land of Canaan, Joshua had a position as a servant of Moses since his youth (Numbers 11:28). John Gill commented on this verse by explaining the intention of "being a servant of Moses" as serving, carrying out Moses' commands and eventually becoming a substitute for Moses (Gill, 2019). Parapat in his thesis states "servants" in Numbers 11:12 have the understanding always in a state ready to wait for an order (Parapat, 2012). This relationship lasted more or less throughout the wanderings of the Israelites in the wilderness for forty years. Therefore, from the aspect of time and position, Moses had a relatively long time doing his function as a mentor from Joshua.

One of the critical points in a mentor's leadership with a mentee is open communication and expected expectations (Gafni Lachter & Ruland, 2018). Moses clearly communicated to Joshua about what he needed to do in preparation for the war against the Amalekites. Joshua proved to understand well what Moses wanted as the following statement "Then Joshua did as Moses said to him and fought against the Amalekites ..." (Numbers 17:10). In leadership, clear communication influences the understanding of all messages to be executed without bias (Numbers 17:13).

> *Equip with the development and delegation of authority*

In Exodus 17: 9 it appears that the way Moses used to equip was by developing Joshua's leadership skills, through a reassignment. However, the assignment here seemed to increase in weight compared to the previous assignment when Joshua was still one of the twelve candidates. At first, Joshua and the other candidates were only assigned to spy on a country, this time Joshua himself was given the assignment to lead the war against the Amalekites who were enemies of the nation of Israel.

The command of Moses above was given to Joshua after the events of the Age and Meriba recorded in Exodus 17: 1-7 and Numbers Article 20: 2-13. While the reconnaissance event of the land of Canaan which resulted in the death of ten other Israeli tribal leaders due to their actions, occurred before the events of the Period and Meribah, as recorded in Numbers 13: 1-33 and Numbers 14: 1-38. Therefore, it is clear that Moses' command to Joshua in Exodus 17: 9 was given after the reconnaissance event of the land of Canaan or in other words after Joshua came out as the "winner" of the other candidates.

Seeing Moses' commands as noted in Exod. 17: 9 above, there were additional instruments given to Joshua to develop his leadership in the form of a military assignment, namely the delegation of authority accompanied by responsibility. The Merriam-Webster Dictionary defines delegation as the act of giving control, power, work, tasks to others (Dictionary, 2020). In his research, Kuhnert found three leadership models that consistently showed the delegation of authority is a way to develop one's leadership (Kuhnert, 1994). While Bell emphasizes the logical consequences of delegating, authority is in the form of responsibility (Bell & Bodie, 2012). The authority that Moses gave Joshua to choose those who would help him to fight was at the same time a form of responsibility to ensure that those he chose were the best to win the war itself.

Bauer states to reduce the risk, the delegation of authority was gave to subordinates who show a trustworthy character (Bauer & Green, 1996). After a long time together, surely Moses knew Joshua's character well enough that he believed to delegate great authority to him.

> *Equip with Support (encouragement)*

Yukl said that leaders who have the trait of equipping subordinates with support would carry out leadership behaviors that are oriented towards renewal and the ability to adapt to change. Specifically includes advocating for change and inspiring the achievement of vision or goals (Yukl et al., 2013). Moses knew that Joshua would face many challenges and circumstances that were not yet known in the process of achieving the goal of seizing the Promised Land (Deuteronomy 31: 7)

➢ *Appointment of Successor*

After completing the equipping process, it was time for Joshua to be appointed as the official leader of Israel (Numbers 27: 12-23). Several activities occur in this process:

- Handover of Power. The daily Indonesian Bible translates Numbers 28:19 as "Leave him a part of your power so that the people of Israel obey him". Maxwell states that Numbers 28:20 is also a form of empowerment from Moses in the procession of the appointment of Joshua (Maxwell & Elmore, 2007). From a psychological point of view, one of the needs for the handover of power is to be able to influence the control of other people/groups that are led (Liu, 2015).

- Inauguration/Affirmation. Furthermore, Maxwell explained that the part of Numbers 27: 12-23 especially in verse 23 talks about the confirmation/affirmation of Joshua as Moses' successor (Maxwell & Elmore, 2007). The word "put" in Numbers 27:23 from the Hebrew word סמך = sâmak (saw-mak ') has definitions including

establishing; firmly established; sustaining also has the intention of continuity, affirming. In his argument, Laub emphasizes affirmation/affirmation as an important element for a leader (Laub, 1999).

