



## Comparison the Vatican Leadership and Iran

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### ABSTRACT

Research is called "comparison the vatican leadership and iran". This study attempts to tell the difference justice and equality leadership the vatican the country and iran by means of membandingkan the concept of leadership the two countries . The two countries the vatican and iran have a way leadership different from different religious also, the vatican to the monarchy absolute and iran with teodemokrasi in modification with the government the clergy and modification of this touch three joints sitem republik, covering those institutions that are commonly called triassic politika (executive, legislative, judiciary). This research using the theory sovereignty the lord and comparison political. Research methodology used is the method comparison. Technique data collection used research library (library research). As for the result of the research indicated differences and similarities the state the vatican and iran by using the theory sovereignty the lord and comparison political .Researchers perceive the difference in leadership the two countries in things up a policy .The concept of leadership the two countries have the difference , to the vatican leadership be to the pope and to the whole residents catholic of the world , different with iran the concept of imamah is at the area of the states iran itself , by one that witnesses equation for leadership the two countries the policies the state only in decided by a single person who considered people to be vice the lord in the world.

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### 1. INTRODUCTION

Many things in the discussion about the leadership of a State be it leadership in a State based on democracy, socialists, religion even fascists. if there is a leader it is certain that there is a name of a country ([Roddick, 2013](#)). The country of its origin was formed by a group in which to fulfill the common

interests of the agreement through the name of the country. The success of a State can be seen in terms of how a person leads a country (Koten, 2010).

The Vatican and Iran are two States led by a person who has the highest power in their State, which in the Vatican State is a unique caucus, an example of a Success of a State can be seen in terms of how a person leads a country. The kingdom in which the head of state functions, namely the Pope is not inherited but is elected for life by the council of Cardinals (Fitriyana, 2013). Cardinals councillors who can vote are those under the age of 80. The meeting of the Council of Cardinals to elect the Pope was called conclave and was held in the Sistine Chapel. The word conclave is derived from the Latin cum clavis meaning "with key" (Renehan, 2006)(Reynolds, 1982). It means they hold the key to the election. The word cum clavis also means that cardinals were locked in the Sistine Chapel during the election process. The term Holy See refers to the authority, jurisdiction and sovereignty of the Pope and his advisers in leading the Roman Catholic Church (Fitriyana, 2013). That governs the whole wheel of government both outward and inward. Basically these two forms of hierarchy complement and fill each other, because in general the mission carried out by the Holy See of the Vatican is a mission of religion, humanity, human rights, ecumenical and dialogue with other religions, peace and welfare of the world based on humanitarian and religious values (Beverluis, 2011)(Cornis-Pope & Neubauer, 2004). As a sovereign state, the Vatican also has the right to send and receive diplomats. These diplomats need an Embassy that must be located in Rome because there is no place in the Vatican (Fitriyana, 2013)(Nicolson, 2001)(Stehlin, 1983).

The Vatican serves as the center of the world's Catholic religion and is monarchical. According to the Canonical Law the Pope was the Bishop of the Church of Rome, who inherited a special assignment given to Santo Peter, one of Jesus' disciples (Morris, 1989). So the Pope can be said to be the Representative of Jesus in the world, the Universal Church as well as the Head of the Council of Bishops. The Council of Bishops consists of bishops based on sacramental ordination and hierarchical communion is the highest power in the Catholic Church. The Vatican City Government has a unique structure. The Pope is the sovereignty of the country. Legislative power is held by the Pontifical Commission for the State of Vatican City, a body of Cardinals appointed by the Pope for a period of five years. Executive power is in the hands of the President of the commission, assisted by the Secretary-General and The Deputy Secretary-General. The country's foreign relations are entrusted to the Secretariat of the Holy See of the State and diplomatic services (Unsworth, 1977). Nevertheless, the Pope has absolute power in both the executive, legislative and judiciary over the Vatican currently he is the only absolute king in Europe. The Vatican's military defense is provided by Italy and its armed forces, given the fact that the Vatican is a deep pocket of Italy (Bathon, 2001)(Leung, 1992). The Vatican did not have its own armed forces, the Swiss Guard became the Corps of the Holy See responsible for the personal security of the Pope whereas, like various European powers, the Pope had previously recruited Swiss mercenaries as part of the army for the Papal States, the Swiss Guard Papacy was founded by Pope Julius II on 22 January 1506 as the Pope's personal bodyguard and continued to fulfill that function.

Similarly, Iran, which is also a country led by the supreme leader, is at the highest position in the State of Iran (Putri et al., 2010). The supreme leader serves as a supervisor and maintains the general policy of the Islamic Republic of Iran. After the great leader of the president becomes the second important person. The Supreme Leader of Iran is responsible for the general policies of the Islamic Republic of Iran (Gilang, n.d.). He is also the head of the armed forces, and Iran's intelligence agency, and has absolute power to declare war. Chief justice, radio station, and television series, police chief, and army. Six of the twelve members of Iran's Guardian Assembly were also appointed by the Supreme Leader (Hamdan, 2014). The Guardian Assembly is responsible for selecting, and also dismissing the Supreme Leader for the justification of eligibility, and the popularity of that individual. The Assembly is also responsible for monitoring the duties of the Supreme Leader.

Implementatively design and direct Iran's domestic and foreign politics. Supreme leader also oversees The Supreme Council for National Security (TSCNS), the Armed Forces, The Nation's

Exigency Council, and the Head of Judiciary. In addition, SL also supervised by appointing 6 of the 12 members of the Guardian Assembly, the institution that conducts screening and supervision of presidential candidates, parliament, and the Assembly of Experts there are only 2 executive bodies in Iran namely SL and President. As a result, the President now directly chairs the Council of Ministers. Presidential candidates must be approved by the Guardian Council. Iran's president does not control the army. The president's authority is under the strong shadow of SL influence. The president's authority is in the design of economic policy.

