Manuskrip: criticism and alternatives for leadership succession planning models in malay family businesses

Seno Andri[1], Mutia Eliza[2], Syafri Naldi[3]

[1]*Department of Business Administration, University of Riau, Pekanbaru, Indonesia.*
[2]*Department of Islamic Education Management, Sekolah Tinggi Agama Islam Al-Azhar, Pekanbaru, Indonesia*
[3]*Department of Business Administration, Padjadjaran University, Bandung, Indonesia*

Abstract

Purpose: The goal of this research is to criticize the previous leadership succession model, which was very organized and systematic and thus could not be effectively applied in all business conditions, particularly in uncertain business conditions. As a result, this study proposes a more adaptable leadership succession model for various family business situations, particularly Malay family businesses.
Design/methodology/approach: This study employs an in-depth interview technique with the owners and leaders of an enormous Malay family business in Riau Province, Indonesia's dominant Malay ethnic group.
Findings: There is a paradox in the unplanned Malay family business model. Their business is bottom-up because potential successors are actively involved in fighting for the company's long-term viability. One of the principal keys to their success is their use of Malay cultural values. Originality: This study develops a leadership succession model for Malay family businesses, other family businesses with a simple management system, and pioneering family businesses.

Keywords: Leadership succession model, Succession planning, Family business, Malay family business

INTRODUCTION

A family business is not only possessed, managed, and controlled by the family but also the extent and manner in which the family organizes the firms. A company is examined as a family business if it employs more than two members of the same family (Daspit et al., 2021; Kosmidou, 2020; Rau et al., 2018) as top executives or shareholders (Amore et al., 2021), and the extent of family involvement in the firm is assessed in terms of ownership, governance, management, succession, and employment. They have sufficient equity to exercise strategic control and hold top-management positions (Fang et at., 2021; Moeeno Gene and Gallizo, 2021),

Family businesses also play a significant role in the economy (Goto, 2014; Habibur Rahman et al., 2017; Hastenteufel & Staub, 2020). Family businesses account for 96.9 percent of all enterprises and 77.4 percent of all employment in Japan (Goto, 2014). Approximately 90 percent of all firms in Canada and the United States claim to be family owned. Approximately half of all businesses are declared to be family owned in Australia(Habibur Rahman et al., 2017), and according to the Jakarta Consulting Group, 88

percent of Indonesian national private companies are family businesses (Ramadhan et al., 2020). These facts demonstrate the importance of family businesses to the global economy.

Behind the success of the family business, it turns out that maintaining the continuity of the family business is challenging (Pounder, 2015) .Fewer than a third of family businesses survive for two generations, only 13 percent of successful family businesses survive in the third generation, and (Goto, 2014) only 25 percent of all family businesses in Indonesia can survive the transition in the second generation. Meanwhile, only 14 percent can be sustained in the third generation and only 3% can develop into the fourth generation and beyond (PwC, 2014). Many family businesses struggle to cross three generations (Zeeshan Ali, 2018) due to numerous conflicts, (Chang et al., 2020) such as differences between family and business values, disagreements within the family, or generations (Hastenteufel & Staub, 2020).

Mature leadership succession planning is required for family businesses to continue to run and live long lives. Many studies have discussed the significance of leadership succession planning in family businesses. Leadership succession planning

was mentioned in 51 of 238 papers, or in 21.4 percent of all articles about family businesses (Steiger et al., 2012). Meanwhile, Deloitte polled hundreds of executives from more than 20 CEOs, board members, functional executives, and HR leaders and discovered that 86 percent of leaders consider leadership succession planning as an "urgent" or "important" priority (Rosenthal et al., n.d.). Because of its importance, many researchers, including Charan, Burke, and Groves, have developed leadership succession-planning models. These planning models are predetermined as resources for companies preparing for leadership succession.

Leadership succession planning in Malay families is an interesting topic of investigation. In contrast to studies on Malays in other countries, such as Malaysia (Alharbi & Mosbah, 2020), research on Malay family businesses in Indonesia is limited. It is difficult to find writings on Malay family businesses in Indonesia, but some assume that indigenous Malay family businesses rarely survive for generations. Malays are reluctant to conduct business because they value family and community relationships, which they try to keep free of calculations and separate from overt commercial transactions (Munaf, 2010).

