

A QUALITATIVE DUAL-CRITICAL ANALYSIS OF AVATAR 2: THE WAY OF WATER: OBJECTIVE AND MORALIST LITERARY PERSPECTIVES

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Abstract

This research aims to analyse the objective and moralist criticism of James Cameron's Avatar 2: The Way of Water. This analysis will focus on two main aspects, namely objective criticism and moralist criticism. Objective criticism examines objective elements in literary works such as theme, plot, characters and characterization, setting, point of view and message. Meanwhile, moralist criticism examines the moral values contained in the film scenes. The main contribution of this research is to demonstrate how narrative form and moral content interact to shape audience interpretation in contemporary science fiction films. The novelty of this study lies in its integrative analytical framework that combines objective criticism and moralist criticism in film analysis. Previous studies tend to apply these approaches separately, focusing either on intrinsic narrative elements or moral values. By integrating both approaches, this research offers a more comprehensive understanding of how narrative structures support and intensify moral messages in visual texts. In terms of percentage, Objective Criticism contributes 46% of the total 39 data analysed, while Moral Criticism contributes 54%, in Avatar 2: The Way of Water. Furthermore, this dual approach contributes to film literary criticism by bridging structural and ethical analysis, which is rarely combined in previous research on science fiction films.

Keywords: *film, objective criticism, moralist criticism*

Introduction

Literary works are artistically expressive forms that reflect human life through imaginative narratives, often offering insights into society, morality, and identity (Eagleton, 2014). One of the key methods in analyzing literary works is literary criticism, which serves to uncover the meaning, structure, and values embedded within the text. Two important approaches in literary criticism are objective criticism and moralistic criticism. Objective criticism focuses on intrinsic elements such as plot, characters, setting, and theme (Culler, 2022), while moralistic criticism highlights the ethical and moral messages conveyed through the story (Sayuti, 2015). Objective criticism views literary works as independent structures that are separate from the author's intentions and the reader's responses. The main focus of this approach is how intrinsic elements

are interrelated to form a complete whole. In contrast, moral criticism aims to analyze the moral values and ethical messages conveyed by a work, as well as how the work influences the moral views of its readers (Emma Thompson, 2019). Although numerous studies have examined either narrative structure or moral values in literary and film texts, limited research has explored how intrinsic narrative elements interact with moral discourse within a single analytical framework. This gap raises the question of how narrative form and moral meaning coexist and reinforce each other in contemporary films. Therefore, this study investigates both objective and moralist criticism to provide a holistic interpretation of the film.

Film, as a form of modern literature, has also become a medium for aesthetic expression and moral reflection. James Cameron's film "Avatar 2: The Way of Water" presents a complex narrative about environmental destruction, colonialism, family loyalty, and cultural preservation. The film tells the story of Jake Sully and Neytiri's struggle to protect their family and homeland from human invasion. With a strong storyline and moral message, this film is an ideal object for analysis through a dual approach. This study applies objective and moral criticism to analyze the film "Avatar 2: The Way of Water." Objectively, the film features strong elements such as plot structure, character development, a strong setting, and a consistent point of view. Themes of resistance, family, and ecological balance are clearly presented. Morally, the film conveys values such as concern for the environment, the importance of family, the impact of colonialism, and respect for local culture.

The selection of this film as a research object is based on its visual and thematic richness, global popularity, and the lack of academic exploration, particularly in terms of moral and objective literary criticism approaches. Previous studies (e.g., Wahyuni, 2018; Permatasari, 2024) have applied similar approaches to novels and short stories, but this study expands the scope to science fiction films. The objectives of this study are to (1) analyze the intrinsic elements—theme, plot, characters, setting, point of view, and message—in the film through an objective criticism approach; and (2) identify and examine the moral messages and ethical values contained in the film's narrative, such as environmental ethics, family loyalty, and resistance to colonialism. By incorporating these two approaches, this study aims to contribute to the understanding of literary criticism of film texts, particularly in analyzing how moral form and content interact to create meaningful and influential works of art.