The Iranian system of government adheres to the presidential and parliamentary system, in which cabinet members are appointed/appointed by the President but must obtain approval from the Assembly and be responsible to the President and the Assembly. The Executive Board of the Head of government is held by a President who is directly elected by the people for a 4-year term, can be re-elected a maximum of one time. The president was assisted by 9 vice presidents in charge of their respective duties as well as 21 cabinet ministers. The Legislative Body of the Parliament of Iran (Majelis-e Shura-e Islami) is a 290-member legislature. Members of the Assembly are elected by Election every 4 years by the district system. Every 10 years the ratio of Assembly members is reviewed according to the population. Judiciary. The supreme power of the judiciary is held by the Chairman of Justisi who is appointed directly by the Leader for a 5-year term. He must be a Fiqh Scholar (Mujtahid). Executive (Supreme Leader as head of government & president as head of state) Legislative (Bicameral Parliament consists of Iran's parliament & Defense Council) Judiciary (Supreme Court).

The Vatican and Iran are states that run a system of government based on religious and spiritual values or in other words apply a system of government based on the laws of God from religion or theocracy (Tamar & Murfhi, 2009) (Abud, 2014). The leadership of the Vatican state and Iran are the highest power in one's hands, where the Vatican's leadership is an autocrat Monarchy, ruling with full power over the state and government (Saefuddin, n.d.). For example, the right to change or approve the law and make the rules at will without waiting for approval from the legislature or its people while the leadership of the State of Iran is a Theodemocracy where a concept of the Republic is modified by the government of the scholars and this modification touches three joints of the republic system, including institutions commonly called Trias Politika. The concept of imamah or considered not adequately represented in it, there are limits, as stipulated in the concept of Triassic Politka, in which executive power is fully subjugated to legislative power. Similarly, the judiciary has its own limits that make them not free to apply Islamic law. The Vatican and Iran have the same power, the highest power belongs only to a person, the pope in the Vatican and the Imam (Supreme Leader) in Iran. The two Countries have differences in making a decision if in the Vatican State in taking a decision the Pope does not have to wait from the executive, legislative and judicial institutions in taking part in policy making but rather the Pope directly to take action in taking a decision, in contrast to the State of Iran where the Imam (Supreme Leader) only gives a fatwa or explanation of a matter first and involves from the executive body, the legislature, and the judiciary in deciding a policy that allows the Imam to ultimately decide.

Religious state is a country that runs a system of government based on religious and spiritual values (Tamar & Murfhi, 2009). Augustine said that in fact the Country was formed and built on the basis of two love. The heavenly state is built on the love of God and the secular State is built on the basis of self-love (Semma, 2008). A country built on the love of God will seek all good things for the glory of God. The country will always be directed to God, for for him God is everything. While the country is built on the basis of self-love and the pursuit of glory for the endiri self. It is not God who is glorified but man. The country has always been self-directed. Self-gain and brilliance are all in the secular country.

Whereas according to Khomeini in forming a State in the Islamic government is the State as an instrument for the implementation of the law of God on the face of the earth unlike begara that adheres to pure democracy, there is basically no right of the state, namely legislative institutions as representatives of the people to make laws (Adat et al., n.d.). The authority to make laws is in the hands of God. Giving rights to the people according to Khomeini is an act contrary to Islamic teachings,

because as before that the right to make the law is only Allah alone (Khomeini, 1979)(Afshar, 1982). Also giving the power to the people will force the state to accept legislation that may be bad but is the will of the people, or reject good legislation simply because it is contrary to the will of the people.

As previously mentioned in the State that in running a system within the State by the people who are in it, it is necessary for someone to lead it and have legitimacy. And it is located at the highest place in the country. Also how in a Country that runs a system in his country in order to run very well. The two Countries are also theoretically regulated and have similarities and differences in the concept of leadership, therefore the author is interested in comparing these two concepts of leadership (Haidar, 1994)(Meyer, 1999)(Ilgun et al., 1995).

## 2. RESEARCH METHOD

The research method used by the author is comparative (Martono, 2010). This comparison method is intended to test and look for errors of empirical hypotheses It causes the comparison method to more closely resemble a method of political philosophical thought (Adian & Lubis, 2011). Political comparison methods will result in independent conclusions or regardless of the conclusions of other studies. This type of research is library research (Zed, 2004)(Hasan, 2009). Literature study is a data collection technique by conducting a study of books, literatures, notes, and reports related to the problem solved. So that later produce a new conclusion that is free from the previous conclusion. In accordance with the method used in analyzing data, in this study the data analysis technique to be used is descriptive analysis, which is a technique without using tools with statistics formulas. This method is a research process that produces descriptive data. This research is a study that uses secondary data. After the data skunder collected then the research continued by scanning the data descriptively based on the phenomenon that occurred in the field then made a conclusion withdrawal from the results of the study.

## 3. RESULTS AND DISCUSSIONS

### 3.1. The Meaning of Leadership.

In the concept of Syi'ah, human leadership is based on divine leadership. God chose man as the caliph on the face of the earth. For the salvation of man, He is chosen by man who has achieved perfection in his personality traits and development. These people are prophets who become priests in religious affairs, and leaders in public affairs. The leadership of the prophets was continued by the priests (awsyiya). The awsyiia are continued by the faqih. Human leadership, thus, is the existence of God's leadership over man.

