



Optimizing talent and succession for organizational achievement

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ABSTRACT

This study examines talent management and succession planning in the leadership cadre process of the Prosperous Justice Party (PKS) as strategic efforts to ensure leadership continuity and organizational performance. Using a qualitative phenomenological approach, the research focuses on the Central Leadership Council and the Syuro Assembly of PKS. The findings reveal that PKS implements a structured talent management model consisting of six phases: criteria determination, cadre development, Development Center Group selection, accelerated development, key position assignment, and program evaluation. Succession planning is carried out through eight stages, including high-level deliberation, responsibility allocation, needs assessment, professional development, individual focus, position expansion, election, and evaluation. These processes are guided by the party's vision, AD/ART, and succession as a preparatory mechanism. The study highlights a strong interrelationship between talent management and succession planning, where talent management prepares leadership candidates, and succession outcomes inform future talent criteria. Overall, the model ensures the availability of qualified cadres ready for future leadership roles.



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Introduction

Today, talent management has become an important priority for modern organizations, and the success of the organization is directly related to the talent used. Organizations that focus on talent management cause members of the organization to be more successful, able to maintain and develop the essential talents of their members. The practice of talent management has taken place in response to the condition of human resource development that is no longer able to develop strategically. Therefore, talent management runs on the following principles: (1) organizations need to photograph the talents possessed by their employees, then invest in various businesses according to the talent segments owned by these cadres; (2) building a talent-based business organization owned by each cadre in various levels of work. If organizations can place people in various fields of work according to their respective talents and in accordance with their respective competencies, it is expected to have an

impact on optimal business performance; (3) the organization needs a measurement of its business results, therefore the implementation of talent management requires a measurement of results, so that it can be proven that an organization based on talent management really has a feasible impact on the organization concerned; (4) organizations that can measure management performance, need to develop talent-based management in order to better control organizational outcomes (Collings & Mellahi, 2009; Dries, 2013; Wright & Nishii, 2007).

Talent management is an integrated set of processes, programs, and cultural norms in an organization that are designed and implemented to attract, develop, disseminate, and retain talent in an effort to achieve business/organizational strategic goals and meet future business needs (Silzer & Dowell, 2010). According to (Cannon & Mcgee, 2011) the process when an organization identifies, manages and develops its people now and for the future. Talent management can also be interpreted as strategic management to manage the flow of talent in a company with the aim of ensuring the availability of talent supply to align the right workers in the company with the right work at the right time based on the company's strategic goals and the priorities of the company's activities or the company's business. If applied in a party organization, talent management directs the party in managing its human resources, starting from finding, attracting and retaining the best people and then developing in appropriate and strategic steps.

Talent management in practice is carried out to provide answers to the challenges of the current human resource condition. This raises the shortage of the best leaders in the face of business competition, finding good external candidates to fill key jobs, complementing talent between different units, retaining talent through career development opportunities, expanding the internal talent pool by focusing on a number of different employees, and establishing a common need to have the best players as the key to future business success (Smilansky, In the end, only the best people in sufficient numbers, in the right positions and with optimal utilization can encourage the organization to continue to grow. Therefore, a continuous effort is needed from efforts to find and then manage, strategically place and maintain human resources in the organization so that they do not move to other organizations.

(Khatri, Gupta, Gulati, & Chauhan, 2010) explained that people who work according to their talents will be able to make contributions developed by their organizations. Talent management practices run on the answer to the condition of human resource development that is no longer able to develop strategically.

Talent management is also very important in succession planning which is a supporting part of human resource planning. In an increasingly competitive global economy, businesses rely more on management and succession planning as tools to provide an edge and remain viable as a competitor in the competition. At the same time, succession planning is one of the most vital parts of Human Resource planning, including: ensuring the continuity of organizational leadership prepared for key positions; a systematic process for evaluating leadership talents; increasing talent development opportunities; participate in various organizational programs, help identify career plans within the organization; and developing a strong leadership team for strategic tasks (Beheshtifar & Nekoie-Moghadam, 2011).

Succession planning is the process of preparing leaders and also key positions in the next generation according to adequate skills and competencies and placing the right people at the right time for the sustainability of the organization itself. Succession planning is a means to identify important positions in management, starting from the lowest manager level to the highest position in the organization. Succession planning also describes management positions to provide maximum flexibility in management movements and ensure workers as individuals achieve better seniority, broader management abilities and are more integrated in the relationship in the organization as a whole rather than just in a single unit. The implementation of succession planning can run well if the process of selecting the successor and preparing the successor also runs smoothly (Rothwell, 2015). According to Hills (2009), there are five main strategies in succession planning: aligning succession planning with business strategy, assessing the potential of leadership use, involving talent in planning, developing a blend: experience and/or training, and a broader net for succession.

Succession planning needs to adapt to other sectors of Human Resource management in this case talent management. Talent management and succession planning is a dynamic process where talent management is a component of succession planning. Organizations that seek to implement succession planning should implement talent management in their organization. Talent management can be an effective complement to the succession planning process. Without developing future managers through talent management, it is impossible to make succession planning (Beheshtifar & Nekoie-Moghadam, 2011). In other words, talent management is a subsidiary of succession planning, and succession planning is a subsidiary of human resource planning. This is important for two reasons: first, talent management will ensure the organization successfully attracts and retains the necessary talent, the second reason is that talent management must be carried out in the field where employees work (Christensen Hughes & Rog, 2008). From the theories that already exist conceptually, no one can explain the phenomenon in Islamic political parties in Indonesia. This is because the existing theories are general, but have not discussed details about talent management and succession planning, especially related to Islamic political parties in Indonesia.

The stages carried out by the Prosperous Justice Party (PKS) in succession planning go through the following stages; The stages or levels of PKS cadres are: (1) Tamhidi (beginners) for new cadres, if they are istiqomah in coaching and succeed in having good morals in Islam; (2) Mu'ayyid (young), with an indicator of the level of involvement and contribution in Islamic activities; (3) Muntasib (intermediate) who are required to have a joint commitment to raise this da'wah party, they also have structural, coaching and financial mandates that must be fulfilled; (4) Adult members, namely party cadres who are registered in the party membership issued by the Regional Management (DPW) and have passed advanced party training; and (5) Experts are members who are registered in the party membership issued by the Central Management (DPP) and after passing party training (Budiadi et al., 2020).

Organizational management, both companies and political parties, have similarities in terms of viewing human resources as capital that must be considered by the organization. Both within companies and political parties, the key to organizational development, developing adaptation and innovation lies in the quality of human resources they have. On the other hand, the characteristics of the party are different from the company, so the management of human resources in the party has its own challenges. This is what puts this practice as one of the keys to the quality of human resources owned by the organization. One of the important reasons why the implementation of succession planning and talent management in the Prosperous Justice Party (PKS) can be successful is because the management of both is done quite well, so that the results of the annual fifth election in Indonesia have increased, especially in 2019 (Hasmana, Laksmi, Salamah, Joko, & Mugi, 2020).

One of the political party organizations in Indonesia is the Prosperous Justice Party (PKS). The Prosperous Justice Party declares its existence as a Da'wah Party, namely as an Islamic political entity that combines the struggle of Islamic values structurally and culturally, in its positive and objective meaning, for the realization of Civil Society. In 2008, the Prosperous Justice Party declared itself to be a 'Nationalist Religious' party and not an Islamist Party (Strategic Plan of the Prosperous Justice Party, 2015).

The purpose of the establishment of the Prosperous Justice Party (PKS), as stated in the AD/ART, is "The realization of a just and prosperous civil society that is pleased by Allah SWT within the framework of the Unitary State of the Republic of Indonesia". PKS is aware of the ethnic and religious plurality of Indonesia people that fills the territory of thousands of islands and hundreds of tribes stretching from Sabang to Merauke, which is crossed by the equator in it. PKS, as a national political entity, subjectively struggles on the basis of Islamic creed, principles, and morality to achieve the goal of realizing a just, prosperous and dignified civil society. Together with other political entities competitively strive to achieve national ideals.