Several previous studies have shown strong relevance to this topic. Wahyuni (2018) in her study of objective criticism of the novel *Cinta Suci Adinda* highlights how intrinsic elements such as theme, plot, and character shape meaning in the text. This study is relevant because it uses the same approach even though the object is different, namely a novel. Furthermore, Khitriana (2015) analyzed the moral aspects in Andrea Hirata's novel *Edensor* and found various moral values closely related to everyday life. Amalia (2022) also made an important contribution through her study of moral criticism in the short story *Robohnya Surau Kami*, which used a descriptive method to reveal ethical values in short narratives. Then, Marwani (2022) examined moral criticism in the film *Dumbo* and emphasized the importance of understanding the moral message conveyed through the main character. This research is relevant because it uses film as the object of study, similar to this research. Permatasari (2024) examined the moral values found in the Na'vi characters in the film *Avatar: The Way of Water* using W.D. Ross's moral theory. The study showed that the Na'vi characters represent positive values such as

courage, loyalty, and responsibility. However, the study only focuses on moral values and does not discuss intrinsic elements. Therefore, this study adopts a dual approach, combining objective criticism and moral analysis, to provide a more comprehensive understanding of the film as a visual literary work.

Method

In this study, human participants were not used as respondents. The main object of this study is James Cameron's film "Avatar 2: The Way of Water." This film was analyzed as a visual text through a qualitative approach, with selected scenes from the film that contained elements of objective criticism (such as theme, plot, characters, and setting) and moral criticism (such as moral values, ethics, and humanity) becoming the "respondents." As explained by Moleong (2019), in qualitative research, the researcher is the main instrument tasked with exploring, observing, and interpreting the meaning of the data. Therefore, the role of the researcher is very important in capturing the contextual meaning that emerges from non-textual media such as films.

The coding procedure was conducted through several stages. First, relevant scenes were identified through repeated viewing of the film. Each selected scene was assigned a code representing the analytical category (objective criticism or moralist criticism). For objective criticism, codes were assigned based on intrinsic elements such as theme (TM), plot (PL), setting (SP), characterization (CC), point of view (POV), and message (MS). For moralist criticism, codes were assigned based on moral value categories such as environmental ethics, family responsibility, colonial oppression, and cultural preservation. This coding system enabled systematic classification and interpretation of qualitative data.

The research procedure began with the selection of films as the main object, followed by repeated direct observation of the films. Scenes that were considered representative for analysis were selected using purposive sampling, which is the deliberate selection of samples based on criteria relevant to the theory used (Sugiyono, 2018). Furthermore, these scenes were documented using screenshots and classified based on two critical approaches: objective and moralistic. Scenes such as environmental damage, family conflicts, and sacrifice in films became the focus of observation because they reflect the moral values to be studied. The researcher also conducted a literature study to strengthen the theoretical framework and support the interpretations made.

The data analysis followed four main steps: 1) Watching the film repeatedly to obtain a comprehensive understanding of the narrative and visual elements., 2) Selecting and documenting significant scenes using screenshots as qualitative data., 3) Classifying the data into two analytical categories: objective criticism and moralist criticism., 4) Interpreting the data using literary criticism theories to explain how narrative structure and moral values are constructed and represented in the film.

Result and Discussion

This study analyzes two forms of literary criticism, namely objective criticism and moralist criticism, of James Cameron's film Avatar 2: The Way of Water. Based on the analysis of important scenes in the film, a total of 39 data were found, with 18 data (46%) included in objective criticism and 21 data (54%) in moralist criticism. These findings indicate that moral aspects in this film are more dominant than structural or intrinsic

aspects. In the objective criticism category, data covering six intrinsic elements were found, namely theme (4 data points), setting (4 data points), characters and characterization (2 data points), plot (2 data points), point of view (2 data points), and message (4 data points). Meanwhile, in moralist criticism, there are six categories of moral values, namely, exploitation nature and environmental damage (5 data), colonization and oppression (4 data), destruction of life due to military policies (3 data), family sacrifice and responsibility (4 data), environmental neglect (3 data), and the struggle to preserve cultural heritage (2 data).

- Objective Criticism Findings.