Malays are widespread across Indonesia, with West Kalimantan, Jambi, Riau, Bangka Belitung, and South Sumatra being the most populous (Ananta et al., 2018). According to Central Statistics Agency data from 2010, the total number of Malays in Indonesia was 5,365,399, or approximately 2.27 percent of the total population of Indonesia. This places Malays in Indonesia's tenth-largest group. The first place is Javanese, who have a percentage of 40.22 percent, followed by Sundanese, who have 15.5 percent, Batak, who have 3.58 percent, and other ethnic groups (Na'im & Syaputra, 2010). Nonetheless, the Malay ethnic group in Indonesia is subdivided into sub-tribes, such as Minangese Malay, Javanese Malay, Bugis Malay, and Riau Malay.

This study focuses on three well-known and significant Malay family businesses in Riau, and refutes various writings about the difficulties of running a Malay family business. This research also criticizes the many papers that support the leadership succession-planning model, which appears to be very formal, systematic, well-organized, and rigid. The researcher proposes alternative leadership succession-planning models suitable for Malay family businesses or other family businesses in a similar context.

LITERATURE REVIEW

Leadership succession planning
Succession involves transferring entrepreneurial power from the owner to the successor (Salleh et al., 2017). Planning, communicating with the successor's candidate, and providing training/assistance to successors are all part of the leadership succession process (Martini, 2018). Succession planning is a systematic process of preparing for leadership changes that are suited to the company's needs, vision, and mission. Succession planning can be executed well if the successor selection process and succession preparation run smoothly. The successor preparation process discusses the stages of the successor development (Martini & Dewi, 2020).

Leadership succession planning model
Researchers have developed models for leadership succession planning. Charan (Charan et al., 2001), Burke (Burke, 2016), and Groves' leadership (Groves, 2007) succession planning model is appropriate in the context of a family business. The three succession-planning models share the following characteristics: planning must be compatible with the organization's vision and success, emphasize leadership development, match roles and positions, and focus on core and training competencies. (Salleh et al., 2017). According to Charan's model, planning should prioritize growth leadership through the mastery of skills at each managerial level. Before progressing to the next level, the successor candidate must excel at each stage. Burke's model refers to a business case that analyses succession planning. Supporting factors such as strategic planning and leadership support were considered necessary in this model. Consequently, one of the desired outcomes of succession planning is leadership ability. Finally, the Groves model emphasizes mentoring as a method of leadership development. This is the best practice for integrating leadership development and succession planning processes.

The first was Charan's leadership pipeline model (Charan et al., 2001). This is the most basic model for leadership succession planning. The emphasis in this model is on the "climbing the corporate ladder' aspect, in which the potential successor must successfully pass several stages in development. From one level to the next, executives receive additional development and training to assume greater responsibilities with higher positions. Before moving on to a higher level, potential successors must recognize and

carry out the duties and responsibilities associated with each level in the managerial hierarchy.

The second model is Burke's succession-planning model, which has five prime stages (Burke, 2016): business case analysis for proactive succession planning, identification of target roles and positions, determination of core competencies, identification and assessment of potential successors, and a leadership development program (Figure 1). According to Burke, this succession-planning process must be supported (activated) by two main components: a well-defined strategic planning process and leadership support. Failure to include these two elements in the execution of the succession-planning process will result in leadership collapse and potential long-term problems in terms of management efficiency and economics.

The first step in Burke's leadership succession planning was to articulate the company's vision and mission, which embodies the company's culture and values. The mission statement serves as the foundation for creating a solid strategic planning process, which includes determining a long-term business plan. Every year, the business plan is reviewed and validated against the company owner's long-term vision and values. The next step was to establish roles and positions. It involves evaluating the key roles to meet business objectives at various stages of the business plan. This analysis is prominent o determine priorities among the numerous key or "at-risk" positions that have been identified.

The third step is to identify the core competencies. To be considered for key positions or as "potential successors," family members must have an inherent commitment to develop the skills and competencies required to meet future business needs. Family members should be fully informed and involved, and given every opportunity to develop effective succession strategies. They must develop new and innovative ways of working, move into new and different roles to gain a broad understanding of the business, and participate in company policies and strategies as integral members of the board of directors or advisory teams. Thus, they become highly aware of the business needs and competencies required in key positions.