Therefore the establishment of imamah institutions in the perspective of Shia'ah in fact to save people from evil and sin. That is why God appointed a trusted priest. That belief is God's creed to His servants and he is believed to be the continuation of prophetic missions so that the priest must always be there. The existence of the imam is absolute, so the temporary absence must be replaced by a faqih until the arrival of Imam al-Mahdi commonly known as Maraji' al-Taqlid and al-Faqih Region which is the implication of imamah in socio-political and religious life. In the shi'a perspective'ah the role of imams and scholars is seen in the concept of 'Marja' al-Taqlid and al-Faqih Region'. Al-Faqih is the government of the fuqaha, a form of Islamic state in which power is entirely in the hands of the fuqaha (mullahs). Fuqaha (mullah) are those who have an understanding of islamic teachings and rules and have a priority in faith and morality. While Marja' al-Taqlid means a person or group of people who have juridical authority in the Shi'a'ah, very alim, whose fatwas concerning sharia'ah followed by those who believe it and religious practices that it does is always based on their fatwas. Both concepts show how syi'h tradition in legal matters relies heavily on the authority of the clergy. There is a remarkable adherence among the Shiite community to the cleric in lieu of the imam who has disappeared since the twelfth Imam.

Vaikan also sees how one in terms of leading. Everyone has a leadership spirit, but each person has a different attitude in leadership style. When faced with problems, leading subordinates, and doing

tasks usually such leadership styles can be seen and tested. Similarly, in the Bible you can find different leadership styles from each of the characters. One of the biblical figures who will be in the spotlight and studied in this paper is the Apostle Paul, from Paul can be seen considerable leadership insights. Those leadership insights can be enjoyed and traced to his writings in the New Testament, most of which are his works. Paul was one of the greatest leaders in the early Church who successfully developed the leadership of the ancient church. Paul's model of leadership can be seen not only in his writings but also in the book of Acts, his leadership development pattern is evident in his relationships with his disciples such as Silvanus, Timothy, Titus and other churches.

### 3.2. Concept of Leadership Power.

Al-Faqih area is a gift from Allah SWT for Muslims" (Ayatollah Ruhullah Khomaeni). The Shiites believed that Imamah was a pillar of faith that must be believed, as well as faith in God, faith in the Apostles. The obligation of this imamah in nash by Allah SWT on Sayyida Ali- karamallah wajha- and conveyed by the prophet Muhammad SAW on the day after his return fromhajjwada "which is then referred to as yaum al-Ghadir. And the hadith delivered by the Messenger of Allah is called Hadith alghadir, and the Shiites celebrate this day every year that falls on the 18th of Dhu'l-Hijjah, on this basis the Shiites believe that the Messenger of Allah has mandated that his successor as the successor of Imamah is the son of his uncle Sayyidina Ali, the positionof the imam according to them is the same as the position of the Prophet Muhammad SAW, and therefore, the position of a priest is higher than the other prophets, even they also ma'shum (despite the mistakes) a doctrine that is somewhat marijuana for those of us who are not Shia, but so the doctrine of imamah is so inherent in the body of Shia theology, even one can not be categorized as a Shia only by loving ahlu al-bait (descendants of the Prophet) but he must also believe that Sayyidina Ali is an imam.

A Shia imam is a man appointed by Allah and His Messenger to manage their affairs both in matters concerning the interests of the world and even matters of the nature of the hereafter. The lineage of Imam according to Shia Istna Asyariah is from Sayyidina Ali to the 12th Imam, Imam Mahdi al-Muntazhar, and some of the Shia Ista Asyariah believe that the 12th Imam Muhammad bin Hasan openly confessed his faith after his birth and bowed down to qibla. And Mahdi al-Muntazhar has two stages of The Unseen. first: Gaib Sughra, which began from the hiding of the Imam in a cave until 329 AH coincided in 940/941 AD, and the relay of leadership was continued by 4 imams his successors namely: Umar Ustman bin Said Umar, Abu Muhammad bin Ustman bin Said, Abu al-Qasim Husain bin Ruh, and the last is Abu Hasan Ali bin Muhammad as-Samary. While the second is Ghaib kubra which begins from the death of the last Imam Abu Hasan Ali bin Muhammad as-Samary pata year 329 H coincided with the year 940/941 AD. Shia thinks that the importance of a community led by a community of imams because the continuity of life in the world depends on a leader (Imam) and the kontuinitas Treatise of God depends also by an Imam, because he is the ma'shum among the people therefore he is the place where we ask about the issue of Religion, and also world affairs. Imamah is something that keeps us close to good and vice versa we are far from all evil. Departing from the perception that Ali region is given from the Prophet (s) through his hadith, and it is also according to the Shiites that that is what causes the surah al-Maidah verse 3.

Wilayatul Faqih next is a concept that is carried by the Shiites to continue the relay of imamah journey after the Ghaib-an an Imam. And how a concept of al-Faqih Region can be realized under the auspices of an Imam, and how the concept of Tasyri Territory "can fall at au down to an Imam who according to the view of the Shiites they are the chosen ones whoare Ma'shum. Perhaps the elaboration below needs to be noticed. About what is the Territory, and who has the right to have the authority of power to govern man in terms of Religion.