➢ *Post Succession Support*

After completing the procession of the appointment of Joshua, Moses stated support (Deuteronomy 31: 4-5). Research by Ma, Seidl & Guerard shows post-leadership succession is a critical phase in the history of an organization because it is associated with high levels of organizational failure and failure of top leaders (Ma et al., 2015). Moses wanted to make sure Joshua was ready and that is why he gave his support.

IV.   FINDING

From the activities carried out by Moses in connection with the succession of leadership, the the summary of succession management model that he uses is as below;

Succession Planning
- Setting the Vision / Objectives of the Organization - Identifying Candidates - Candidate Development - Measurement of Candidate Leadership in the Form of Assignments, which includes Assessment and Evaluation (clean from the practice of nepotism, cronyism, and favoritism). Assessment and Evaluation includes moral behavior and values - Decision Making and Selection (selecting successors from among all Candidates)
Implementation of the Succession Process
- Equipping Successors With Mentoring - Equipping Successors with Development in the form of Assignments in greater weight accompanied by Delegation of Authority and Responsibilities - Equip with Support
Appointment of Successor
- Inauguration/Affirmation - Power Transfer
Post Succession Support

Table 1

Leaders are constantly expected to review and if necessary update the leadership succession model in their organizations (Busine, 2005). Moses, who at a young age lived and was educated in the wisdom of the Egyptian royal family (Acts 7: 2), created, carried out and reviewed his own successful management model.

V.   CONCLUSIONS AND DISCUSSION

More than three thousand five hundred years ago, Moses as a leader had carried out important steps in leadership succession that proved successful. Referring to the literature in contemporary scientific research and management disciplines, it can be concluded that Moses owns and runs/does systematically based on a succession management model. Musa carried out a systematic succession management process with a model that was in line with the rules of the discipline of management and leadership, long before the "tools" and instruments of leadership succession were academically

studied/researched. Coupled with the limitations of facilities and infrastructure in his day, Moses carried out a process of succession and transition or transition of leadership that went well without any turmoil or rejection.

Although a specific leadership succession management model may only be successful for a particular organization (Mehdi Alvani et al., 2016), given the simplicity of the above model that contains only principles and not too specific things, it is advisable to reviewed and considered for wider use in profit-oriented (corporate) and non-profit organizations (political, state and community parties). Regarding the level of success in each organization, of course, it still needs further research. In addition, as research conducted by Herkovitz and Klein, the leadership model of Moses deserves to be studied by leaders in the business field and the insights gained are useful as navigation needed in facing changes and challenges in organizations (Herkovitz, 1999).

REFERENCES

[1]. Ajayi, V. O. (2018). *Difference between Assessment, Measurement and Evaluation in Science Education*. *February*, 1–7.

[2]. Akinniyi, E. O., Lkama, J. D., Idowu, O. M., & Oraegbune, O. M. (2018). Planning Strategies for Leadership Succession in Some Construction Companies in North Eastern States of. *International Journal of Engineering Technologies and Management Research*, *5*(5), 11–17.

[3]. Akuffo, I. N., & Kivipõld, K. (2017). Leadership behaviour in the context of nepotism, cronyism and favouritism: A review of the literature. *Leadership for Improvement: Perceptions, Influences and Gender Differences*, January, 255–282.

[4]. Barna, G. (2009). *Leaders on Leadership* (F. Hendrati (Ed.); 2nd ed.). Gandum Mas.

[5]. Barnett, R., & Davis, S. (2008). Creating Greater Success in Succession Planning. *Advances in Developing Human Resources*, *10*(5), 721–739. https://doi.org/10.1177/1523422308322277

[6]. Bauer, T. N., & Green, S. G. (1996). Development of leader-member exchange: A longitudinal test. *Academy of Management Journal*, *39*(6), 1538–1567.

[7]. Beck, R. (Gallup C. (2019). *Gallup Consulting*. news.gallup.com/businessjournal/118961/scientific-systematic-succession-planning.aspx

[8]. Bell, R., & Bodie, N. (2012). Delegation, Authority and Responsibility: Removing the Rhetorical Obstructions in the Way of an Old Paradigm. *Journal of Leadership, Accountability and Ethics*, *April*.

[9]. Braden, T. (2020). *Four Reasons CEO Succession Plans Fail*. marketleadership.net/succession-plans-fail/

[10]. Brown, M. E., Treviño, L. K., & Harrison, D. A. (2005). Ethical Leadership: A Social Learning Perspective for Construct Development and Testing. *ResearchGate*, *97*(2), 117–134.