The fourth stage entails creating and implementing a rigorous competency-based performance management process to identify potential candidates within the organization. The final stage consists of a review of the current training and development practices. Training should include mentoring programs, job development opportunities, special assignments and projects, formal progress evaluations, and independent feedback through external training. Potential successors must accept positions outside the family organization as part of ongoing training and development activities. Practical hands-on experience with various work practices is invaluable for candidates who can gain business experience outside the safe confines of a family business. The identified successors can assess different cultures, values, and innovative ideas, and ultimately incorporate those experiences into the family organization.

The Groves Leadership Succession Model was the final option. Top management must take specific steps and combine them with leadership development and succession-planning processes (see Figure 2). The first step is to establish a mentoring relationship between top management and organizational employees. A mentor-mentee network is advanced at this stage, with mentors beginning to identify high potential at lower job levels (Salleh et al., 2017). Discussions on career planning, assessment of core strengths and areas for improvement, and the development of leadership competencies comprise the mentoring relationship. Managers at all levels participate in leadership development activities, such as teaching in-house courses and workshops, facilitating action learning projects, and developing assignments outside of employees' functional backgrounds (Groves, 2007). The identified talents grew to the career-planning aspect. The leadership competency development program prepares prospective leaders with leadership-based skills through leadership development activities, thereby allowing them to become acquainted with leadership tasks. Finally, the top management team selects the best candidate to become the next leader through mature deliberation. It should be noted that there is a feedback mechanism between the second and third stages through which leadership development is reinforced and incorporated into organizational culture.

Malay People and Malay Culture

There are numerous definitions of Malays and points of view to understand the characteristics of Malays. Malays belong to the Austronesian ethnic group, which speak Malayo-Polynesian. Malays are primarily found in Southeast Asia, particularly on the Malay Peninsula, the east coast of Sumatra, and the coast of Borneo (Syam et al., 2021). Therefore, Malays are found in many countries, such as Malaysia, Singapore, the Philippines, Thailand, and Indonesia. Malay is a part of the

Mongoloid race and has brown skin. (Ananta et al., 2018).

From an anthropological perspective, Malay community groups include those who live in the Malay Peninsula, Riau, Riau Islands, Bangka Belitung Langkat, Deli Serdang, Palembang, Jambi, Bengkulu, Betawi, Banjar, Minangkabau, Aceh Tamiang, southern Thailand, the southern coast of Burma, South Vietnam, the island of Singapore, and coastal Borneo including Brunei, West Kalimantan, Sarawak, and Sabah. It is known as "Alam Melayu" (Thamrin, 2018) and has a Malay character.

The constitution defines "Malay" as "people who are Muslim (even though not all Malays are Muslim), are accustomed to speaking Malay, and follow Malay customs or habits (Nagata-York, n.d.). The term custom has a wide range of meanings. Custom encompasses all aspects of Malay culture and social life, from clothing and housing styles to the rules of etiquette and social interactions. It is also most commonly associated with life ceremonies such as birth, engagement, marriage, and death. In reality, Malay culture overlaps with Arab, Indian, and Chinese culture. However, many people recognize that Malays are people who practice Islamic culture, as the expression "being Malay and Muslim has come to be synonymous. (Chee, 1992).

According to Riau Malays, Malayness is about being Muslim, having Malay culture, and speaking Malay. Malay is an adjective, not a noun, referring to the Malay culture. It is considered a cultural paradigm that maintains a constellation of values held firmly by people in the Malay world (Ananta et al., 2018).

Malays have five basic philosophies. First, Malay refers to Islam, which is universal, democratic, and consultative. Second, Malay people are well educated. Third, the Malay people were indigenous. Fourth, Malays are multifaceted in the sense that they live in a harmonious, orderly society that prioritizes peace and harmony, living side by side with mutual respect, and free but bound by social values. Fifth, Malay is well versed. (Mailin, 2016).

The Malay community holds high regard for Islamic-law-based customs, known as the Malay philosophy of "custom with *syarak*, *syarak* with the book of Allah" (Mailin, 2016) namely customs based on Islam and Islam based on the Quran. According to this adage, Malays apply Islamic teachings to all aspects of their lives: Some of the Malays' characteristics hold on the value of having reason and shame, being egalitarian, and other commendable traits such as Prophet Muhammad's example.