After the Prophet died, in the life of Muslims there is always and there will continue to be an imam, namely a leader chosen by god. Many hadiths of the prophet have been narrated by shiites concerning the explanation of the imams, their number, the fact that they are all from the quraysh and ahlulbait, and the fact that the promised mahdi is one of the last of them. There are also clear prophetic words about the priesthood of Ali and his condition as imam I as well as the clear words of the prophet and ali concerning the priesthood of imam II. In the same way the previous priests left clear

information about the priests who came after them. According to the sayings contained in these twelve shia imam sources, the number of imams is twelve and their noble names are as follows: 1. Ali ibn Abi Talib 2. Hasan ibn Ali 3. Husayn ibn Ali 4. Ali ibn Husayn 5. Muhammad ibn Ali 6. Ja'far ibn Muhammad 7. Musa ibn Ja'far 8. Ali ibn Musa 9. Muhammad ibn Ali 10. Ali ibn Muhammad 11. Hasan ibn Ali 12. Mahdi ibn Hasan.

a. Overview of The Meaning of The Region

Before we go any further about the territory, we must know the meaning of the territory, the experts fiqh lughah say that the territory is a relief, and the power or the existence of something first-party authority on the second party. So in the practice of the territory is required a willingness (without coercion) and closeness in order to occur tasarruf between the two parties, then the word region contains the sense of help, love and closeness. Therefore an act of coercion does not fall into the category of territory, because it does not indicate the existence of closeness and love, the word region does not contain the sense of a practice of hegemony, but the existence of a system of freedom, in the sense that there is no compulsion in the territory. We can conclude that the territory is something between two parties without any coercion but because of closeness, and love.

b. Regional Provisions.

Allah SWT has created everything for us to take advantage of, valuable assets that are in the world are all created for us as caliphs on the earth, and therefore in the hands of God all rules, decrees are made, God guides us, educates us determine our way as his servants, and of course according to the benefit, both the world and akherat, in other words God has the right of power (territory) for us. God will not make a concept of the law unless it has benefit for his servant, but indeed man is weak to have limited sense to know the whole maslahat behind the law of God. Allah has the right to command his servant that which is good for mankind, and allah has the right to forbid his servant from doing anything that is harmful and corrupt. And man as a servant must submit to the law set by God by accepting it and living it in his life line. God's law can reach us by the medium of a messenger, Apostle or Prophet through revelation, it is also obligatory for man to obey and obey what the messengers of God say, but obedience here is only as a guide, the Apostle does not have absolute power as God, he is only an intermediary to convey the laws of God, so is a Faqih he is only as an explanation, conveying god's laws to man. The human mind can determine and decide things that he thinks are good for others to do, therefore human reason also obliges to obey the one who has guided us and show the straight path even though he is an ordinary human being like us. And therefore, we are also obliged to obey our parents who have cared for us and nurtured us and guided us in living this life, even the law of the Lord commands us to do so.

And from the above exposure can be taken a common thread that basically, a human being is free, there is no compulsion for him to do whatever he wants. Power belongs only to God, only God has the authority of the prerogative to regulate his creation, namely man. However, it is not possible without an intermediary connecting people with God, so sent an Apostle or Prophet to explain the laws, statutes of God. And then we are also obliged to obey the messengers because it is the one who knows the law of God after it is clear that there is territory - power - in Allah SWT as the creator, both areas in the form of takwin.

c. Multiple Regional Levels

The territory of Shugra, territory or power here is not absolute in the sense that a priest does not have full authority to govern his people in all affairs. Such territory owned by Sheikh Muhammad Husain al-Isfahani, Syeih al-Anshary and Said Khui "The Authority of the Territory owned by the Imam at this level is limited to Fatwa and Qadha on matters related to property (material), if there is a situation that encourages an Imam to issue or use his authority as an Imam, as there is a case of theft, then he is only entitled to deal with how the stolen goods can return, he does not have the legal authority to prosecute the thief, by cutting off

hands for example, or by imprisoning him, and so on, he only has the authority to manage the stolen property only".

Mutlaq, Wlayah region here is the entire territory of a Faqih has full authority, when it sees the benefit in any matter both the management of property, human soul and problems in the area of the Muslims then it becomes his authority. But in this matter only Sheikh an-Nuraqi dares to take this region. And he used some arguments to base his thoughts on this absolute territory first hadith of the Prophet SAW which states that ulama is the heir of the Prophets. From this hadith he concluded that everything the Prophet has is good authority to regulate people in terms of sharia, politics, social and everything means that authority is also owned by the scholars as the heirs of the Prophet, the inherited people are entitled to everything that the heir has, because they are the successors of the Prophet. Hadith that is also used to strengthen his opinion hadith of the Prophet which reads "indeed everything goes in the hands of the scholars". However, their argument has some weaknesses in establishing the concept of absolute territory for the Imam, especially if the authority of this region can reach the hands of a faqih first that the hadith presented by Sheikh an-Nuraqy his position is doif sanad; The second is that the narration or hadith that is used as a basis by shaykh an-Nuraqy is found in the chapter that explains the virtues of science (fadhilah al-ilm); The third is actually the Prophet who in the hadith his position as heir does not mean the Prophet bequeathed everything, let alone the authority to regulate people in religious affairs, but the prophet inherited the appropriate in the context of this history is to convey the teachings of religion spreading the great admonition of the Prophet, and explain it to man in order to illuminate the problems of society where a cleric is located. Not that the entire authority of the Prophet fell to an Imam who was Ma'shum (according to the Shiites); Fourth that the existence of the territory is absolutely not comprehensive for the Prophets, especially if the area is attached to an Imam even a Faqih such as Noah, Jesus, Ibrahim and Moses with different strata of the region. And if it is said that the scholars are the heirs of the Prophets, how lafadh scholars who are absolute (general) interpret it on fuqaha only, in the ghaibah era and also no indication that leads to the interpretation of the conclusion of the above exposure that the hadith used an-Nuraqy in wrapping the concept of the territory absolutely for an Imam and Faqih is fragile with the reasons that have been stated above.