Tabel A.1 Objective Criticism Findings

No	Objective Criticism Elements	Coding Data	Data Amount	Brief Description
1	Theme	TM/OC	4 data	The themes covered include the struggle to preserve culture, the environment, and family life.
2	Setting	SP/OC	4 data	The setting shows the contrast between the natural beauty of Pandora and the destruction caused by human exploitation.
3	Characters and characterization	CC/OC	2 data	Jake Sully is portrayed as a responsible leader and father throughout the film.
4	Plot	PL/OC	2 data	The plot centres on the conflict of the Sully family, who move to the Metkayina tribe to seek protection.
5	Point of view	POV/OC	2 data	The film uses a third-person perspective, focusing on Jake's family but with minimal attention to other characters.
6	Messages	MS/OC	4 data	The messages emphasizes the importance of

				preserving nature, family, and respecting cultural differences.
TOTAL				18 DATA

Example :

- Objective Criticism Theme (TM) Avatar 2: The Way of Water



Picture 1.1 Objective Criticism Findings

The Harmonious Life of the Sully Family in the Pandora Forest”. At the beginning of the movie, Jake Sully and Neytiri live a peaceful life with their children in the forest of Pandora, which is where the family is from.

Data 01/P1/TM1/OC

The theme of this scene is “harmony between humans (Na’vi) and the Pandora forest ecosystem and family values”. The objective criticism analysis highlights how this theme is strongly constructed using the storyline and visual strengths that show the characters' deep emotional attachment to their environment. The highly compelling relationship between the Na’vi and nature is illustrated by the way they live in harmony with the forest, as well as how family life values are the basis for facing challenges. The visualization of the lush environment, the interaction with living creatures, and the description of the warm atmosphere in the family confirm that the balance of the ecosystem and social harmony are the keys to collective survival.

- Objective Criticism Setting Place (SP) Avatar 2: The Way of Water



Picture 1.2 Objective Criticism Findings

The Sully family moved to the village of Metkayina. Jake Sully brings his family to leave the forest, they live in and find safety from the Metkayina tribe living in the sea area.

Data 05/P5/SP5/OC

Jake Sully and his family are left out of the Pandora forest, a place that has been home and peaceful for the family, to protect the Metkayina tribe, who live in a sea area. The forest that described a peaceful and safe life turned into a dangerous area due to humanity's ambition. Jake's family's leaving the forest shows the experience of losing and feeling isolation. The forest setting place in Avatar 2 changes from a place of safety to a place of danger for Jake's family. This scene makes it clear how the native people turned into strangers in their own land.

- Objective Criticism Characters and Characterization (CC) Avatar 2: The Way of Water.



Picture 1.3 Objective Criticism Findings

Jake Sully is an Omaticaya leader with a strong fighting spirit and a protective fatherly nature. He is very responsible and always trying to keep his family safe, though he having to overcome the difficult feelings of fear and responsibility as the head of the family.

Data 09/P9/CC9/OC

Jake Sully is the main character, a ex-human who fully transformed into a Na'vi after the first film's sequence of events. In Avatar 2: The Way of Water, he is the leader of the Omaticaya tribe and head of the family. Jake's character is described as protective, strategic, and headstrong. In this second film, Jake's main focus is to protect his family, even to the point of leaving his tribe and going to Metkayina's clan for safety. As a father, Jake is often strong and abusive towards his children, especially Lo'ak, representing an internal conflict between his responsibilities as a warrior and his role as a father. His characterization feels very real, showing natural struggles and fears. However, in an objective criticism, some of his decisions seem to be imposed by the storyline, which takes away from his emotional depth when comparing to the more brave characters in the first film.

- Objective Criticism Plot (PL) Avatar 2: The Way of Water.



Picture 1.4 Objective Criticism Findings

Jake and his family decided to leave the Omaticaya tribe and join the Metkayina clan in an effort to protect the family from the Resources Development Administration and Colonel Miles, who was Jake's enemy in the first Avatar film. (forward flow)

Data 11/P11/PL11/OC

In the following battle between Jake Sully and the sky people (RDA) led up by Colonel, Miles, Jake comes to realize that his position as leader of the Omaticaya tribe actually brings about a threat to the safety of his people. The RDA keeps going after Jake as a target, which results in suffering for his community. To protect the Omaticaya tribe from additional attacks, Jake decided to give up his position as leader and take his family out of the jungle. They then traveled far and asked for protection from the Metkayina clan, a tribe that lived on the seashore and had a very different culture and way of life. This decision becomes a crucial moment in the story, opening up the opportunity to explore the ocean culture as well as a new dynamic between Jake, his family, and the tribe they meet.