The concept of morale becomes the spirit and energy of the lives of Malay people. Moreover, it is considered a fundamental value in interpreting life. People with good morale can use reason and emotions well, strive to be truly good, and develop a good character. Only a virtuous life can create a harmonious living in the Malay ideas system. (Mailin, 2016).

Malays are extremely sensitive to feelings of shame; as Malays say, "if shame is gone, life can be seen as an animal." They believe that a person's shame is the same as that of a family. Furthermore, shame and faith are inseparable. Therefore, if one is lost, both are lost. (Thamrin, 2018).

Malays are egalitarian people who do not discriminate based on ethnicity, race, or religion, and strive to avoid quarrels. They considered all humans brothers (Dahlan, 2004). This value reflects their social system, which lacks a caste.

Malays are not greedy when it comes to money; as they say, "use it sparingly so that it lasts a long time and can be used to posterity." Not mastering as much as possible right now, so there are no reserves later in the day" (Dahlan, 2004). They are trustworthy traders who value deliberation and consensus in solving problems. They are self-sufficient, energetic, and driven by a strong desire to succeed (Thamrin, 2014).

METHODOLOGY

This study employed a qualitative method using a case-study approach. The goal of qualitative research is to explain social phenomena. Its purpose is to assist researchers in understanding a specific social world and answering why things are the way they are (Hancock et al., 2009). This method provides a complex and comprehensive conceptual understanding of things that cannot be described, such as how society works, how organizations function, and why people interact in definite ways (Reeves et al., 2008). This study employs three well-known family businesses owned by Malays in Riau, Indonesia: the hotel, woven fabric, and restaurant industries. Case study research was selected to find meaning and to avoid generalization. This study attempts to describe the formulation of the problem in the case study to reveal the social situation in its entirety, broadly, and deeply. (Harahap, 2020).

The purpose of this study is to critique the previous leadership succession model and explain the succession process in Malay family businesses. Moreover, this study also investigates the role of Malay cultural values in the success of leadership succession. Finally, this study proposes an alternative leadership succession model

appropriate for Malay family businesses and other family businesses in similar situations.

Purposive sampling was used to collect samples. Purposive sampling is the deliberate selection of informants based on their quality (Sugiyono, 2017). Simply put, the researcher determines what information is required and then sets out to find people who can and are willing to provide information based on their knowledge and experience. This study relied on key informants to act as topic guides. Key informants are observant and reflective community members who know a lot about a topic, and are willing and able to share knowledge.

This study used two types of data: primary and secondary. In-depth interviews with the research subjects were employed to collect the primary data. Secondary data came from various relevant sources, including journals and other articles. Face-to-face interviews with research subjects at each location of the studied Malay family business were the type of interview in this study. One interview lasted approximately two hours. This study employed a semi-structured in-depth interview technique to allow researchers to develop questions and explore principal research information (Moleong, 2021). In this process, the researchers need "informant consent," which was a consent form that stated that the data provided was appropriate and valid for research. Additionally, the researcher guaranteed the confidentiality of the interviews (Klykken, 2021). The qualitative research instrument was the researcher himself, like what he saw, heard, and felt. Furthermore, the researcher used a recording device with the informant's permission to record the conversation between the informant and the researcher so that information was not lost.

FINDINGS AND DISCUSSION

In-depth interviews and observations of three well-known family businesses in Riau Province yielded this study's findings. The respondents in this study used initials to maintain anonymity; the names used were WA, GS, and PA. The first family business is a weaving craft business run by the PA of the third generation. The second business is a restaurant owned by GS as of the third generation. The third business is the hospitality industry, which is still conducted by the second generation, namely WA, and will only proceed to the third generation.

The Charan model is the most basic for leadership succession planning, but it is not always applicable to all types of family businesses. Before moving on to a higher level in this model, potential successors must recognize and carry out the duties and responsibilities associated with each level in the managerial hierarchy (Charan et al., 2001). In the PA family business, which leads the weaving craft business, and the GS family, which owns the restaurant business, the Charan model cannot be applied as a reference because neither of these family businesses has a managerial level. Their leadership structure is straightforward, involving the leader, secretary, treasurer, field manager, and subordinates. The WA family business in the hospitality sector has a stratified managerial hierarchy. In the succession process, successor candidates are accustomed to strategic positions and are given the responsibility of leading the business each year. These examples demonstrate that Charan's leadership succession-planning model cannot be used as a reference for a family business with a simple management system, but rather as an alternative to a family business with a more complex leadership system.