PKS internally-subjectively gathers its cadres in a neat line to fight for the aspirations of the people and achieve national goals. With the belief that political activity is not just a profane-worldly activity, but is loaded with a sacred-religious-ukhrawi dimension that is worth worshipping, it is believed that politics is not a tool to just pursue material-power progress, but is empty in the emotional-spiritual aspect, so that the cadres are alienated and lose their true self-identity, and then they experience disorientation and aridity in life. On the contrary, political activities can be a space for expression and

uncovering one's potential, a means for self-capacity building, and also a place for cadres to serve the public, as part of their form of service to religion which is full of spirituality and humanitarian aspects. The blood of the movement became possible by placing Islam internally-subjectively as the creed, principle, and morality of the PKS struggle. The substance of the morality of PKS's struggle itself is clean, caring and professional.

The Prosperous Justice Party as a Da'wah Party seeks to optimize the potential and abilities (*istighlalul amsal lil kafa'ah*) of cadres, with the aim that all the potential of the gathered cadres can develop and function optimally, to support and strengthen the movement and development of da'wah. The mobilization of cadres to various groups and levels of society is to mobilize community participation in transforming themselves. In this cultural movement, cadres individually and institutionally through existing foundations and mass organizations carry out bottom-up counseling and community improvement. PKS cadres will move together with the community to participate in development in various aspects of life. Therefore, it is necessary and must grow talented cadres who are professionals in various fields of life to be able to move with the community ([Prosperous Justice Party, 2008](#)).

Leadership in PKS itself is manifested in a very solid cadre system. This solid cadre cannot be separated from the strict selection and selection in recruiting prospective members. This strict recruitment system is through the Tarbiyah management system by implementing the curriculum and materials made by Tarbiyah PKS. Tarbiyah PKS itself selects, concocts, and then develops itself with the guidance of a murrabbi. The selection and recruitment pattern of PKS cadres is unique in Indonesia's politics. PKS cadres are selected not by volunteering but by a group of individuals and or by murabbi (supervisors) with a continuous and scheduled tarbiyah (education) method (*halaqah*). PKS uses two strategies in recruiting its cadres. The first strategy is the pattern of individual recruitment (*al da'wah al fardhiyyah*), which is a form of person-by-person approach, which includes direct personal communication. Cadres who will be recruited are invited to participate in spiritual development forums organized by PKS such as *usrah* (family), *halaqah* (study group), *liqa'* (weekly meeting), *rihlah* (recreation), *mukhayyam* (camp), *daurah* (intellectual training) and *nadwah* (seminar) ([Muhtadi, 2012](#)). The second strategy is the institutional recruitment pattern (*al da'wah al'amma*). PKS is affiliated with various wing organizations with formal or informal status, so that the party can look for potential individuals to be party cadres ([Nurdin, 2015](#)).

In its development, the leadership system through cadre regeneration carried out by PKS has various problems. Among them is how to translate the ideology of PKS, where on the one hand PKS chooses to become an open political party or it can be interpreted that the Prosperous Justice Party currently chooses to be a plural party, accepting differences and diversity. On the other hand, this understanding is then contrary to the general vision and special vision of the Prosperous Justice Party which officially stated that it would direct the da'wah party to fight for Islam as a solution in the life of the nation and state; will direct it to become a transformative force of Islamic values and teachings in the process of rebuilding the ummah and nation in various fields. PKS, which is an exclusively party with the traditional base of youth, educated and urban communities, has transformed into an inclusive (open) party. This affects the recruitment system and the translation of party ideology in cadres. Another problem is that internal obstacles arise because of cadres that are difficult to mobilize, and externally there are people who are reluctant to be invited to join the party and you assume that PKS belongs to a certain group. Likewise, the handling carried out by the party if the cadres are no longer considered capable of carrying the ideology owned by the party. So far, it is clear that there has been no seriousness from the PKS in providing action to problematic cadres.

It is realized that this cadre regeneration system has severe consequences for PKS. Various inappropriate handling of cadres raises problems where this ideology is not entirely capable of being carried out by the cadres themselves. Various cases have emerged such as cadre Yudi Widiana who was charged with receiving bribes of more than Rp 11 billion from the Commissioner of PT Cahaya Mas Perkasa, So Kok Seng alias Aseng. Similarly, Fajar Agustanto, a PKS cadre in Mojokerto, East Java, was arrested by the police on charges of spreading defamatory news on the Suara News website that he manages. Likewise, several cases have befallen other PKS cadres.

The problems faced by the Prosperous Justice Party raise the problem of how the party efforts in finding, attracting and retaining the best people then developing in strategic steps and how to prepare leaders and also key positions in the next generation in accordance with adequate skills and competencies and placing the right people at the right time for the sustainability of the Party. Therefore, this research is motivated to research talent management and succession planning in the Prosperous Justice Party.

Based on empirical studies, it is known that talent management can be applied in companies (businesses) (Groves, 2011; McDonnell, Hickey, & Gunnigle, 2011; Sharma & Bhatnagar, 2009; Tansley & Tietze, 2013), public service institutions (KADYRBEKOVA, 2017), and even in the party (Chen, Chan, Gao, & Yu, 2015). Similarly, succession planning can also be applied in companies (Lussier & Sonfield, 2012; Manning, Jones, Jones, & Fernandez, 2015) and educational institutions (Bush, 2011). None of these empirical studies have examined talent management and succession planning at the same time. However, an empirical study was found that talent management was organized to support succession planning in multinational companies (Hor, Huang, Shih, Lee, & Lee, 2010).

The results of previous research show that there is a research gap that discusses talent management and succession planning both related to the research design used and the research locus itself. In addition, based on the results of previous research studies, it can be seen that previous research has examined talent management and succession planning in business organizations, and there has been no research that examines talent management and succession planning in the Party, especially the Islamic Party. In addition, theoretically, the talent management and succession planning models developed are based on the thinking of Western scientists. Thus, this study has a novelty regarding the talent management and succession planning model in the Party, especially the Islamic Party.

This research aims to explore the talent management applied and developed in the Prosperous Justice Party. In addition, this research also focuses on the exploration of succession planning applied in the leadership cadre process in the Prosperous Justice Party.

Method

This study uses a qualitative design with a phenomenological approach to understand talent management and succession planning in the Prosperous Justice Party. The phenomenological approach was chosen because it allows researchers to explore the participants' life experiences in depth without intervention. The qualitative method aims to understand social phenomena naturally through deep interaction between researchers and participants, with a focus on empirical facts and reality.

This qualitative approach emphasizes the development of theories through induction-empirical strategies, in contrast to the quantitative approach that rests on logical deduction. Some of its advantages include depth of analysis, flexibility of views, and openness to various perspectives of participants.

(Creswell, 2012) identified five approaches in qualitative research: case studies, biographies, phenomenology, grounded-theory, and ethnography. The qualitative method offers in-depth and unique evidence-based insights, making it suitable for exploring complex phenomena such as talent management and leadership succession in PKS.

Phenomenology is a qualitative approach that aims to uncover the meaning, structure, and essence of individual or group experiences related to a phenomenon (Lincoln, 1985). In this study, phenomenology was used to understand the participants' life experiences subjectively, according to their context (Zikmund & Babin, 2000). This method aims to explore the meaning of phenomena naturally without limitations, so that researchers can identify the essence of human experience related to the phenomenon (Creswell, 2012).

Phenomenological research involves steps such as identifying the phenomenon, collecting data from individuals experiencing the phenomenon, and interpreting the essence of their experiences. The researcher tried to describe the subject in detail without examining the relationship between the variables. To improve the quality of research, researchers expand their involvement in PKS activities, expand the scope of research space and time, and improve theories based on field findings.

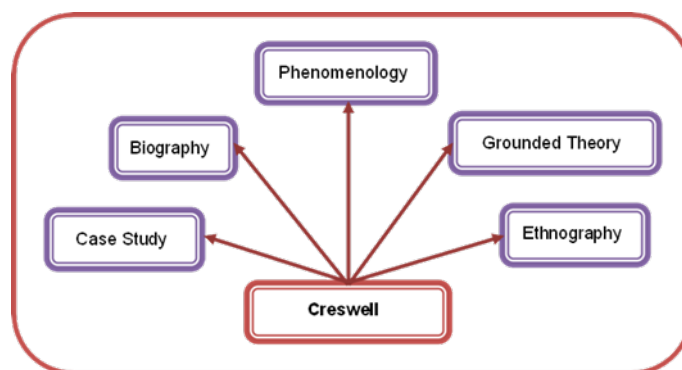


Figure 1. Qualitative Method According to Creswell

Source: Creswell, 2012

During the study, researchers used a humanistic approach (Lincoln, 1985), by utilizing intuition, feelings, and hidden knowledge to understand the perceptions and attitudes of the informants (Alwasilah, 2008). This approach is expected to increase the trust and openness of informants to researchers.