- Objective Criticism Point of View (POV) Avatar 2: The Way of Water



Picture 1.5 Objective Criticism Findings

The point of view of Jake and his family is dominant in the process of adaptation to marine life, while the point of view of Metkayin clan members as well as their feelings about the “foreigners” are only described in surface terms. As a result, the social and cultural dynamics of the clan feel shallow and under-explored.

Data 13/P13/POV13/OC

In the introduction of the Metkayina clan, in Film Avatar 2 : The Way of The Water. The narrative mostly focuses on the perspective of Jake and his family, especially in terms of their adaptation to the ocean environment. The viewers are invited to see how Jake's children learn to swim, to breath underwater, and to get in touch with sea animals. However, the perspective of the Metkayina clan-including the emotional and cultural reactions to the arrival of ‘foreigners’-does not get enough attention. Responses such as wariness and rejection are only presented in short scenes and not developed further. As a tribe with strong values and traditions, the Metkayina have rich narrative potential, including internal conflict or the social impact of Jake's appearance. This minimal explore makes the Metkayina clan function more as a tool for the development of Sully's family story.

- Objective Criticism Messages (MS) Avatar 2: The Way of Water



Picture 1.6 Objective Criticism Findings

Neteyam's dedication to his family and responsibility for siblings, putting his life on the line to save his younger siblings, shows a sense of responsibility and loving-kindness as an older brother. His act of bravery shows that true bravery is born out of love and care for the family, no matter how great the risk.

Data 16/P16/MS16/OC

The scene where Neteyam, the older son of Jake and Neytiri, dies while saving his younger siblings is a powerful emotional moment in the film Avatar 2: The Way of Water. Neteyam bravely put the safety of his family before himself, even though he had to lose his life. This action shows the value of the importance of sacrifice and the responsibility of a brother to his siblings. In the moral message, Neteyam's sacrifice shows that family love is not just limited to words, but is actually carried out in real actions, even if it means losing something that cannot be changed. In objective criticism, the film raises the moral point that true bravery does not always come from physical strength, but from the motivation to protect our loved ones, even if it comes at a very high price.

- Moralism Criticism Findings

Tabel A.2 Moralism Criticism Findings

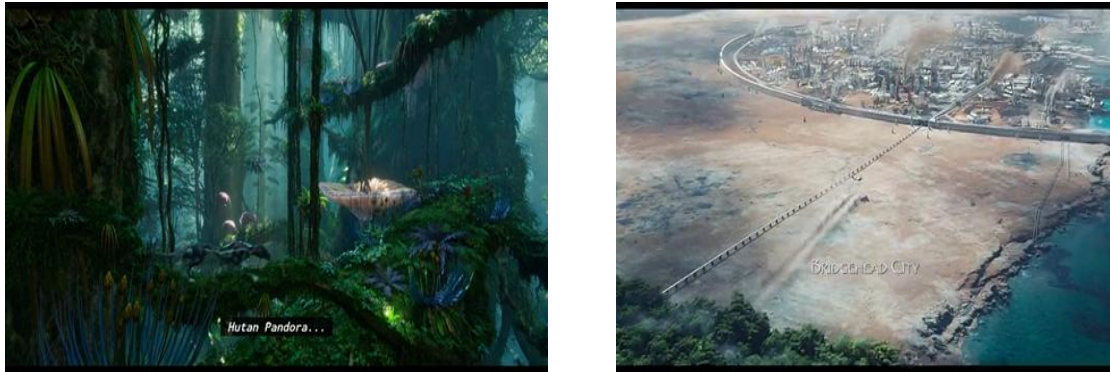
No	Data	Types of Moralism Criticism (MC)	Total
1	01/MC1/EX	Exploitation of Nature and Environmental Damage	5
2	02/MC2/CO	Colonialism and Bullying	4
3	03/MC3/LI	Lives Destroyed by Military Policy and Violence	3
4	04/MC4/FA	Family Sacrifices and Responsibility	4
5	05/MC5/IG	Ignoring the Environment and Destroying Ecosystems	3
6	06/MC6/TS	The Struggle to Preserve Cultural Heritage	2
Grand Total			21

Example :

- Moralism Criticism Exploitation of Nature and Environmental Damage.