Burke's model consists of five stages (Figure 1). Company leaders have substantial share and authority in succession planning at each planning step, including identifying key roles and positions, determining core competencies, identifying high-potential candidates, and reviewing development and training practices (Burke, 2016). Meanwhile, potential successors were actively involved in the firm and voluntarily participated in leadership succession in the three Malay family businesses studied. They have more initiative and are more reliable in expanding their business strategy.

The first step in Burke's leadership succession planning was to articulate the company's vision and mission, which included the company's culture and values (Burke, 2016). It is a general step for any company, and all three discussed businesses do it, although not always explicitly stated. The second step is a little different in that there are no roles or positions to identify; PA, as the sole successor candidate, voluntarily takes over his parents' leadership. GS and his three younger siblings delegated the authority to run the main restaurant and its branches, while WA delegated the leadership of the business to each of their six children each year. These three family businesses adhere to the Malay value of egalitarianism, which considers all humans to be equal (Dahlan, 2004). It is not necessary to identify and place potential successors in specific positions, because everyone has the same chance of being involved in the family business.

In the third step, Burke explains that potential successors must develop new and innovative ways to collaborate; they must move into new and

different roles to gain a broad understanding of the business and involve themselves in company policies and strategies (Burke, 2016). This viewpoint appears to emphasize that the leader directs prospective successors to develop their competencies and skills, which seems to be forced by the "must." This contrasts with the three Malay families studied, which have career freedom and other roles outside of the family business. He developed skills and expanded marketing strategy plans independently and on his initiative in the PA family business. Meanwhile, potential successors in the restaurant and hotel industries have other businesses and roles in their careers. Their involvement in family businesses was a gesture of gratitude to their parents. Meanwhile, their primary responsibility lies outside the family business.

The fourth and fifth steps in the succession-planning model were less applicable to the case under consideration. All successors voluntarily took on their previous leadership roles after careful consideration. The preceding leader does not need to identify a candidate until he/she has determined the best candidate to succeed. Finally, Burke reviewed the required training and development practices, such as leadership development programs for the best candidates (Burke, 2016). Previous leaders did not have formal programs to develop successor leadership. They have businesses and careers outside that are not influenced by their parents. They gain experience and take on leadership roles outside the family business on their own initiative. In the WA family business, he delegated his son to a managerial position if a vacant position existed.

Figure 1. Adaptation of the Burke Leadership Succession Model

Groves's leadership succession model was the final option (Figure 2). Although the Groves model differs from the Burke model, it has some similarities. Consequently, the Groves model is less applicable to the three family businesses studied. Groves's leadership succession model emphasizes the mentoring relationship between top management and potential successors. At this early stage, the mentoring process consists of discussions on career planning, evaluation of core strengths and areas for improvement, and development of leadership skills (Groves, 2007). The leaders in the Malay family business were not involved in career planning because they had careers outside the family business. Only PA has helped his parents work since childhood and is now taking over their parents' leadership. Malays are accustomed to independence and feel embarrassed if they rely solely on their parents, so the majority choose their careers and achieve success. His younger siblings opted to open their restaurant branches elsewhere in the GS family business, while GS initially worked outside the restaurant business. WA family business children, as candidates for leadership succession, also have outside careers. Some become lecturers, open culinary firms, and private companies.

Mentors begin to identify high-potential candidates at lower job levels later in the Groves model and direct them to development activities. Managers at all levels were involved in delivering leadership development activities at this stage, such as teaching internal courses and workshops, facilitating learning projects, and developing assignments outside the candidate's functional background (Groves, 2007). This is similar to a previous explanation that criticized Burke's model. No potential candidates were identified in the studied Malay family businesses because they hold egalitarian values. All candidates have equal opportunities and are entrusted with the freedom to be involved in the family business. The previous leader did not provide the facilities or directives that would lead to the preparation of a clear successor. Candidates are left to develop their leadership skills in their current positions.