This research was conducted at DPP PKS with the research object in the form of PKS DPP Structure Management and Syuro Assembly Members. The selection of the location is based on the existence of succession planning at the central level. PKS, as a political party in Indonesia, optimizes the potential of cadres to fight for the aspirations of the community and participate in development.

Key informants are selected purposively, focusing on the quality of information, not quantity. Informants must be credible, understand the stages of regeneration, and have experience as PKS administrators. Data collection is carried out until saturation is reached, where the data obtained is repeated and there is no significant new information.

This research relies on interviews with key informants, including members of the Syuro Assembly, PKS DPP Cadre Regeneration Management, Jati Jaya BPW Management, and PKS senior cadres. The goal is to explore understanding related to talent management and succession planning in PKS. The data analysis process involves coding and categories to find patterns or concepts related to talent management and leadership succession in PKS.

Data collection can be done through primary sources (such as interviews and direct observations) and secondary sources (such as books and related documents). According to Creswell (2012), qualitative data is obtained through interviews, observations, and documents, and the use of these various methods is called triangulation. Triangulation is used to improve the accuracy of data because no one method is perfect. Although effective, triangulation also requires more costs. In this study, the data collection technique was carried out through a combination of triangulation methods, namely interviews, observations, and documentation.

Results and Discussions

Stages of Talent Management in the Prosperous Justice Party

Model of Talent Management Stages in the Prosperous Justice Party

Talent management is the process by which an organization identifies, manages and develops its people now and for the future (Cannon & Mcgee, 2011), which has several functions, among which is to build an organization's sense of belonging to its well-talented members; and obtaining replacement candidates for key positions in the organization (Baron-Cohen & Lombardo, 2017; Smilansky, 2006). Talent management as a process has stages in its implementation. Some experts have different opinions about these stages in talent management, such as Rothwell (2005) who explained the nine stages in talent management; (Berger, Berger, Suryo, & Yuwono, 2008) which outlines the five stages of talent management; and (Cappelli, 2009) which also outlines the five stages of talent management.

The results of the research on talent management in the Prosperous Justice Party show that the stages of talent management in the Prosperous Justice Party consist of six stages, namely the criteria determination stage, the cadre stage, the selection stage of the Development Center Group, the development acceleration stage, the key position assignment stage, and the program progress evaluation stage. Each stage is formed based on conceptualization extracted from the representation of the results of interviews with informants.

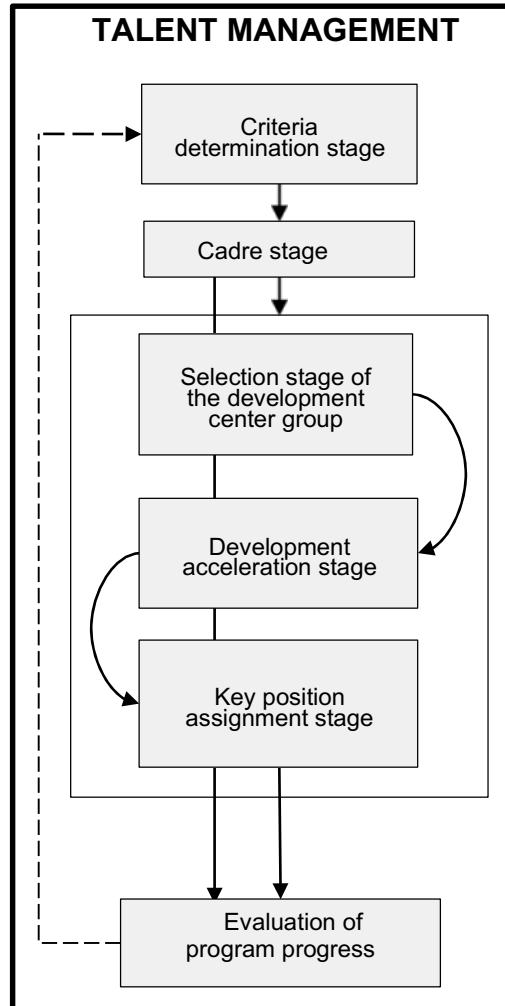


Figure 2. Talent Management Model in the Prosperous Justice Party
(Source: Interview Results, Processed by Researcher, 2022)

Based on Figure 2. It can be explained that the criteria determination stage is the stage where talent management criteria are set. This criterion is set based on the target, both output and outcome to be achieved. The stage of determining the criteria for talent management in the Prosperous Justice Party consists of the following concepts: (a) In PKS, talent management is called cadre regeneration; (b) PKS as a da'wah party and a political party; (c) Cadre development program; (d) The process of preparing and forming cadres. The determination of this criterion is the initial stage that defines the criteria for cadre regeneration or talent management.

The determination of this criterion will have an influence on the type of coaching in talent management that will be carried out, namely the cadre stage. This cadre stage is the levels of coaching and membership levels that must be passed by cadres. This step clarifies the key positions, the most important positions, the positions that have the highest risk as the target of the development program in the talent management program (Cappelli, 2009). Based on practice in the field, there are five stages of cadres in the Prosperous Justice Party, namely tamhidi (beginners) for new cadres, mu'ayyid (Young). The indicators of this young stage are their level of involvement and contribution in Islamic activities; muntasib (intermediate); adult; and members. Each stage of the cadre has a curriculum or material

that must be mastered by the cadre, so that it can shape the behavior of the cadre. Furthermore, a series of activities are carried out to determine the criteria for quality leadership candidates in the company at each level and position which contains personal character qualities, business and functional knowledge, career experience, performance and potential assessment (Cappelli, 2009). The results of the study also outline that the cadre stage in talent management in the Prosperous Justice Party has the following concepts: (a) coaching is carried out in stages; (b) each stage has a curriculum that must be followed by cadres; (c) each stage shapes the behavior of cadres; (d) Each level has indicators/references used for assessment, placement, and improvement of cadre levels.

This cadre stage then has a relationship with the development group selection stage, the development acceleration stage, and the key position assignment stage. The relationship between the cadre stage and these three stages occurs because every promotion or cadre stage is carried out cadre selection and coaching through UPA. For cadres who pass the selection according to the criteria/indicators of achievement at the cadre stage, there will be an acceleration of development to develop the potential of cadres, so that cadres can move up to a higher cadre level. Where in the end tasks can be assigned to key positions.

At this stage, all kinds of efforts are made to gather candidates from various positions, positions and levels of employees in the company to become participants in the talent management program (Cappelli, 2009). This is as explained that the results of this study show that the selection stage of the development center group includes: (a) there is a selection in cadre development; (b) cadre development according to potential and ability; and (c) development is carried out through member development units. The concepts that construct the selection stage of the development center group are related to the material and cadre level.

The cadres who have gone through the selection stage of the development center group will then go through the development acceleration stage. This stage includes: (a) there is a program to accelerate cadre development; (b) each cadre has the opportunity to be informed; and (c) accommodating or facilitating the potential of cadres through cultural da'wah (field activities). Furthermore, cadres who have gone through the development acceleration stage will go through the stage of assignment of key positions which include: (a) preparation of cadre leadership; (b) opportunities for cadres to be involved and placed anywhere (in society and positions in the party); (c) the terms of internal assignment; (d) exemption from internal requirements for placement of external positions. At this stage, it is beginning to be seen that cadres have begun to be placed in key positions, both in the party and in society. This is in accordance with the function of talent management, which is to ensure opportunities for the most talented employees to be able to increase their level quickly from the lower level of the company to the upper level (Smilansky, 2006).

These three stages have interdependence with the cadre stage, because cadres who have the opportunity to be identified and given facilities to carry out cultural da'wah must also meet the cadre stage. This is based on the fact that Prosperous Justice Party cadres have an obligation to be involved in Prosperous Justice Party activities, as well as being obliged to be involved in community activities. Before actually being involved in internal activities and activities in the community, the placement process goes through several stages called maratibul amal or maratib al 'amal (grand design of Islamic charity projects). The stages are carried out so that all cadres who have been selected can carry out their duties in accordance with the targets and objectives of the Islamic-based party. As stated by (Torrington, Hall, & Taylor, 2008) that the preparation of these goals and objectives must be measurable, and have a time tier that supports the achievement of these goals. The first stage of the stage that emphasizes personal improvement or generally termed islaahul nafs (self-reform), is to form a righteous person. In this phase, cadres begin to be introduced to Islam in a syumul manner, so that cadres will form a better character than before.