The Wustho region, the Shiite Fuqaha, says that the problem of al-faqih territory is that wustho itself has become a commonplace and has been an inevitability in the Shia sect for a long time. Which is meant by the territory here makes a faqih have the authority to manage the affairs of the people in lieu of Imam Ma'shum at the time gh aibah to enforce Islamic law We know that God sent down his Messenger on the earth, to shine a light on man to take him from the path of darkness to the path that God has, perhaps the problems faced by man in the time of the Apostle, not as complex as faced by man today, over time man is faced with such a terrible problem, then a leader who regulates man must be the chosen one, and the purpose of the leader is the contingency of human life under the auspices of the great Islamic law then seorang waliyul Muslim must have requirements, then a guardian must have the following nature. First a guardian must know the laws of Islam and know the Islamic Fiqh, how he can answer the problems of man if he does not know Islamic Sharia in depth; Secondly he must have a just nature, which means fair here is a guardian must have a piety that can be seen from his personality who has the spirit to uphold the shari'a and the laws of God and hold fast to the rules and laws of Islam, then a faqih as stated khomaini has fulfilled the requirements, he acted according to what the Apostle did, no less and also no more, he must apply trust to the property of his people; The three Muslim guardians have the intellectual ability to organize and manage the people, because he must uphold human problems; The four guardians must also be sensitive to the development of the times and the problems that surround them both in terms of social, economic and development in the outside world, because it can help to give a wise decision, based on human benefit. And also know the culture



and development of thought and also contemporary fiqh problems, such as the Bank's problems, Islamic economy, because at this time people are faced with problems that must be answered in the perspective of Islamic Fiqh.

d. Waliyatul faqih in the constitution of the Islamic Republic of Iran.

To understand how the authority of faqih or in the concept of leadership faqih as the idea developed ayatollah Ruhullah Khomeini, applied in Iran, we need to further analyze the government structure of the Islamic Republic of Iran as contained in the constitution (UUD) Iran. In reality it can be said that the Iranian constitution is believed to be charged with the thinking of Imam Khomeini, on the basis of consideration. First, in addition to Ayatollah Khomeini himself, all the experts involved in drafting the Constitution –whether he was a member of the Revolutionary Council, the Constituent Assembly Majles, or members of the Consultative Council (Majles Shura-i-Islami) dominated by the Party of the Islamic Republic of Iran (at that time), and others most of them, if not all of them, were disciples of khomeini loyalists. Second, for the most part the Iranian Constitution is certainly in line with khomeini's reality as the supreme political and spiritual leader. It was later decided to replace the large constituent assembly with the Council of Members (Majles –I Khubregan). The elected members of this council, who have little or much to do with Khomeini, are conducting careful review and extensive revisions to the draft constitution. Almost no article is ratified without in-depth discussion, either about the substance, or the editorial. The text that received final approval from the Board of Experts, when the work was completed in November 1979, was very different from the draft, both in terms of the number of articles, structures and contents. According to Hamid Algar, "the single difference that is very important is the inclusion into the constitution that is the main concept of the region al-faqih (government faqih)" As it is known, in the Republican system in which the parliament consists of people elected by the people, this institution is the highest legislative body of the country that is not responsible to anyone but the people. In other words, this institution is free to make legislation and is only bound to the aspirations of the people as full sovereign holders. Meanwhile, according to the interpretation of the leaders of the Iranian revolution, the source of the legislation is syaria. Extra-sharia legislation, if accepted, must be a derivative or development of sharia, or at least not contrary to the sharia.

There is a question in this case, how to prevent this extra-sharia legislation from contradicting sharia. The trick is to introduce a concept called The Council of Guardianship which in Iran is called Shuraye Negahban. This means that the legislation approved by the new Parliament becomes valid only with the approval of the Council of Experts -i.e. six faqih-elected by Wali Faqih. The other half of the members include six legal (non-religious) members elected by parliament. Determining whether a piece of legislation passed by parliament in accordance with Islamic law or not requires a majority vote from all members of the Board of Experts. The President himself is responsible to the people because it is elected by the people, through a parliament that is also elected by the people. However, according to the understanding of the Father of the Islamic Revolution of Iran, in the Islamic leadership system the authority of parliament to hold the president accountable is not unlimited. In the end Parliament must be accountable to the Imam, or Wali Faqih. (article IX, paragraph 122 of the Constitution of the Islamic Republic of Iran), through the Board of Trustees approve or not approve presidential candidates, he is also authorized to fire the president in the event that the president is considered incapable, after obtaining a recommendation of the Supreme Court. Wali Faqih's rule was once exercised by Ayatollah Khomeini when he sacked Abol Hasan Bani Sadr, Iran's first president after the Islamic revolution. In the description of the process above, Iran seems to represent a certain form of thought in Islam that considers the state in Islam as intended to achieve objectives that are not merely worldly (materialistic) Nevertheless, in practice it does not seem to be achieved through something that in the



political vocabulary is referred to as 'theocracy', but rather through a mechanism of a kind of nomo-democracy combination between systems based on nomocracy or power based on the sovereignty of democratic law) Or call it 'Theo-Democracy. As Al Maududi understands the form of Islamic government, a political system that combines government by God's law or sharia with democracy that relies on the participation of the public or the public.

Then analyze how the system that at first glance contradicts it can then meet, namely a system that is theocratic with democratic, where sharia government is based on absolute revelation, while democracy is based on human relativeity. In this case there is an argument that Islam firmly rejects the theocracy, if this system is understood as power by people or a group claiming to be an absolute representative or voice of God who is free from wrongdoing and whose word means a law that cannot be bargained in any way. At its peak the Islamic theocracy system was not based on a person, but on the law. The ruler, although he is the supreme jurist, is not a representative or voice of God. He is chosen based on certain qualifications that are at least relative in nature. He is not guilt-free. A person can be wrong, and his decisions can be blamed even if only by other institutions recognized by the constitution.