Finally, the top management team selects the best candidate to become the next leader through mature deliberation. At this point, there are minor differences, but the method remains the same, namely, deliberation. It is necessary to determine the successor to the candidates' leadership. They assessed who could take the place of their parents' efforts based on time constraints, length of involvement in the business, and other factors.
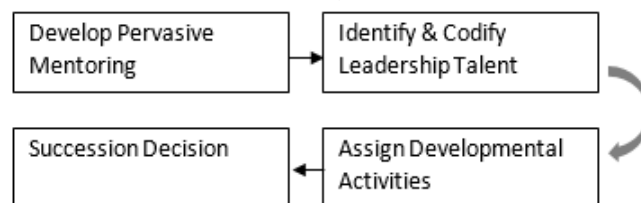

Figure 2. Adaptation of the Groves Leadership Succession Model

The Malay family succession model differs from the existing model in style. Therefore, the researcher described the Malay family business succession model based on the cases studied (Figure 3). This model emphasizes the process of succession from the bottom-up. In this model, the leader and potential successor are both involved in

the succession process, but the candidate plays an active role. The leader's role is limited to pre-succession in instilling Malay cultural values and acting as a supervisor and advisor, as needed.

The key to the success of this model is pre-succession or the installation of cultural and religious values at a young age. Family culture and values are positive factors that can aid a family business's resilience, even during times of radical change (Ferraro & Cristiano, 2021). In the business context of the Malay family, who are predominantly Muslim, values such as virtuousness or good morals are embedded, one of which is manifested by helping parents work. There are also values, such as accountability, integrity, perseverance, shame, and egalitarianism (Dahlan, 2004; Mailin, 2016; Thamrin, 2014, 2018). The role of parents towards potential successors is critical at this stage in the success of succession (Combs et al., 2020).
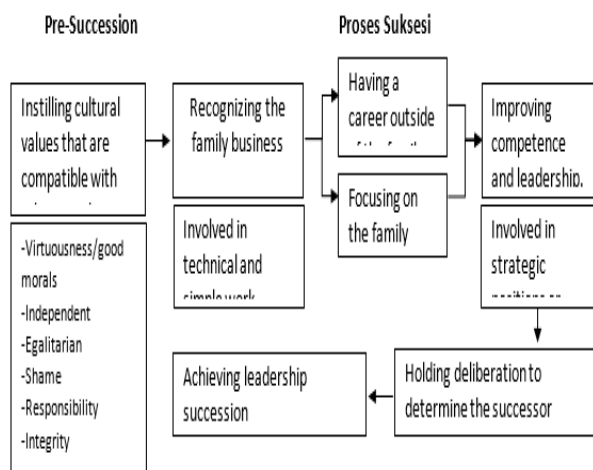

Figure 3. Malay Family Leadership Succession Model

The succession process begins with the involvement of potential successors in the family business. It starts at a young age by assisting parents with simple technical work and is carried out regularly, even for a short time. This activity can help the prospective successor to become acquainted with the family business.

The development of competence and leadership is the second stage of the succession process, when the candidate is an adult. Prospective successors can focus on family businesses or jobs outside the family business. Parents or company leaders encourage potential successors to pursue their careers freely. This attitude proves to be more encouraging for prospective successors who ultimately want to continue the family business, rather than being forced to do definite jobs (Combs et al., 2020). Even if they later choose another career, potential successors can still be actively involved in the family business, for example, by

providing input for business strategy development. It should be recognized that during the succession process, values instilled in children are solidified and transformed into business cultural values, because business cultural values strengthen character and leadership identity.

The third stage is to choose a successor through deliberation among successor candidates. Every potential successor has the same chance of success. They are free to consider who might succeed in their previous leadership. Once a name has been selected, it is assigned to the leader. Finally, leadership transition occurs at the scheduled time.

CONCLUSIONS AND RECOMMENDATIONS

He case study of the Malay family business in Riau raises the paradox that leadership succession planning is required for leadership succession to be successful and family business to be sustainable. The leadership succession in the Malay family business occurred without planning. On the contrary, the owners indirectly planned leadership succession by instilling and strengthening Malays' values or character to successor candidates.

This research ultimately resulted in a leadership succession model for Malay family businesses that differs from the previous leadership succession model. This model emphasizes the independence and activeness of successor candidates, which is consistent with the character of Malays. This alternative model is critical because many family businesses are unable to use formal stages of succession. Furthermore, this model is appropriate for family businesses with a simple management system or those that are just getting started.