The second stage is a stage that emphasizes family improvement or is generally termed bina'ul usroh or takwiin baitil muslim. This means that after cadres have been able to transform themselves into good individuals, cadres must also be able to form a good family as well, both nuclear and extended families. Cadres must be able to educate and nurture their families to become good individuals and family members. In this second stage, the Prosperous Justice Party has also prepared a coaching program for cadre families, especially cadre children.

The third stage is *islahul mujtama'*, community improvement. At this stage, cadres must begin to be involved in daily community activities and show good community behavior. Usually, at this stage, the character of the character in the cadres has begun to appear. The fourth stage is *islahul hukuma*, which is the involvement of cadres in improving the state or engaging in politics. So entering the political field is in the context of *islahul hukuma*, improvement to the state. So between personal development, family development, community development and then involved in this political scene, this must run normally and each has indicators, each has its targets and each has activities that have been structured in the PKS itself. Cadres who have been able to go through the four improvement processes will then be placed according to the fields they are capable of or according to their abilities and tendencies. Where each of these stages can be fulfilled in the cadre stage.

The last stage in the talent management model in the Prosperous Justice Party is the evaluation stage of program progress including: (a) evaluating cadres and program implementation; (b) the time of the evaluation; (c) the implementation of the evaluation; (d) the results of the evaluation for the improvement of the next program; and (e) evaluation of cadres for promotion and assignment. The evaluation stage of the progress of this program is carried out by evaluating all stages in talent management, namely the criteria determination stage, the cadre stage, the development center group selection stage, the development acceleration stage, and the key position assignment stage. To make the steps in this program effective, participants must be evaluated based on their achievements (current productivity) and their demonstrated competencies and behaviors (Rothwell, 2015). The results of this evaluation can then be used as input in the criteria determination stage. This is because the criteria determination stage has an impact on the implementation of the cadre stage, the development center group selection stage, the development acceleration stage, and the key position assignment stage.

The series of stages in the talent management model in the Prosperous Justice Party is based on the Qur'an and Al-Hadith, including:

"And let there be among you those who call for virtue, instruct (do) the makruf, and prevent from the unrighteous. And they are the lucky ones." [Āli 'Imrān (3): 104].

"Call (people) to the way of your Rabb with wisdom and good lessons and refute them in a good way." [QS. An-Nahl (16): 125].

These two verses are based on the concept and principles of talent management, namely calling for goodness, ordering people to behave well, and preventing people from doing bad, by means of wisdom and good learning. In short, everything that is done in every stage of talent management is done with kindness and to achieve goodness. The Qur'an is complemented by the following words of the Prophet Muhammad (peace and blessings of Allah be upon him):

"Whoever among you sees iniquity, let him change it with his hand. If he is unable to do so, he should change it with his words. If he is no longer able, he should deny it with his heart, and this is the weakest of faith." [HR. Muslim, No. 38].

This hadith suggests that the action to turn bad into good starts from the heart, then the mouth, and the hand (real action). This is applied in the Prosperous Justice Party which starts its cadre stages from the improvement of themselves, their families, and then the community, as well as through *Siyasah Islamiyah* (government level). Other hadiths that are also a reference for talent management in the Prosperous Justice Party are:

"Tell people according to what they know. Do you want Allah and His Messenger to be discredited?" [HR. Bukhari, No. 127].

This hadith can be analyzed that in calling for goodness, the delivery must be in accordance with the context and competence of the ummah. This is applied to talent management in the Social Justice Party, both at the Cadre Stage, the Selection Stage at UPPA, the Acceleration of Development, and the Assignment of Key Positions, all of which implement the cadre stage system. That the cadre stage is a requirement for a cadre to fulfill the cadre journey from one stage to another in talent management, because the cadre level reflects the level of cadre's ability to receive knowledge and orders to preach.

Based on the description above, the talent management in the Prosperous Justice Party is in line with the principles of da'wah, a syumul and moderate understanding of Islam:

Islam is a comprehensive system, which touches all aspects of life. He is the country and the homeland, the government of the people, morals and strength, compassion and justice, civilization and law, science and justice, material and natural wealth, income and wealth of jihad and da'wah, troops and thoughts, as well as he is the upright creed and true worship, nothing less and nothing more.

The glorious Qur'an and the holy Sunnah of the Prophet are the place of return for every Muslim to understand the laws of Islam. He must understand the Qur'an in accordance with the rules of the Arabic language, without takalluf (imposing oneself) and ta'assuf (haphazard). Furthermore, he understood the holy Sunnah through the trusted rijalul hadith (narrator of hadith).

Sincere faith, true worship, and mujahadah (earnestness in worship) are the light and pleasure that Allah instills in the hearts of His servants that He wills. Meanwhile, inspiration, the trajectory of feelings, revelation (secrets of nature), and dreams, they are not part of the postulates of the sharia laws. It can also be considered a postulate provided that it does not contradict religious laws and its texts.

Amulets, spells, spells, divination, shamanism, revelation of supernatural things, and the like, are evil, except for mantras from Qur'anic verses or narration from the Prophet (saw).

The opinion of the imam or his deputy about something that does not have a legal text, about something that contains various interpretations, and about something that brings the general benefit of the public, can be practiced as long as it does not contradict the general rules of the Shari'ah. It may change as local circumstances, conditions, and traditions change. In principle, worship is practiced with total surrender without considering the meaning. Meanwhile, in matters other than worship (customs), the purpose and purpose must be considered.

Everyone can take or reject their words, except for Al-Ma'shum (Prophet) PBUH. If it is not in accordance with it, then the Book of Allah and the Sunnah of His Messenger are more important to follow. However, we must not hurl at people because of something that is disputed -- insults and reproaches. We leave it to their intentions, and they have passed away with their deeds.

Every Muslim who has not yet attained the ability to examine the postulates of the furu' (branch) law, should follow the religious leaders. Nevertheless, it would be good if along with this attitude of following him he tried as much as he could to study his postulates. He should accept every input accompanied by evidence as long as he believes in the capacity of the person who gave the input. And he should perfect his shortcomings in terms of knowledge if he is a clever person, until he reaches the degree of a scholar.

Khilaf in the matter of fiqh furu' (branch) should not be a divisive factor in religion, not causing hostility and not hatred. Every mujtahid gets his reward. Meanwhile, there is no prohibition on conducting an honest scientific study of the issue of khilafiyah in the shade of compassion and mutual help for Allah to lead to the truth. All of this without giving birth to selfish and fanatical attitudes.

Any problem on which charity is not built so that it causes unnecessary discussion is an activity that is prohibited by sharia.

For example, discussing various laws about problems that do not really occur, or discussing the meaning of verses of the Qur'an whose meaning is not understood by the mind, or discussing the comparison of virtues and disputes that occur among the companions (even though each of them has his virtue as a companion of the Prophet and the reward of his intention) With ta'wil (interpreting the behavior of the companions) we are independent of the problem.

Ma'rifah to Allah with the attitude of tawhid and purification (dzat) is the highest level of Islamic faith. As for the verses of nature and sahih hadiths about it, as well as the various mutasyabihat information related to it, we can simply believe it as it is without ta'wil and ta'thil, and do not aggravate the differences that occur among the scholars. We are content with the information available, as the Prophet (peace and blessings of Allaah be upon him) and his companions have satisfied themselves.

"And those who are profound in their knowledge say, 'We believe in the verses that are mutasyabihat, all of them are from the side of our Lord.' (Ali Imran: 7).

Every heresy in the religion of Allah that has no foothold but is considered good by human passions, whether in the form of addition or subtraction, is a heresy that must be preached in the best possible way, which does not actually give rise to other worse heresies.

The difference of opinion on the issue of bid'ah idhafiyah, bid'ah tarkiyah, and iltizam towards the worship of mutlaqah (which is not applied, both in the method and at the time) is a difference in the issue of fiqh. Everyone has their own opinion. However, it is okay if research is carried out to get the essence with postulates and evidence.

Love for the righteous, paying homage to him, and praising him for his good behavior is part of taqarrub to Allah swt. Meanwhile, the guardians are those mentioned in His words, "Those who believe and they are devout." Karamah to them is true if it meets the requirements of the sh'aria. It is all with the belief that they -- may Allah have no madharat and benefit for themselves, both when they are alive and after death, let alone for others.