In the constitution of the Republic of Indonesia, explicitly, Wali Faqih is equivalent to all citizens in the eyes of the law (article VIII, paragraph 107) Moreover, Wali Faqih or Dewan faqih is appointed and can be dismissed by the Council of Experts whose in fact is elected by the people (paragraph 111). Secondly, for believers, this kind of dichotomy is difficult to accept. For them, everything that comes from God is in accordance with the fitrah (human rights) . That is, it must not clash with human thinking. Reviewing the theological terminology, the qath'I (valid) revelation cannot be contrary to the results of valid reasoning. It was in this case that Shi'ite political theology emphasized its rationality, until Shia theology belonged to critical theology that opposed taradisional theology. For every rational Muslim, what is said to be good by God must be good according to reason; And what your Lord says is evil, according to reason. That's why Iran's Islamic revolution –one of its driving motors, is Shi'ite political theology that emphasizes rationality and reasoning. Similarly, the existence of a divinity sharia and recognition of the authority of the fuqaha to implement it is necessary given the reality of the will of the people -although the agreement of the people is praised can not be guaranteed free from mistakes.

e. The Concept of Leadership of the Holy See.

The Holy See (Latin: Sancta Sedes) is the episcopal jurisdiction of the Pope of Rome (commonly known as the Pope), the number one diocesan throne in the Catholic Church, and the seat of government of the Catholic Church. Thus, in diplomacy, and in other areas the Holy See acts and speaks on behalf of the entire Catholic Church. The Holy See is also recognized by other subjects of international law as a sovereign entity, headed by the Pope, with whom diplomatic relations can be established.

Although often referred to as the "Vatican", the Holy See is not the same as the Vatican City State, which has only existed since 1929, while the Holy See has existed since the early days of Christianity. Officially the ambassadors are not appointed to the Vatican City State but rather to the "Holy See", and papal representatives for international countries and organizations are welcomed as representatives of the Holy See, not as representatives of the Vatican City State. Vatican City is located on a Vatican hill in the northwest of Rome, a few hundred metres from the Tiber River. Its border with Italy is (3.2 km) following the city walls that were once built to protect the Pope from attack. The total area is 0.44 km<sup>2</sup>. In addition to Vatican city, the Pope's area also includes several important churches, offices and Castel Gandolfo. The Pope is the Head of State while a governor takes care of daily needs. All diocesan thrones are "holy", but the term "Holy See" (without further specifics) is usually used in international relations, as a metonymy, (as is the canon law of the Catholic Church) to refer to the Roman Diocese as the seat of government of the Catholic Church.

The official website of the British Commonwealth and Foreign Office refers to the Vatican as the "capital" of the Holy See, although it compares the legal personality of the Holy See to the Crown in Christian monarchies and states that the Holy See and the Vatican are two international identities. The office also distinguishes between officials of the Holy See (2,750 people worked in the Roman Curia, with 333 others working in diplomatic missions abroad) and 1,909 working for the state. The British Ambassador to the Holy See used more precise language, saying that "the Holy See is not the same as the Vatican. The Vatican is the universal government of the Catholic Church and is run from the Vatican".<sup>76</sup> This phrase is exactly the same as the statement of the United States Department of State, in providing information about the Holy See and the Vatican: it also says that the Holy See is "run from the Vatican".

f. The Meaning of the Holy See.

The Holy See (Vatican) is a Roman Catholic church represented by the Pope at the Vatican. The Holy See has the same position as the country as the subject of international law. The Holy See has diplomatic representatives in various countries of the world whose positions are aligned with the diplomats of other countries. The first country to recognize the Vatican as the subject of international law was Italy through the Lateran Pact signed in 1929, which historically the Lateran Pact also became the basis of the founding of the Vatican city state. Another basis that makes the Holy See the subject of international law is to refer also to the 1933 Montevideo Convention under which the Vatican is a party and meets the provisions of the Convention.

Although the Holy See is oscillating with the Vatican, the independent territory that includes the Holy See is sovereign, the two units or entities are separate and distinct. After Italy took over the papal state in 1870, the Holy See had no territorial sovereignty. Despite some disagreements among legal experts about whether the Holy See can continue to act as an independent person in international affairs, the fact is that the Holy See retains its right to send and receive diplomatic representation, maintaining relations with the main powers of Russia, Prussia, and Austria-Hungary. Where, in accordance with the decision of the Congress of Vienna in 1815, the Apostolic Nuncio was not only a member of the Diplomatic Corps but the dean, this provision was still accepted by other ambassadors. With regard to the 59 years the Holy See has no territorial sovereignty, the number of countries diplomatically related to it, which had previously reduced by 16 countries, actually increased by 29 countries.

g. How to Elect a Pope.

The main requirement to be a pope is that you are a man and a Catholic. This requirement creates a vast opportunity, but the people who have been elected pope for the last 600 years come from cardinals chosen by other cardinals in a closed session of the papal election. In order to become pope, you must begin by becoming a priest and travel to rise to a higher position through the hierarchy of the Catholic church until it is elected later in the cardinal council stage. Traditionally there have been three ways of electing a pope, the first way is an election by acclamation. All Cardinals by acclamation chose a pope last time in 1621. The second way through the agreement that the election is done by a commission. Both ways are very prone to quarrels. In 1378, for example, Urban vi was elected Pope by acclamation and culminated in the emergence of a rival Pope Clement VII. Thus, both ways by Pope John Paul II were no longer included as a method of electing a new Pope to succeed him. John Paul II introduced a new procedure in elections. For the election of the new Pope required two-thirds of the votes of the cardinal number of voters, for 30 elections. In the event of a deadlock after the 30th election, only a majority vote is required for the election of a new Pope. After the election on the first day, the next election is held four times a day: the morning twice and the afternoon twice the election. If not yet elected, every three days is interspersed with a day's rest for a joint spiritual reflection in the College of Cardinals.