In Indonesia, research on Malay family businesses is still limited; therefore, it is expected to increase in the future. This research can be used not only by Malay family businesses but also by the government in policy development. Furthermore, because Malays spread across many regions and countries in Asia, it is possible to compare Malay family businesses across areas and even between countries. The topics discussed are not limited to leadership succession planning, but can also include other aspects of succession and family business, such as gender and marketing.

LIMITATIONS AND DIRECTIONS FOR FURTHER RESEARCH

This study is limited to three Malay family businesses in Pekanbaru and Riau. All three firms are now in the third generation, with only one on

the verge of doing so. Future studies will be able to reach a broader scope of research, such as between provinces and even countries, and examine leadership succession at various generation levels. Different company size scales can also be analyzed so that the research results can better demonstrate diversity in the leadership succession process.

REFERENCES

[1]. Alderson, K. (2018). *Understanding the Family Business Exploring the Differences between Family and Nonfamily Businesses Second Edition Entrepreneurship and Small Business Management Collection Journal of Family Business Management View project*. https://www.researchgate.net/publication/334680863

[2]. Alharbi, J., & Mosbah, A. (2020). FAMILY BUSINESS RESEARCH IN MALAYSIA: THEMATIC AND METHODOLOGICAL ASSESSMENT. *International Journal of Management (IJM)*, *11*(11), 603–613. https://doi.org/10.34218/IJM.11.11.2020.057

[3]. Ananta, A., Nurvidya Arifin, E., & Sairi Hasbullah, M. (2018). Demography of Indonesia's Ethnicity. In *Demography of Indonesia's Ethnicity*. ISEAS Publishing. https://doi.org/10.1355/9789814519885

[4]. Burke, F. (2016). *Succession planning for smallto medium-sized family businesses: A succession planning model*.

[5]. Chang, A. A. R., Mubarik, M. S., & Naghavi, N. (2020). Passing on the legacy: exploring the dynamics of succession in family businesses in Pakistan. *Journal of Family Business Management*, *11*(2), 161–184. https://doi.org/10.1108/JFBM-10-2019-0065

[6]. Charan, R., Drodder, S., & Noel, J. (2001). *The Leadership Pipeline How to Build the Leadership Powered Company*.

[7]. Chee, T. S. (1992). *Defining-Malay*.

[8]. Combs, J. G., Shanine, K. K., Burrows, S., Allen, J. S., & Pounds, T. W. (2020). What Do We Know About Business Families? Setting the Stage for Leveraging Family Science Theories. *Family Business Review*, *33*(1), 38–63. https://doi.org/10.1177/0894486519863508

[9]. Dahlan, S. (2004). Budaya Melayu Riau pada Era Globalisasi. *Jurnal Ilmu Budaya*.

[10]. Drake, A. (2009). *Understanding Family Business A Practical Guide for the Next Generation*.

[11]. Ferraro, O., & Cristiano, E. (2021). Family Business in the Digital Age: The State of the Art and the Impact of Change in the Estimate of Economic Value. *Journal of Risk and Financial Management*, *14*(7), 301. https://doi.org/10.3390/jrfm14070301

[12]. Goto, T. (2014). *Family Business and Its Longevity*.

[13]. Groves, K. S. (2007). Integrating leadership development and succession planning best practices. *Journal of Management Development*, *26*(3), 239–260. https://doi.org/10.1108/02621710710732146

[14]. Habibur Rahman, Md., Sanguino Galván, R., & Barroso Martínez, A. (2017). Impact of Family Business on Economic Development: A Study of Spain's Family-owned Supermarkets. *Journal of Business and Management Sciences*, *5*(4), 129–138. https://doi.org/10.12691/jbms-5-4-4

[15]. Hancock, B., Ockleford, E., Windridge, K., & Midlands, E. (2009). *An Introduction to Qualitative Research The NIHR RDS for the*. www.rds-yh.nihr.ac.uk

[16]. Harahap, N. (2020). *METODOLOGI PENELITIAN KUALITATIF*.