Pilgrimage to the grave, anyone's grave is a sunnah that is sharia in the ways taught by the Prophet (peace be upon him). However, asking for help from the inhabitants of the grave whoever they are, praying to him, asking for the fulfillment of wishes (both from a short distance and from a distance), making vows for him, building his grave, covering it with satir, giving illumination, wiping it (to get barakah), swearing with someone other than Allah and everything like it is a great bid'ah. Also, do not seek ta'wil (read: justification) against these various behaviors, in order to close the door to even worse slander.

Comparison of the Talent Management Stage Model in the Prosperous Justice Party with the Model That Has Been Developed Previously

The model of talent management stages in the Prosperous Justice Party has differences from the models of talent management stages that have been developed by experts before. Table 6.1 shows the difference in the number of stages in each talent management model developed by experts.

The (Rothwell, 2015) consists of nine stages, namely: get commitment; analyze jobs and people now- and determine what talent means; talent recruitment and selection; performance evaluation; analysis of jobs and people needed in the future; potential evaluation; develop people; retain the best people; and evaluation of program results. The (Berger et al., 2008) model consists of four stages, namely: a rigorous recruitment and selection process; talent mapping; talent pool; talent satisfaction. The (Cappelli, 2009) consists of five stages, namely: setting talent criteria; selecting a group of talent development centers; create talent development programs; assign key positions; and evaluate the progress of the program.

This research produces a model consisting of six stages, namely: determining criteria; cadre stage; selection of development center groups; acceleration of development; assignment of key positions; and evaluation of program progress. The stage model developed by this study is a stage based on the results of interviews with informants who are cadres of the Prosperous Justice Party. The stages developed in this study generally have similarities with the stages of talent management that have been developed previously. Nevertheless, some things that can be noted are:

This newly developed model begins with the stage of determining criteria as a guideline in compiling curriculum/materials and methods and expected achievement criteria from the talent management process. These stages can be found in: (a) the first and second stages in the Rothwell (2005) model, namely the commitment and stage of analyzing the current work and people and determining the definition of talent; (2) the first stage in the Cappelli model (2008, 2009) is the stage of determining criteria. Meanwhile, if you look at Berger & Berger (2008), no existence of this stage is found. The cadre stage in this developed model was not found in the previous three models.

The selection stage in the development center group in this newly developed model can be found in the third stage of Rothwell (2005), the first and second stages of the Berger & Berger Model (2008); and the second stage on the Cappelli model (2008, 2009).

The accelerated development stage, which is the fourth stage of the newly developed model, can be found in the third stage of the [Cappelli model \(2008, 2009\)](#). But it is not found in the [Rothwell Model \(2005\)](#) and the [Berger & Berger Model \(2008\)](#).

The fifth stage of key position assignment in this newly developed model was found in the fourth stage of the [Cappelli Model \(2008, 2009\)](#). But it is not found in the [Rothwell Model \(2005\)](#) and the [Berger & Berger Model \(2008\)](#).

The evaluation stage of the program, which is the sixth stage of the newly developed model, was found in the fifth stage of the [Cappelli Model \(2008, 2009\)](#). Not found on Model [Berger & Berger \(2008\)](#).

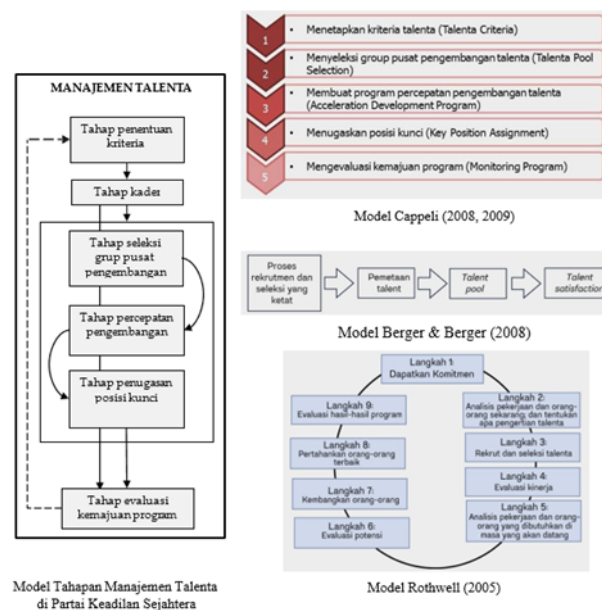


Figure 3. Comparison of Talent Management in the Prosperous Justice Party and Previously Developed Models
(Source: Primary Data, Processed by Researchers, 2022)

Referring to the three predecessor models, the model developed in this study can complement the previously developed model. For example, in the [Rothwell Model \(2005\)](#) and the [Berger & Berger Model \(2008\)](#), the Recruit and Selection Stage is a stage contained in the Cadre stage and the Development Center Group Selection stage. The Recruit and Selection Stage in the [Rothwell Model \(2005\)](#) and the [Berger & Berger Model \(2008\)](#) is the stage to find new members according to the needs of the organization or company. Meanwhile, the Cadre Stage in the Prosperous Justice Party is a stage that has the meaning of sustainability and is a prerequisite for the next stage. This Cadre Stage calls for the Talent Mapping Stage in the [Berger & Berger Model \(2008\)](#). Similarly, the Central Development Group Selection Stage is a selection carried out in a process in a group within the Cadre and Member Development Unit (UPPA). This stage can be seen in the Talent Pool Stage in the [Berger & Berger Model \(2008\)](#), which is gathering talent in groups.

Figure 3. shows six stages in talent management in the Prosperous Justice Party. These six stages are closer to the [Cappelli model \(2008; 2009\)](#) which also explains that the five stages of talent management are the criteria determination stage, the cadre stage, the development center group selection stage, the development acceleration stage, the key position assignment stage, and the program progress evaluation stage. The difference between the [Rothwell Model \(2005\)](#), the [Berger & Berger Model \(2008\)](#) and the [Cappelli Model \(2008; 2009\)](#) and the model in this study is that:

Talent management in the Social Justice Party has a cadre stage, which is a stage where cadres are given levels of coaching; while the three previous models, namely the [Rothwell Model \(2005\)](#), the [Berger & Berger Model \(2008\)](#) and the [Cappelli Model \(2008; 2009\)](#) did not have a cadre stage.

The Rothweell Model (2005), the Berger & Berger Model (2008) and the Cappeli Model (2008; 2009) are linear stages; Therefore, the stages in talent management have an interrelationship pattern between one stage and another. For example, the program progress evaluation stage is a stage that produces input for improvement at each previous stage (starting from the criteria determination stage, cadre stage, development center group selection stage, development acceleration stage, and key position assignment stage).

Talent management in PKS has a difference with the talent management model developed by the Rothwell Model (2005), the Berger & Berger Model (2008) and the Cappeli Model (2008; 2009), because the cadre system in the Prosperous Justice Party is a bridge in determining the development of human resources at the next stage.

Ideologically, talent management in the Prosperous Justice Party is part of management which is based on the principles of amar ma'ruf nahyi munkar, good learning (mauidhoh hasanah), wisdom, adjusting the abilities (knowledge, maturity) of cadres and the ummah/community.

Stages of Sucession Planning in the Prosperous Justice Party

Model of Sucession Planning Stages in the Prosperous Justice Party

Succession planning is succession planning as a structured process that involves identifying and preparing potential replacements to assume new roles, implying the need for a reliable, iterative process that refers to specific efforts to invest in the best leadership in order to achieve the highest performing potential successors (Barnett & Davis, 2008). Succession planning has a function to maintain the sustainability of the organization, both the sustainability of the organization's identity and ideology; the sustainability of organizational life, the sustainability of the organization's reputation and the sustainability of leadership in the organization.

Several experts developed succession planning models such as the Aon Consulting Global Forum (2003) which developed six stages of succession management; (Scarborough & Cornwall, 2016) who developed five stages of succession planning; US Office of Personnel Management (2008) which also outlines the five stages of succession planning; Rothwell (2010) who developed the Seven-Pointed Star Model; and (Seniwoliba, 2015) which developed seven stages of succession planning. The results of the study show that succession planning in the Prosperous Justice Party consists of eight stages of succession planning, namely the high consideration stage (Syuro Assembly), the special responsibility stage, the need-based assessment stage, the professional development opportunity stage, the individual focus stage, the position level extension stage, the strategic plan and the election and evaluation stage. Each stage is formed based on conceptualization extracted from the representation of the results of interviews with informants.