The Human Return to Pandora and the Destruction of the Forest.

Moralist Criticism: Human actions that sacrifice nature for colonization and industrial interests show a lack of moral awareness of the environment.



Picture 1.7 *Moralist Criticism Findings*

The Human Return to Pandora and the Destroying of the Forest In the film *Avatar 2: The Way of Water*, humans return to Pandora with big ambitions to establishing a permanent colony called Bridgehead City as a stepping stone to full colonization. With no regard for the living species and ecosystems that already existed, the humans brutally destroyed Pandora's rainforest with heavy machinery and incendiary guns. The old trees that Pandora's beings live in and depend on were cut down and burned to make way for industrial development and human infrastructure. This scene clearly illustrates how nature is being systematically destroyed in the name of progress and economic interests. From the perspective of moralist criticism, this action reflects the moral crisis of modern humans who prioritize expansion and power over maintaining harmony with nature. This reflects the real world, where development often takes place by ignoring the ethical principles of the environment and the continuity of vulnerable ecosystems.

1. Moralist Criticism Colonialism and Bullying.

The hunt for Jake Sully's family by the sky people.

Moralist Criticism: Jake and family are hunted down for protecting the land of Pandora and the Na'vi tribe rather than the sky people race, suggesting that colonial powers often regard just struggles as a threat.





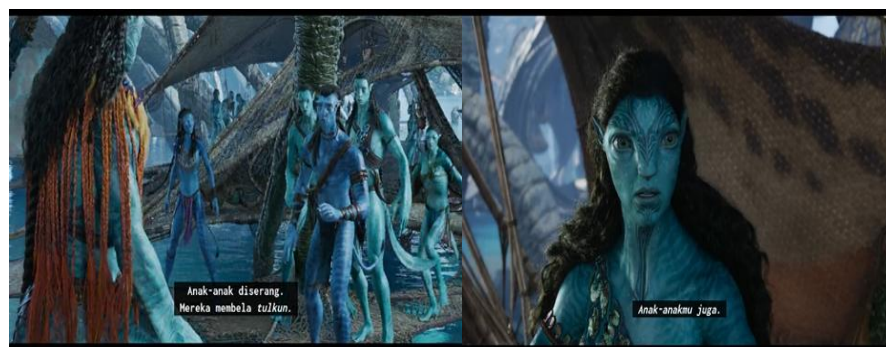
Picture 1.8 Moralism Criticism Findings

Jake, Neytiri, and their children became fugitives from the RDA after Jake was deemed a threat to the colonial rule that was taking place on Pandora. In order to protect his family and his people, Jake was forced to flee the Omaticaya tribe and live on the run. From the perspective of moralist criticism. The oppression of characters who refuse to submit to the colonizers is a classic pattern in colonialism. Jake, who struggles to defend his land and community, is positioned as a threat by the colonial system. This illustrates the moral failure to distinguish between protection of rights and action against power.

2. Moralism Criticism Lives Destroyed by Military Policy and Violence.

Jake talks the Metkayina Tribe into joining together against the humans, even if it means bringing them into a big conflict.

Moralism criticism: Jake's decision shows that perceived heroic strategic choices can disturb the principles of justice and undermine the peace of those who should never have been in conflict in the first place.





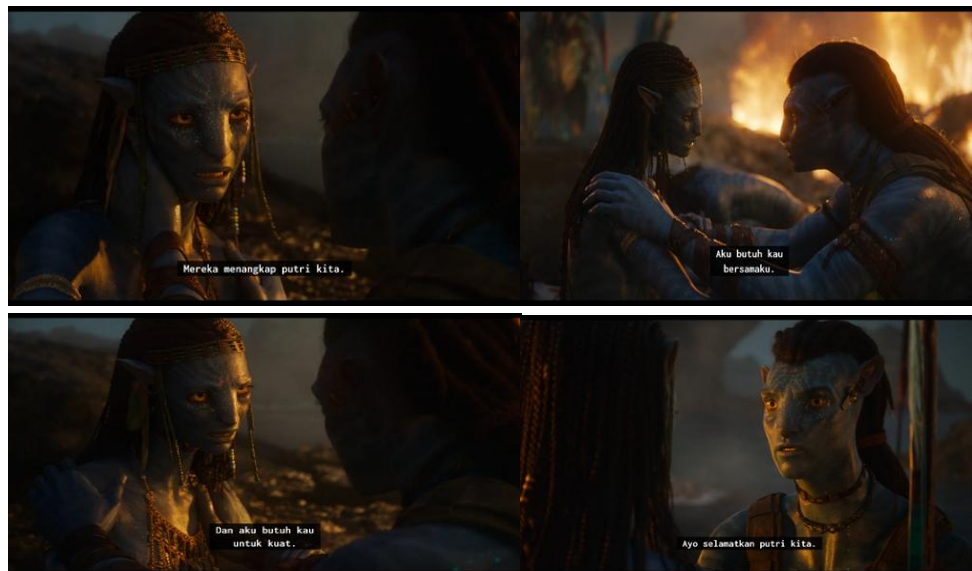
Picture 1.9 *Moralist Criticism Findings*