Another thing that was tightened up was the question of election secrecy. The conclave council began by separating the Cardinals with all contact with the outside world. Cardinal Camerlengo at the first election with the cry of "extra omnes" (all outside) revealed a disconnection of communication with the outside world. In the modern era of communication Cardinal Camerlengo must ensure that there is no contact of the Cardinals with the outside world. No newspapers, telephones, TVs, mobile phones, internet, or any form of communication are allowed, such as hidden videos or recordings of conversations to be communicated outside the Sistine Chapel room. The threat of the oath of confidentiality is excommunication, exclusion from the Church, for those who do.

There were nine Cardinals in charge during the electoral process. Three to collect the electoral papers, three to read them clearly to the Cardinals, and three others to re-examine the thoroughness of the vote count. Each election result is recorded, the paper is stitched together and subsequently after research is burned to signal to the public whether a new Pope has been elected. With the use of certain materials, black smoke is made to inform that it has not been chosen and white smoke for the election of a new Pope. In a press statement the Vatican Spokesman explained that for this election will also be marked by the sound of the bells of St. Peter's Basilica and other churches in Rome if elected a new Pope. The conclave session and the first election are announced to begin.

After a Cardinal is elected according to established procedures, before the College of Cardinals, the Chairman (dean) of the College of Cardinals will ask him, "Are you freely willing to accept this option?" If the answer is yes, the question continues, "By what name should you be greeted?" The cardinal was elected to name a new name according to a long-standing tradition that began since Pope John II (533-535), choosing a new name in place of his real name Mercurius.

Since a person is elected to the conclave and declares his willingness, he has since become Pope without having to be crowned in a special ceremony. He was then taken to a special room to select the clothes provided and to wear the shepherding ring as Pope. Furthermore, in the reserved place, the Cardinals one by one advanced to declare their oath of allegiance to the elected Pope. The new pope eventually by the old Cardinal Camerlengo, if his post is re-confirmed by the pope elected or a new person elected as Camerlengo, will go through the balcony of St. Peter's Basilica to announce the name of the new Pope. "Annuntio vobis gaudium magnum! Habemus Papam!" (I announce the news of great joy to you. We have the Pope.

The pope was elected at the same time to appear and give the blessing of Urbi et Orbi (to the city/Rome and the world). That's the procedure of succession at the Vatican. Some ordinances have been performed and others concerning succession will still occur in the days after John Paul II is buried.

### 3.3. Leadership Power Structure

The power structure of the Government of Iran is in the hands of faqih as stated in Article 110, as the command of the highest armed forces, which is carried out with the following actions: appointing and firing the Chief of staff, appointing and firing the Commander of staff of the Islamic Revolutionary Guard Corps, forming a Supreme National Defense Council, appointing the Supreme Commander of the branches of the Armed Forces and declaring war and peace.

The greatest power is held by faqih who is elected by the Board of Experts by following certain conditions. These conditions, including virtues in haliman and morals that enable him to abstain from sins, Faqaha (mastery of islamic fiqh law) and kaf'ah (leadership skills.) if the conditions that have been determined are not eligible, then faqih authority will be held by a council consisting, up to 9 Fuqaha. Furthermore, the second largest holder of power under a Faqih is the President. The President holds the supreme authority of the State responsible for implementing the constitution and as head of government to exercise his executive powers elected every four years.

The next president has the right to appoint a Prime Minister after parliament gives his consent. The president can ask the cabinet to convene at any time, directly under his leadership. Then, legislative power is held by a parliament of 270 people who are elected freely and secretly by the people. Parliament is tasked with addressing, controlling and discussing all government policies. All decisions and agreements later made by the government must be approved by parliament. In addition to parliament, there is a body called the Constitutional Guardian Council (Shura ne Gahdan) which consists of twelve people. The 6 members are fuqaha legal paraahli appointed by Faqih, while the other 6 are general jurists proposed by the High Court board.

Iran and is being tested by parliament. Without the approval of the Constitutional Guardian Council, all parliamentary activities are invalid. The council's main task is to protect Islam and the constitution of the Islamic State of Iran. The Council has the power to interpret the Iranian Constitution and is tasked with carrying out referendums, presidential elections, and parliamentary elections. The government at the Vatican is led by the Pope who is also the highest hierarchy in the structure of the Catholic Church. Such is the brief explanation for knowing the hierarchy of government in the Vatican.

The Pope is the Head of State of Vatican City and the Head of Government of the Holy See. The highest power in the Vatican is an elected monarchy but absolute, theocratic and patrimonial, and has full legislative, executive, and judiciary power. In carrying out his duties as Head of State, the Pope was assisted by the Vatican City State Pontifical Commission, which represents the Holy Father in exercising the civil government of the Vatican State in accordance with the special mandate of the Pope. Protocolally in inter-national relations, the Pope is domiciled and treated as a full Head of State. An honorary designation for the Pope is His Holiness. The Pope, according to the Book of Canonical Law, has the right to appoint and send his ambassadors both to local churches and to countries and public rulers representing the pope himself. At present representatives of the Vatican Su'i Throne are in 117 countries and various international organizations. The two main hierarchies embraced by the Vatican State are the Religious Hierarchy and the Government Hierarchy.