Figure 4. It can be explained that the first stage is the highest consideration stage where the highest consideration in the Prosperous Justice Party is the Shuro Assembly. At this level, succession is done for the first time before succession is carried out at the level below. This stage can be called the top management support stage. Management discusses succession planning programs on a monthly or quarterly basis to find out which employees have the most potential talent in the division line to rise to a position Seniwoliba (2015). Based on the results of the study, it is shown that the conceptualization of the high consideration stage includes: (a) succession in the highest institution, namely the Syuro Assembly; (b) the succession period in the Shuro Assembly is once every 5 years; and (c) the mechanism for the election of the Shuro Assembly. These concepts are all related to the strategic plan, namely that (a) the party has a vision; and (b) AD/ART as a guideline or guide in succession planning.

The second stage is a specific responsibility conceptualized as follows: (a) the committee in succession planning; (b) preparation of cadre positions in management; and (c) the involvement of cadres in the succession process. This is in accordance with the phrase of Rothwell (2010) that organizations must begin to identify key positions, in order to maximize a systematic succession planning program. This stage is followed by the third stage, which is the focus stage on individuals who have aspects (a) seeing the advantages of each individual; and (b) increasing the popularity and electability of cadres and parties. Furthermore, from the third stage and then continued with the fourth stage, namely this assessment based on needs can be redivided into several stages, namely: (a) preparation and assessment of cadres according to the criteria; and (b) the prerequisite for the management position is to follow the cadre level.

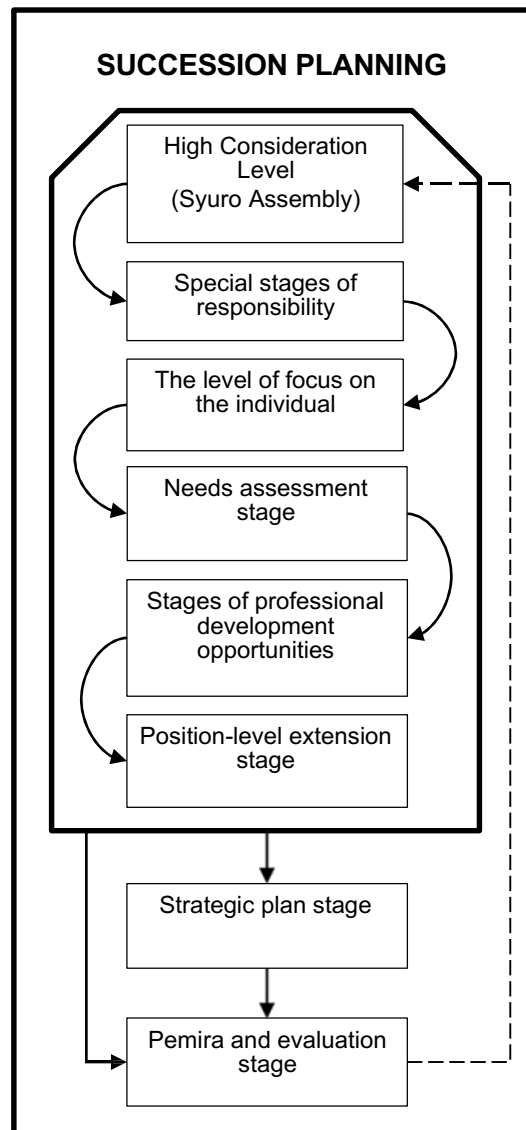


Figure 4. Succession Planning Model in the Prosperous Justice Party
(Source: Primary Data, Processed by Researcher, 2022)

After the assessment based on special needs is carried out, the next stage is the fifth stage, namely professional development opportunities which include: (a) debriefing cadres through coaching and education (political schools, leadership schools); and (b) cadres participate in the field/community. At this stage, facilitation is provided for cadres who have qualified to get the opportunity to develop themselves professionally, so that cadres will be increasingly upgraded and will have an impact on the party both directly and indirectly. This stage corresponds to the succession function described by (Butler & Roche-Tarry, 2002) and Rothwell & Poduch (2014) that the practice of organizations to carry out succession planning serves nothing but to develop and maintain strong leadership and ensure that they have prepared all the necessary expertise and competencies to face the demands of today's business environment.

The next stage is the sixth stage, which is the position level extension stage, which is the stage of securing the position from a lower level to a higher level; or from one position to another. This is to avoid vacancies in positions, irregularities in ranks, and the election of prospective cadres in positions that are not in their field. As explained by Rothwell (2010), succession planning is a means to identify key management positions, starting from the lowest manager level to the highest position in the organization. The results of the study show that there are several concepts to assess the extension of the position level in cadres, namely: (a) position placement according to succession needs; (b) the

principle of position placement is to pay attention to aspirations from below; (c) cadres are ready to obey instructions to occupy certain positions; and (d) the position in the management is a mandate.

The next stage is the seventh stage, which is the strategic plan stage. This stage of strategic planning is the stage where succession planning involves strategic issues in the organization. Thus, this stage describes succession procedures and mechanisms that are in line with the vision, mission, and policies of other parties. The position of the strategic plan stage in the succession planning model in the Prosperous Justice Party can be seen that the position of the strategic plan is an important position, because this stage is the main point of the sustainability of the Party's identity and reputation. That, the previous six stages, all of them must refer to the strategic plan stage, because the strategic plan stage has the following aspects: (a) the party has a vision; (b) AD/ART as a guideline or guideline; and (c) succession is a preparatory activity. Vision, mission, AD/ART, and succession preparations are guidelines that must be referred to in each process so that all processes in each stage have a clear level of consistency.

The last stage in this model is the Pemira or Election stage and evaluation. The Pemira stage and this evaluation include the following aspects: (a) the mechanism for implementing the election, (b) the involvement of cadres in the election, (c) the evaluation of the election. Furthermore, the results of the evaluation and the results of this election can be used as input for future succession planning as well as input for policies by the Syuro Assembly. As stated by Rothwell (2010), the purpose of evaluation is to remind organizations to imply business strategies for employee development, culture and behavior as well as in numbers and skills, so some form of audit or review is important.

Based on the preceding description, it can be explained that the succession planning model in PKS is an interrelated stage, where the core of succession planning is the integration between each element in the model. The relationship between the model and the implementation in PKS is that each stage in succession planning is a form of PKS's efforts in obtaining da'wah implementers with a leader spirit (caliph) with superior and noble character. Where among these characters are fahkum bainannaasi bil haq and laa tattabi'il hawaa. This means that leaders in PKS must really have the ability to practice the Qur'an and Al Hadith. In addition, the chosen leader must be strong, not weak, trustworthy, and able to take responsibility for his leadership. As stated in the Qur'an and the following Hadith.

"O David, We have made you caliphs on earth, so judge among men justly and do not follow lust, for he will lead you astray from the way of Allah. Indeed, those who stray from the way of Allah will be severely punished, because they forget the day of reckoning."[QS. Shaad (38): 26].

A leader should have a just nature and not prioritize personal lust. Lust cannot be eliminated, but it can be controlled by following His rules. In terms of succession planning, PKS has leadership criteria as stated by Allah subhanahu wa ta'ala:

"One of the two women said, "O my father, take him as a person who works (to us), for indeed the best person you take to work (to us) is a strong and trustworthy person."[QS. Al Qashash (28): 26].

The verse narrates when the daughters of the Prophet Shu'eb who had been helped by the Prophet Moses when they faced difficulties in carrying out their work; and then asked the Prophet Shu'eb to choose the Prophet Moses to be given the mandate to carry out the work in the place of the Prophet Shu'eb. This shows that when choosing a leader, the best person among the existing people is chosen, where the characteristic is that the person must be strong and trustworthy. This verse is applied by the Prosperous Justice Party in organizing succession planning, namely choosing candidate leaders through the stages of selection of leadership candidates, where the candidate leaders must go through the stages that have been determined by the Prosperous Justice Party, so that the cadres who are made candidates are really cadres who are worthy of being elected in the Pemira.

In addition to being based on the verses of the Qur'an, the Prosperous Justice Party is also based on Al Hadith, including:

"O Abu Dzarr, you are indeed a weak man. And that power is a trust, and that power on the Day of Resurrection becomes a disgrace and regret, except for the one who gains that power with his right and performs his obligation to it."[HR. Muslim, No. 1825].