In the film Avatar 2: The Way of Water, Jake Sully is trying to convert the Metkayina tribe to join the fight against humans in order to protect his family and preserve the peace of Pandora as a whole. While this action is driven by good will and brave spirit, it also brings a community that lived in peace into violent conflict. From the perspective of moralist criticism, this decision creates an ethical dilemma as it involves innocent individuals in violence for which they are not responsible. Jake's actions reflect a moral dilemma where supporting the truth results in new suffering for others.

3. **Moralist Criticism Family Sacrifices and Responsibility.**

Neytiri and Jake face hardship together.

Moralist Criticism: Neytiri and Jake show strength in the face of loss and danger together, proving that making the ultimate in family often involves emotional and physical challenges.



Picture 1.10 *Moralist Criticism Findings*

In the film's climax, Neytiri and Jake must face a huge enemy that is putting their family's lives at risk. After losing one of their children, they stay together, supporting each other in battle and staying focused on protecting the remaining children. In the

middle of grief and danger, they do not fall apart but grow stronger together. Based on the moralist's prescriptive criticism, Neytiri and Jake show determination in the face of loss and danger together. They prove that in families, making the ultimate compromise often comes with emotional and physical challenges, but their sense of moral responsibility towards each other keeps them strong. It reflects moral values about the importance of solidarity and commitment to family, even though the world around them is full of violence and unexpected changes.

4. Moralism Criticism Ignoring The Environment and Destroying Ecosystems.

Scientific Justification for the Hunting of the Tulkuns.

Moralism Criticism: The use of science to justify animal suffering reflects a lack of moral awareness in the ongoing quest for progress.



Picture 1.11 Moralism Criticism Findings

The use of science to justify cruelty to living animals reflects a lack of moral consciousness in the quest for progress. In the film, there is a scene where a group of human scientists are involved in hunting Tulkun, a big sea animal that is highly intelligent and able to interact emotionally with the Metkayina tribe. The scientists do not reject this crime, but justify it under the garb of science and technological progress. The scientists tried to extract the fluid from the Tulkun's brain that is believed to stop the human aging process, but only took that part and threw the Tulkun's body into the sea. From the perspective of moralism criticism, this action is wrong because it shows that humans prioritize profit over respecting the lives of other species. Technological progress should not be done in a way that is damaging and harmful. This is a reminder of the reality in the world, where nature and animals are often victimized for the purposes of research or profit, without considering the impact. The film wants to deliver the message that progress should go hand in hand with responsibility and care for the environment and not destroy it.

5. Metkayina Children Find Tulkun's Carcass

The Death Scene of Tulkun's Mother and the Impact on Her Baby

Moralist Criticism: Humanity's brutal treatment of nature has created deep trauma and a sense of loss for future generations.