[11]. Buoziute-Rafanaviciene, S., Pundziene, A., & Turauskas, L. (2009). Relation between the attributes of executive successor and organizational performance. *Engineering Economics*, *2*(62), 65–74.

[12]. Busine, M. (2005). *Succession management trend and current practice - busine watt 2005 researchgate*.

[13]. Byers, L., & Byers, L. (2016). *Succession Planning Strategies of Faith-Based , Nonprofit Leaders of the Boomer Generation This is to certify that the doctoral study by*. *April*.

[14]. Bynander, F., & Hart, P. T. (2018). Leadership Succession in Politics and Business : Converging worlds. *ReseachGate*, *May 2017*.

[15]. Day, D. V. (2007). Developing leadership talent: A guide to succession planning and leadership development. *SHRM Foundation's Effective Practice Guidelines Series*, 1–56.

[16]. Dictionary, M.-W. (2020). *Delegation*. https://www.merriam-webster.com/dictionary/delegation

[17]. Drummond, J. (2016). *LEADERSHIP FORMATION THROUGH MENTORING IN*. *1*(1), 319–329.

[18]. Frantz, E., & Stein, E. A. (2017). Countering Coups: Leadership Succession Rules in Dictatorships. *Comparative Political Studies*, *50*(7), 935–962.

[19]. Friedman, H. H., & Friedman, L. W. (2004). Biblical Leadership : Insights for Today's Managers. *ResearchGate*, *January 2004*.

[20]. Gafni Lachter, L. R., & Ruland, J. P. (2018). Enhancing leadership and relationships by implementing a peer mentoring program. *Australian Occupational Therapy Journal*, *65*(4), 276–284.

[21]. Giambatista, R. C., Rowe, W. G., & Riaz, S. (2005). Nothing succeeds like succession: A critical review of leader succession literature since 1994. *Leadership Quarterly*, *16*(6), 963–991.

[22]. Gill, J. (2019). *e-sword John Gill Commentary on Numbers 11:28*.

[23]. Goodall, R. (2019). *How to accurately measure the effectiveness of your succession planning strategy*. ge-partners.co.uk/how-to-accurately-measure-the-effectiveness-of-your-succession-planning-strategy/

[24]. Gothard, S., & Austin, M. J. (2013). Leadership Succession Planning: Implications for Nonprofit Human Service Organizations. *Administration in Social Work*, *37*(3), 272–285.

[25]. Gowthami, C. (2012). Succession Planning a Need or a Necessity – a Global Perspective. *International Journal of Management, IT and Engineering*, *2*(9), 341–352.

[26]. Gregory, C. L. (1986). Executive Succession: Toward Excellence in Corporate Leadership. In *Journal of Healthcare Management* (Vol. 31, Issue 2, p. 151).

[27]. Haveman, H. A. (1993). Ghost of Managers - Past Managerial Succession and Organization Mortality. *The Academy of Management Journal*, *36*(4), 864–881.

[28]. Herkovitz, K. (1999). *The Biblical Story of Moses - Herskovitz Klein 1999 Sage jurnal of leadership and organizational studies*.

[29]. Hoffmann, B. (2009). Charismatic Authority and Leadership Change: Lessons from Cuba's Post-Fidel Succession. *International Political Science Review*, *30*(3), 229–248.

[30]. Hollenbeck, J. R., Derue, D. S., & Nahrgang, J. D. (2015). The opponent process theory of leadership succession. In *Organizational Psychology Review* (Vol. 5, Issue 4).

[31]. Jansen Van Rensburg, M., Nicolaides, A., & Rubric, O. (2015). An analysis of theological and strategic management perspectives of Moses as a leader. *Pharos Journal of Theology ISSN*, *96*(96), 1018–9556.

[32]. Journal, E., Sciences, A., Uni, E. H., Uni, E. H., Uni, E. H., Alayo, M., Iturralde, T., Maseda, A., & Arzubiaga, U. (2016). Critical Factors for Successful Succession of Family Firms. *European Journal of Economics, Finance and Administrative Sciences*, *85*(May), 91–103.

[33]. Kuhnert, K. W. (1994). Through Delegation. *Leadership*, 10–25.

[34]. Laub, J. A. (Florida A. U. (Florida A. U. (1999). Assessing the servant organization: Development of

the servant organizational leadership assessment (SOLA) instrument. *ProQuest Dissertations and These*, *April 1999*, 1–166.