The hadith shows that a leader is not only intellectually and spiritually capable, but also must be emotionally strong, because a leader must be able to carry out the mandate objectively. Abu Dhar, who is pious and knowledgeable, is used as an example, that a leader is not only spiritually pious but also must not be easily compassionate and follow his compassion in making decisions, because every decision taken by a leader will be accounted for not only when in the world but also will be accounted for until the last day.

"Each of you is a leader and will be held accountable for those he leads. Amir (head of State), he is the leader of human beings in general, and he will be held accountable for them. A husband in the family is the leader and will be held accountable for them. A wife is the leader in her husband's household and over her children, and she will be held accountable for them. A sahaya servant is a leader in the affairs of his master's property, he will be held accountable for it. Know that each of you is a leader and each of you will be held accountable for who he leads." [HR. Bukhari, No. 2554; HR. Muslim, No. 1829].

The hadith reinforces that leaders must be really careful in their leadership, because every one of their leaders must be held accountable.

Comparison of the Model of the Stages of Succession Planning in the Prosperous Justice Party with the Model That Has Been Developed Previously

The succession planning stage model in the Prosperous Justice Party has a difference from the succession planning stage models that have been developed by experts before. Table 6.2 shows the difference in the number of stages in each succession planning model developed by experts. [Aon Consulting Global Forum \(2003\)](#) developed a succession planning model in a circular form that shows continuity between one stage and another. The stages consist of seven steps, namely: identifying positions and formulating position conditions; identification of successors and collecting data of people (2 people per position); individual character assessment of key positions and assessment of competencies; feedback and conduct training; identify development activities; mapping personal development planning; evaluation and follow-up.

[Scarborough & Zimmerer \(2006\)](#) developed a succession planning model consisting of five stages, namely: initial involvement with the business; rotation in various tasks; entry into position levels; with planned work rotations. performance evaluation and mentoring; given greater responsibilities (e.g. functional managers, department managers, advisory boards); and general manager (transition phase; membership in the board (has begun to enter the CEO position). The [US Office of Personnel Management \(2008\)](#) developed a succession planning model with stage components that are almost similar to those developed by the [Aon Consulting Global Forum \(2003\)](#) but simpler and run linearly, namely: identification of key positions; identification of competencies; candidate identification and assessment; learning and development; implementation and evaluation. Furthermore, [Seniwoliba \(2015\)](#) also developed a seven-stage succession planning model in the form of a circle as compiled by the [Aon Consulting Global Forum \(2003\)](#) but the components in it are not the same.

The stages developed by [Seniwoliba \(2015\)](#) consist of: top management support; dedicated accountability; needs assessment; professional development opportunities; focus on individual interests; position level extension stage; and inclusion in strategic plans. Furthermore, Table 6.2 also shows that there are eight stages in the succession planning model in the Prosperous Justice Party, namely the high consideration stage (Syuro Assembly), the special responsibility stage, the need-based assessment stage, the professional development opportunity stage, the focus stage on the individual, the position level extension stage, the strategic plan and the election and evaluation stage.

If you look at the stages of the succession planning model, the [Aon Consulting Global Forum \(2003\)](#), [Scarborough & Zimmerer \(2006\)](#), [US Office of Personnel Management \(2008\)](#), and [Seniwoliba \(2015\)](#) models are more appropriate models to be applied to business organizations, although they can also be adapted in non-business institutions. Therefore, some of the stages that exist in these models can also be found in the newly developed models of the Prosperous Justice Party, except for the High Consideration Stage (Syuro Assembly) and Pemira (General Election) stages.

The succession stage in the Prosperous Justice Party began with the practice of succession in the highest institution in the Party, namely the Shuro Assembly. This succession is the result of Pemira

which is carried out nationally throughout the archipelago in real time. After the Syuro Assembly is formed, it will be followed by succession in the party management at the Center. This is different when compared to the previous model. For example, the [Seniwoliba \(2015\)](#) model started with the support of top management, but in the [Seniwoliba \(2015\)](#) model is not intended to elect top management members, but there is support from top management to organize leadership changes at a certain level within the company.

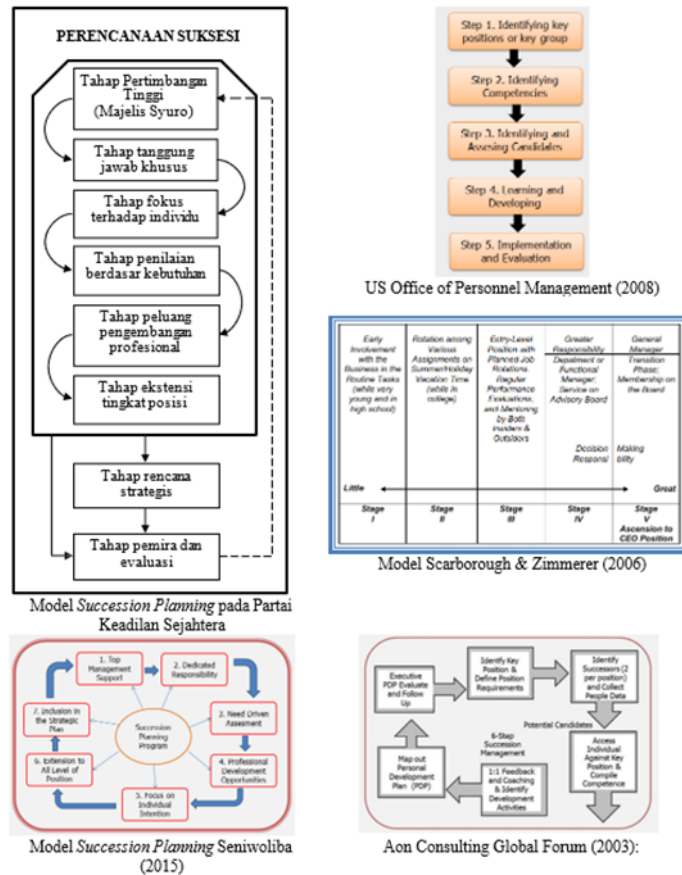


Figure 5. Comparison of Succession Planning in the Prosperous Justice Party and Previously Developed Models (Source: Primary Data, Processed by Researcher, 2022)

Meanwhile, in the next stages such as the special responsibility stage, the focus stage on the individual, the assessment stage based on needs, the professional development stage in the Prosperous Justice Party is a stage similar to the stages in other models such as the key position identification stage, competency identification, and development stage in the Model [Aon Consulting Global Forum \(2003\)](#) and the [US Office of Personnel Management \(2008\)](#), and [Seniwoliba \(2015\)](#). The position level extension stage, which is the sixth stage in the succession planning model in the Prosperous Justice Party, is similar to the position level extension stage in the [Seniwoliba model \(2015\)](#) and similar to the third, fourth, and fifth stages of the [Scarborough & Zimmerer \(2006\)](#) model, namely entering the position level with planned work rotation, performance evaluation and mentoring; given greater responsibilities (e.g. functional managers, department managers, advisory boards); general manager (transition phase; membership in the board (has started to enter the CEO position)).

Based on the description above, it can be explained that in general, the newly developed model has similarities with the models that have been developed previously, namely the Model [Aon Consulting Global Forum \(2003\)](#), [Scarborough & Zimmerer \(2006\)](#), [US Office of Personnel Management \(2008\)](#), and [Seniwoliba \(2015\)](#). However, this model covers the entire previous model and also develops the stages by adjusting the party context.

The difference is that the succession planning model in the Prosperous Justice Party has a Pemira or General Election stage. In addition, if strategic planning in the [Seniwoliba model \(2015\)](#) is the last stage

which is a continuation of the position level extension stage, then the succession model in the Prosperous Justice Party strategic plan is a reference for the previous stages, namely the high consideration stage (Syuro Assembly), the special responsibility stage, the need-based assessment stage, the professional development opportunity stage, the focus stage on the individual, and position-level extension stages. Briefly, some of the differences in the succession planning model in the Prosperous Justice Party with the models that have been developed previously are: 1) The highest consideration in the succession planning model in PKS is the Syuro Assembly which is a representative of cadres throughout Indonesia; 2) The succession in PKS began with the succession to the Syuro Assembly, which was judged from the General Election process. This is different from success in a business organization; 3) The succession planning model in the Prosperous Justice Party has the Pemira or General Election stage; 4) If the strategic plan in the [Seniwoliba model \(2015\)](#) is the last stage which is a continuation of the extension stage of the position level, then the succession model in the Prosperous Justice Party places the strategic plan stage as a reference for the previous stages, namely the stage of high consideration (Shuro Assembly), the stage of special responsibility, the stage of assessment based on needs, the stage of professional development opportunities, the stage of focus on the individual, etc. and position-level extension stages; 5) The criteria for the chosen leader are the leaders required in the Qur'an and Al Hadith.