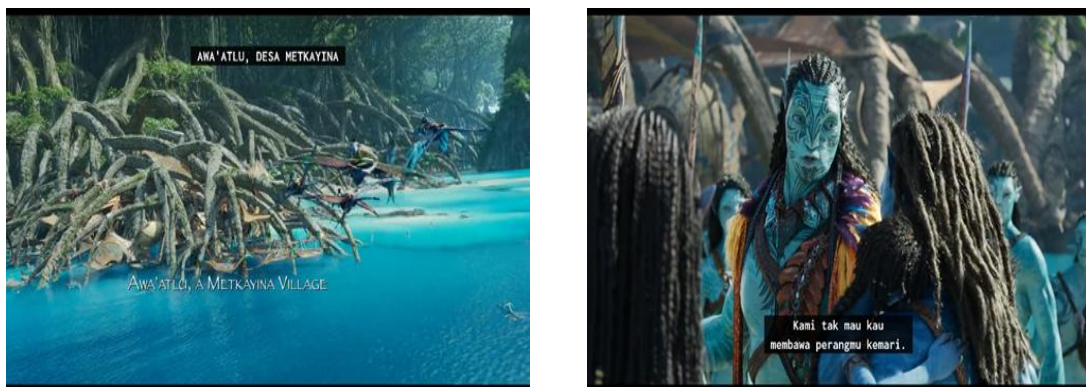
Picture 1.12 *Moralist Criticism Findings*

Environmental damage not only results in bodily harm, but also emotional pain for living creatures with social and emotional ties. One touching moment was when a female tulkun was killed by humans, and shortly after, her child was seen swimming alone in the ocean, missing its mother. Tulkuns are known to be highly social, intelligent and loving animals, living in groups with strong relationships with each other. From the perspective of moralist criticism, this scene shows that environmental damage not only has a physical impact, but also causes emotional pain for living creatures that have feelings like humans. Animals like Tulkun are not nonliving objects that can be treated recklessly, but species that have families, feel loss, and sadness. These acts can be considered a form of crime and moral ignorance of nature. The film reminds us that all living species, no matter the species, deserve to be treated with respect and love.

6. Moralist Criticism The Struggle to Preserve Cultural Heritage.

Metkayina Tribe Rejects Human Presence and Tries to Protect Culture

Moralist Criticism: Preserving cultural heritage is an act that reflects respect for a community's identity, traditions, and historic values.



Picture 1.13 *Moralist Criticism Findings*

Protecting cultural heritage is an act that reflects respect for a community's identity, traditions and values of its ancestors. When Jake Sully and his family run away from human threats and look for safety, they arrive on the land of the Metkayina, a Na'vi community that lives on the sea and is deeply connected to the coast. At first, the Metkayina reject their arrival, fearing that humans will bring chaos and destroy their way of life. From a moralist criticism perspective, this scene highlights how important it is to protect cultural heritage, especially in the midst of threats from outsiders who try to dominate and change the way of life of a community. Rejecting forced assimilation and defending ancestral values is a form of moral resistance to foreign cultural domination. The film teaches that culture is not just a habit, but a part of identity that must be respected and preserved. When culture is destroyed, not only are traditions lost, but also the meaning of life, moral values and wisdom that have been passed down from generation to generation.

1. Objective Criticism elements that are built in the film "Avatar 2: The Way of Water" based on objective criticism.

In the film Avatar 2: The Way of Water, the elements of objective criticism are clearly visible and built through various intrinsic elements, which are elements that come from within the story itself. The objective criticism approach is not focused on the background of the author, the social context, or the moral impact of the story, but instead focuses on the structure and quality of the work as a whole. In this film, there are six main elements that form the basis of objective criticism analysis: theme, setting, character and characterization, plot, point of view, and message. In this film, the six main elements that form the basis of objective criticism analysis are theme, setting, character and characterization, plot, point of view, and message. The theme in Avatar 2 is very strong as it voices important issues such as man's relationship with nature, the importance of protecting the environment, and family values. The film clearly describes how family is the main center of strength in the face of challenges. In addition, the themes of colonialism and human greed for natural resources also appear as a criticism of real-world conditions. These themes are successfully displayed in an emotional and touching manner, making it easy to be understood by a variety of audiences.