[35]. LeMay, N., & Ellis, A. (2008). Leadership Can Be Learned, But How is it Measured? *Management Sciences for Health Occasional Papers*, *8*(8), 1–29.

[36]. Liu, Y. (2015). The Review of Empowerment Leadership. *Open Journal of Business and Management*, *03*(04), 476–482.

[37]. Ma, S., Seidl, D., & Guérard, S. (2015). The New CEO and the Post-succession Process: An Integration of Past Research and Future Directions. *International Journal of Management Reviews*, *17*(4), 460–482.

[38]. Madanchian, M., Hussein, N., Noordin, F., & Taherdoost, H. (2017). Leadership Effectiveness Measurement and Its Effect on Organization Outcomes. *Procedia Engineering*, *181*, 1043–1048.

[39]. Maxwell, J. C. (2015). *21 Hukum Kepemimpinan Sejati* (J. Lantang (Ed.); 4th ed.). Immanuel Publishing House.

[40]. Maxwell, J. C., & Elmore, T. (2007). *The Maxwell Leadership Bible* (2nd ed.). Thomas Nelson.

[41]. McCauley, C. D. (2008). *Developmental Assignments: Creating Learning Experiences Without Changing Jobs*. Centre for Creative Leadeship.

[42]. Mehdi Alvani, S., Gholipour Souteh, R., Jandaghi, G. R., & Inaloo, A. B. (2016). Presenting a Succession Management Model Based on Organizational Capabilities in Knowledge-Based Organizations (Case Study: Science and Technology Park of Tehran University and Science and Technology Park of Tarbiat Modares University. *Mediterranean Journal of Social Sciences*, *March 2016*.

[43]. Mehrabani, S. (2013). Succession Planning: A Necessary Process in Today's Organization. *International Journal of E-Education, e-Business, e-Management and e-Learning*, *1*(5).

[44]. Meyers, R. (2019). *e-sword* (12.1.0). www.e-sword.net

[45]. Ngomane, R. M., & Mahlangu, E. (2014). Leadership mentoring and succession in the Charismatic churches in Bushbuckridge. *HTS Teologiese Studies / Theological Studies*, *70*(1), 1–10.

[46]. Oluwaseun Oduwusi, O. (2018). Succession Planning as a Key to Effective Managerial Transition Process in Corporate Organizations. *American Journal of Management Science and Engineering*, *3*(1), 1.

[47]. Parapat, Y. (2012). *Suksesi Kepemimpinan (Studi Eksplanatori pada Gereja-Gereja Aliran Pentakosta dan Kharismatik di Jawa Timur)*. UKIP Papua, Sorong, Indonesia.

[48]. Peregrym, D., & Wollf, R. (2013). Values-Based Leadership: The Foundation of Transformational Servant Leadership. *The Journal of Values-Based Leadership*, *6*(2), 7.

[49]. Roberts, C. (2008). Developing Future Leaders: The Role of Reflection in the Classroom. *Journal of Leadership Education*, *7*(1), 116–130.

[50]. Salleh, L. M., & Rahman, M. F. A. (2017). a Comparative Study of Leadership Succession Models. *Science International*, *29*(4), 791–796.

[51]. Sharma, A., & Grant, D. (2011). Narrative, drama and charismatic leadership: The case of Apple's Steve Jobs. *Sage Journal*, *7*(1).

[52]. Strauss, & Corbin. (1990). ATLAS. ti 7 What ' s New. *Www.Genderopen.De*, 1–82.

[53]. *Suksesi*. (2020). https://kbbi.web.id/suksesi

[54]. Taylor, T. (2004). Succession Management Practices in Australian Organizations. *Journal of Leadership*.

[55]. Togia, A., & Malliari, A. (2017). Research Methods in Library and Information Science. *Qualitative versus Quantitative Research*, *June*.

[56]. Townsend, C., Linder, J. R., & Williams, J. (2005). Teaching leadership: Do students remember and utilize the concepts that we teach? *Journal of Leadership Education*, *4*(1), 62–74.

[57]. Washington, C. E. (2020). *Leadership, Diversity and Succession Planning in Higher Education*.

[58]. Yukl, G. (2009). *Kepemimpinan Dalam Organisasi* (B. Supriyanto (Ed.); 5th ed.). PT. INDEKS.

[59]. Yukl, G., Mahsud, R., Hassan, S., & Prussia, G. E. (2013). An improved measure of ethical leadership. *Journal of Leadership and Organizational Studies*, *20*(1), 38–48.