Interaction of Talent Management with Success Planning in the Prosperous Justice Party

Talent management or cadre regeneration is an activity that cannot be separated from succession planning, because the stages in talent management have a relationship with the stages in succession planning. The results show that the form of interaction between talent management and succession planning is shown by the relationship between talent management and succession planning, which can be seen from the following concepts: (1) talent management cannot be separated from the succession process; and (2) talent management is preparing figures/leaders.

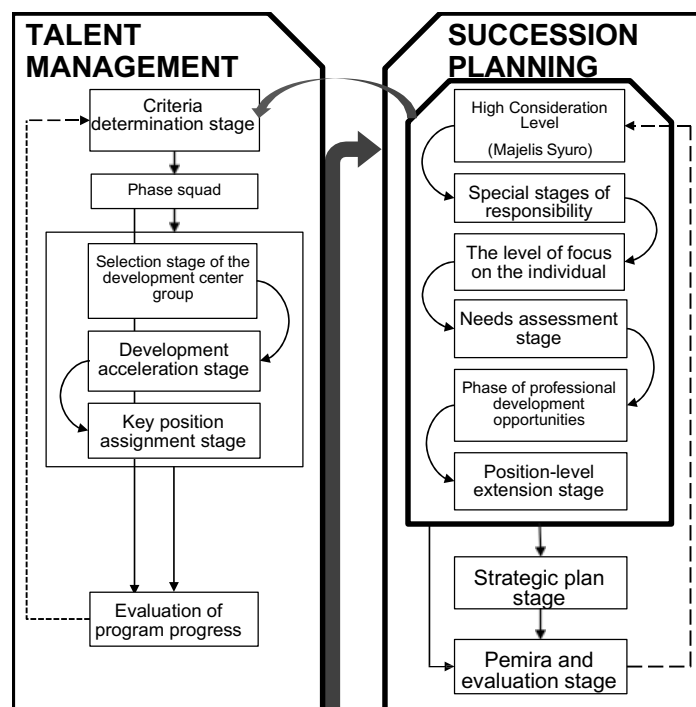


Figure 6. Interaction Model between Talent Management and Succession Planning in the Prosperous Justice Party

(Source: Primary Data, Processed by Researcher, 2022)

The concept that explains that talent management cannot be separated from the succession process is the concept of the relationship formed between talent management and succession planning. The stage of determining the criteria, which is the initial stage in talent management, must refer to how the human resources or cadres that must be owned by the party are in accordance with the needs of the party. Where cadres that are in accordance with the needs of the party include continuing the

sustainability of the party, maintaining the reputation and identity of the party, as well as cadres who can become trustworthy leaders. Both leaders in the party and leaders of the nation and society. Therefore, this stage of determining criteria has a relationship with the stages in succession planning. The six stages in succession planning must be inputs for the application of the criteria determination stage (See Figure 6.).

In addition, the relationship between the stages in talent management and succession planning can also be explained through the stages in succession planning which require the fulfillment of the membership level when it is already at the focus stage on the individual, the assessment stage based on needs, the stage of professional development opportunities, and the extension stage of the position level. The relationship that is formed as explained by Barnett & Davis (2008) that succession planning is a structured process that involves identifying and preparing potential replacements to assume new roles, implies the need for a reliable, iterative process that refers to specific efforts to invest in the best leadership in order to achieve the highest performing potential replacement. This means that succession planning has criteria for organizational needs for human resources that will replace the role of human resources who are currently in office. This need criterion must be determined and then used as a target in the development of human resources.

Furthermore, the concept that states that talent management is to prepare figures/leaders can be explained in the relationship between the stages of talent management which is essentially held to form cadres who are ready to be figures and ready to become leaders. This concept is explained by Smilansky (2008) and Baron et al (2017) that the function of talent management is to ensure opportunities for the most talented human resources to be able to increase their level quickly from the lower level of the company to the upper level; and to be able to promote executive diversity (based on gender, ethnic background, and age) in key positions.

If viewed from the model in Figure 6. It can be seen that the cadre stage based on the stage of determining criteria is the stage that is the basis for group selection in UPPA. The results of the selection at UPPA will then become the basis for increasing the cadre level, cadre assessment, and cadre placement so that cadres can go through the stage of accelerating development and assignment of key positions. Thus, the cadre stage in talent management is a stage whose goal is to prepare cadres to become trustworthy individuals. As explained in the document document on cadre development in the regeneration of the Central Java DPW Prosperous Justice Party (2018), five stages of cadres are mentioned, namely tamhidi, mu'ayyid, muntasib, adult members, and experts. Each stage of the cadre has a goal that is basically to form a cadre personality that is in accordance with the needs of leadership. For example, the mu'ayyid stage is aimed at increasing the awareness and political understanding of young cadres of the Prosperous Justice Party so that they have an honest and democratic character and are ready to fight for the people; have organizational intelligence that is directly proportional to faith; rich in ideas and always exploring the source of Islamic thought; innovative and competitive; has the power of ruhiyah; and can be a person who is rabhani oriented to Allah, so that he really becomes an example for the ummah. This also supports one of the hadiths which reads:

"There are seven groups that Allah will give shade to on the Day of Resurrection under His auspices where there is no shade except His shade: a just leader" (HR. Bukhari).

The verse explains that leaders have a very important role because they belong to the group that is directly sheltered by Allah SWT on the Day of Resurrection. Therefore, the selection of leaders must be carried out carefully in order to obtain a fair leader. The stage of talent management is carried out to further strengthen this hadith as a means of determining fair leaders in the Prosperous Justice Party.

Based on the discussion that has been explained earlier, the proposition of the results of this study suggests that there is a relationship or relationship in the interaction model between talent management and succession planning in PKS.

Conclusions

The talent management model in the Prosperous Justice Party (PKS) consists of six main stages that are interrelated, namely determining criteria, cadres, selection of the Development Center Group,

acceleration of development, assignment of key positions, and evaluation of program progress. The stages of determining criteria and cadres are closely related to other stages. In the stage of determining the criteria, the concept of regeneration, da'wah parties, and cadre development is the main focus, while at the cadre stage, tiered coaching and cadre assessment are carried out systematically. The selection of the Development Center Group and the acceleration of development emphasize on individual potential and the acceleration of the cadre development process. Key position assignments prepare cadres to lead, both in the party and in the community, and program evaluations focus on assessment and continuous improvement.

Succession planning in PKS involves eight stages starting from the consideration of the Syuro Assembly to the election and evaluation. Each stage pays attention to specific aspects, such as succession at the highest institutions, individual assessments, cadre needs, and professional development opportunities. These stages are designed to ensure the readiness of cadres in carrying out leadership in the future. The interaction between talent management and succession planning occurs through a complementary process, where talent management plays a role in preparing cadres for succession. The output of succession planning is an input for talent management, which ultimately produces cadres who are ready to be led and lead.

The findings of this study show that talent management or regeneration is closely related to succession planning in political parties. The stages in talent management are interrelated with the stages in succession planning, such as focusing on the individual, assessing needs, professional development, and placement. The implications of this research are important both theoretically as information, as well as practically for political parties in improving talent management and more effective succession planning.

This study uses a qualitative approach, resulting in model proposals developed from the researcher's exploration, in contrast to quantitative research that produces final findings. Data were collected through direct engagement with informants and internal Party documents, using interviews and data analysis according to the techniques of Gioia et al. (2013) without statistical tools. Given these limitations, further research with different methods, wider samples, and more complete instruments is recommended.

The researcher provides suggestions in two aspects related to talent management and succession planning. Academically, the study has found concepts that shape talent management aggregation and succession planning based on interviews with internal party informants, but more in-depth follow-up research with empirical testing is still needed to strengthen these findings. From a practical perspective, this study provides important input for the Prosperous Justice Party in developing a better and standard cadre regeneration structure and talent management model, so that it can be a reference for all party cadres. For party cadres, this research is expected to help maintain the sustainability of the cadre regeneration process that is more *istiqomah*, so that the elected cadres are in accordance with the needs of the party and are able to maintain the reputation and identity of the party.

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