[17]. Hastenteufel, J., & Staub, M. (2020). Current and future challenges of family businesses. *Managerial Economics*, *20*(2), 119. https://doi.org/10.7494/manage.2019.20.2.119

[18]. Klykken, F. H. (2021). Implementing continuous consent in qualitative research. *Qualitative Research*. https://doi.org/10.1177/14687941211014366

[19]. Mailin. (2016). *KOMUNIKASI PENANAMAN NILAI-NILAI BUDAYA MELAYU PADA MASYARAKAT BATAK TOBA MUSLIM*.

[20]. Martini, L. K. B. (2018). *Suksesi Perusahaan Keluarga*.

[21]. Martini, L. K. B., & Dewi, I. G. A. M. (2020). THE EFFECT OF SUCCESSOR CHARACTERISTICS ON SUCCESSION PLANNING. *JURNAL APLIKASI MANAJEMEN*, *18*(1), 113–121. https://doi.org/10.21776/ub.jam.2020.018.01.11

[22]. Moleong, L. J. (2021). *Metodologi penelitian kualitatif*. PT Remaja Rosdakarya.

[23]. Munaf, Y. (2010). Kerajinan Songket Palembang. *Ranah Seni, Jurnal Seni & Desain*, *03*(02), 613.

[24]. Nagata-York, J. A. (n.d.). *What is a Malay? Situational selection of ethnic identity in a plural society introduction: the problem'*.

[25]. Na'im, A., & Syaputra, H. (2010). *Kewarganegaraan Suku Bangsa Agama dan Bahasa Sehari-hari Penduduk Indonesia*.

[26]. Pounder, P. (2015). Family business insights: an overview of the literature. *Journal of Family Business Management*, *5*(1), 116–127. https://doi.org/10.1108/JFBM-10-2014-0023

[27]. PwC. (2014). *Survey Bisnis Keluarga 2014 Indonesia*. www.pwc.com/id

[28]. Ramadhan, M. F., Sisilia, K., Studi Administrasi Bisnis, P., Komunikasi Dan Bisnis, F., Telekomunikasi Jl Terusan Buah Batu, J., Dayeuhkolot, K., & Barat, J. (2020). *SUCCESSION PROCESS MODEL PADA BISNIS KELUARGA (STUDI PADA CV.BACHMAN)*.

[29]. Reeves, S., Albert, M., Kuper, A., & Hodges, B. D. (2008). Qualitative research: Why use theories in qualitative research? *Bmj*, *337*(7670), 631–634. https://doi.org/10.1136/bmj.a949

[30]. Rosenthal, J., Routch, K., Monahan, K., & Doherty, M. (n.d.). *The holy grail of effective leadership succession planning How to overcome the succession planning paradox*.

[31]. Salleh, L. M., Fadhil, M., & Rahman, A. (2017). A COMPARATIVE STUDY OF LEADERSHIP SUCCESSION MODELS. *Sci.Int.(Lahore)*, *29*(4), 791–796.

[32]. Steiger, T., Powertrain, B., & Hiebl, M. R. W. (2012). *NO CONSENSUS IN SIGHT: AN ANALYSIS OF TEN YEARS OF FAMILY BUSINESS DEFINITIONS IN EMPIRICAL RESEARCH STUDIES* *.

[33]. Sugiyono, P. D. (2017). Metode Penelitian Bisnis: Pendekatan Kuantitatif, Kualitatif, Kombinasi, dan R&D. *Penerbit CV. Alfabeta: Bandung*.

[34]. Syam, A. F., Waskito, L. A., Rezkitha, Y. A. A., Simamora, R. M., Yusuf, F., Danchi, K. E., Bakry, A. F., Arnelis, Mulya, E., Siregar, G. A., Sugihartono, T., Maulahela, H., Doohan, D., Miftahussurur, M., & Yamaoka, Y. (2021). Helicobacter pylori in the Indonesian Malay's descendants might be imported from other ethnicities. *Gut Pathogens*, *13*(1). https://doi.org/10.1186/s13099-021-00432-6

[35]. Thamrin, H. (2014). Revitalisasi Kearifan Lokal Melayu Dalam Menjaga Harmonisasi Lingkungan Hidup. *TOLERANSI: Media Komunikasi Umat Bergama*, *6*(1), 90–106.

[36]. Thamrin, H. (2018). *Antropologi Melayu*.

[37]. Zeeshan Ali, M. (2018). *Why Are Family Owned Businesses Unable to Sustain Beyond the Second Generation*. https://www.researchgate.net/publication/338752843