### **3.4. Differences and Similarities.**

Of the two Vatican States and Iran that run a state government with one person in power at a certain authority, there are similarities and differences in the concept of leadership of each country. The Vatican is led by a pope who in his power structure is in full control of all the powers that exist in the Vatican state both on executive, legislative, and judicial powers. Thus making the pope who holds absolute power over all policy in a country, ruling with full power over the state and government. For example, the right to change or approve the law and make rules at will without waiting for approval from the legislature or its people. Similarly, cardinals are the second most important person after the Pope where cardinals are specially elected by the Pope as an advisory council of the Pope representing each State. Cardinals are more in charge of government and foreign and domestic relations, the duty of cardinals is also to attend meetings in the holy council and be ready to attend, both in person and together, whenever the Pope needs their advice. 88 conclave But their most important function is to elect a new Pope, in the event of a vacancy in the Roman diocese due to the death or resignation of the old Pope. The right to attend the council. Iran, which is also the country with the highest power in the supreme leader also makes a policy in a country must comply with the agreement of the concept of the Republic in modification with the government of the scholars and this modification touches three joints of the public system, including institutions, commonly called Trias Politika. The concept of imamah or considered not adequately represented in it, there are limits, as stipulated in the concept of Triassic Politka, in which executive power is fully subjugated to legislative power. Similarly, the judiciary has its own limits that make them not free to apply Islamic law. The second highest power is the president in which the president is only in charge of coordinating the three state institutions, namely the executive, legislative, and judiciary, running the country's constitution, becoming the head of government, in this case, the President is the highest official of the Iranian government in relation to the outside world or internationally.

The next president has the right to appoint a Prime Minister after parliament gives his consent. The president can ask the cabinet to convene at any time, directly under his leadership. In the process of making a policy SL gives prior authority to state institutions to consult in making a policy, although SL decides but if a policy is not contrary to the constitution SL will approve it.

The difference between the Vatican state and Iran is that there is no vatican state that oversees a policy run by a Pope, in contrast to Iran where there is a Parliament that oversees decisions made by the SL, the council of experts. In the Vatican country, if the Pope makes a policy then it must be obeyed because the decision is considered correct, whereas in Iran is different, there are deliberations conducted before the policy to be decided by faqih.

Discussion, the Vatican State and the State of Iran are two countries that have different leadership, this can be seen from the Vatican State led by the pope and Iran led by a priest. The concept of leadership between the two countries where the Vatican leads the entire catholic church around the world while the concept of imamah leadership in Iran applies only to the Muslims of the Iranian state and does not apply to Muslims who are in other countries. The Vatican is led by a pope, who to become a pope with dogma infallibility, stage pastors, bishops, cardinals then popes, where the power of the pope will not be inherited but chosen for life by the council of Cardinals. Cardinals councillors who can vote are those under the age of 80. The meeting of the Council of Cardinals to elect the Pope was called conclave and was held in the Sistine Chapel. The pope's leadership appealed to the holy see, which appealed to the pope's authority so that the pope led unilaterally in other words the pope had absolute power.

Similarly, the Leadership of Iran led by the supreme leader is at the highest position in the Iranian state. During the absence of the Twelveth Imam, in the Islamic Republic of Iran, the leadership of the affairs and leadership of the people is the responsibility of a faqih (expert in Islamic law) who is just and Taqwa, understands the times, brave, enterprising, and initiative known and accepted the majority of the people as their leader Imam The great leader serves as a supervisor and maintains the general policies of the Islamic Republic of Iran. Implementatively design and direct Iran's domestic and foreign politics. SL (supreme leader) also oversees The Supreme Council for National Security (TSCNS), the Armed Forces, The Nation's Exigency Council, and the Head of Judiciary. SL here also has absolute power but previously the rahbar board held a meeting before seeking a decision on the consideration of SL. Political comparison is not just a start for political science, comparative studies are also the beginnings for political understanding and assessment. He can give us perspective on the institutions that then look at a state government, in the Vatican State his system of government governs the structure of the pope at the highest position, the conclave council, the arrangement of diplomats, ministries and governors, the police, as well as citizens, where the highest power rests on the Pope, not on scripture or the revelations of God. The Pope himself is a representation of God (Jesus) on earth who has the title The Holy Father and has the status of Pope's Infallibility which means he is awake from sin, which holds the executive, legislative and judicial powers. After the pope in the second Vatican State system of government is the conclave council where the conclave council is the entire council of cardinals in charge of electing the pope after the previous pope has died.

Theiraniangovernment has thehighest structural structure of the supreme leader (SL) or a priest, the second after which the president, the iranian system of government adheres to a presidential system in which executive power consists of three elements, namely the president, ministers and revolutionary guards. While the legislature is a shura assembly, a guardianship council, and an expert assembly, and the judiciary is the Power of The Judiciary in principle is a power that serves to adjudicate violations of the Constitution or other laws and regulations in the state system, in this case especially violations committed by the executive body. The supreme power of the judiciary is held by the Chairman of Justisi who is appointed directly by the leader. He must be a Fiqh Scholar (Mujtahid). Its main function is to appoint and dismiss the chairman and members of the Supreme Court and attorney general as well as drafting the bill.

#### 4. CONCLUSION

The comparison of the leadership of the two Countries is that the Vatican State is the leader for all Catholics around the world with evidence of having been baptized from the catholic church, while the State of Iran is only a leader on Muslims in Iran, not Muslims around the world. At the Vatican, the pope has absolute power over every policy, as well as on the executive, legislative, and judiciary bodies. While Iran Supreme leader also has the highest power but the supreme leader can only give a fatwa in the form of incarnation not as a decision maker but give a fatwa as a consideration of the executive body, legislature, also judiciary.

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