The messages in the film are also quite strong, although they are not conveyed directly. Through the actions of the characters, the conflicts that occur, and the resolution of the story, the film carries important messages about bravery, dedication, love for family, and responsibility for the environment. The audience is not only invited to enjoy the story, but also invited to reflect on human actions towards nature and the importance of harmonious with nature. Meanwhile, elements such as characters and characterizations, plot, and point of view also play a role, although not as much as the previous three main elements. The characters are quite well developed, especially Jake Sully and his family, who are at the center of the conflict and growth of the story. The plot flows linearly with several flashbacks, clarifying the dynamics of conflict and character development. The point of view of the story allows the audience to see the world of Pandora through the eyes of the protagonist, making it easier to understand the conflicts and values in the film. The conclusion of Avatar 2: The Way of Water is a very rich film when viewed from an objective criticism approach. It shows how elements such as theme, setting, and message can be taken seriously and deeply to form a strong and meaningful story. Considering these elements, the film is not only a visually stunning experience but also has high literary and aesthetic value. This objective analysis shows that the quality of a

work can be judged from within, without involving things outside the text, and Avatar 2 succeeds in showing its strengths in this aspect.

2. Moral Values contained in the film "Avatar 2: The Way Of Water" based on moralist criticism.

The film "Avatar 2: The Way of Water" presents powerful messages through its storyline, characters, and conflicts. When viewed from a moralist criticism approach, this film raises many important issues that are relevant to real life, such as the environment, violence, family, and culture. One of the most obvious moral values is the criticism of the exploitation of nature and environmental damage. In this film, nature is not only used as a background for the story but becomes a living and very important part of the lives of the people of Pandora. The audience is shown how human beings' greedy actions in taking natural resources can cause the destruction of ecosystems, disrupt the balance of life, and cause suffering not only for humans but also for other living things. Through this conflict, the film provides a message that protecting and respecting nature is a shared responsibility that cannot be ignored. In addition, the film also contains a strong moral message regarding colonialism and acts of bullying. The natives of Pandora must fight to defend their land and culture from outsiders who come with the intention of colonizing. In the story, colonialism is shown not only as a physical struggle for territory, but also as a form of cultural and psychological violence that poses a danger to the identity and way of life of the indigenous people. It shows that power used carelessly can bring deep wounds to an oppressed society. More importantly, the film also touches on the human side through its description of lives destroyed by military policies and violence. Many characters lose their families, homes, and hopes due to war and armed attacks. This becomes a reminder that violence often leaves only suffering and trauma, not true solutions.

Another strong moral value is about family, sacrifice, and responsibility. The characters in the film show how family ties are a source of strength to overcome difficult situations. There are many scenes that show a person willing to sacrifice himself for the safety of his loved ones. This gives the message that in any condition, love and responsibility towards family are values that must be upheld. The film also highlights how humans often overlook the importance of protecting the environment. When nature is seen as something that can be freely used without limits, the result is destruction that cannot be repaired. By showing the impact of this kind of action, the film invites the audience to be more concerned and responsible for the earth that all of us live on. Furthermore, Avatar 2 also highlights the struggle to maintain cultural heritage, especially by the native people of Pandora who continue to maintain their traditions even in the face of external pressure. In a world that is constantly changing and ridden with the pressures of modernization, maintaining cultural values is a challenge. The film shows that cultural identity is an important part of life that needs to be saved and respected, not destroyed or removed. Through all these themes, Avatar 2: The Way of Water is not only a feast for the eyes, but also conveys a deep and heartfelt moral message. In conclusion, this film shows that science fiction can be a very effective medium to convey moral messages about real life. By addressing issues such as nature protection, bullying, violence, family and cultural values, Avatar 2 makes viewers not only enjoy the story, but also reflect on the important human values in life. The film's moralist criticism approach confirms that

a work of art can be a powerful means of reflection on the social and moral conditions of today's society.

Conclusion

The researcher explains, the conclusion from the data has been found. There are two main types of criticism used in the analysis of Avatar 2: The Way of Water, namely Objective Criticism and Moral Criticism. Objective Criticism is analyzed through six elements of the film, namely theme, setting, character and characterization, plot, point of view, and message. From this analysis, (18 data) were found, with details of (4 data) each on theme, setting, and message; and (2 data) each on character and characterization, plot, and point of view. This indicates that the most outstanding elements in objective criticism are theme, setting, and moral message, which have an important role in building the overall meaning of the story in the film. On the other hand, in the category of Moralism Criticism, (21 data) are found that reflect the moral and social values that the film discusses. These data include (5 data) on exploitation of nature and environmental damage, (4 data) on colonialism and bullying, (3 data) on lives destroyed by military policy and violence, (4 data) on family sacrifice and responsibility, (3 data) on ignoring the environment and destroying ecosystems, (2 data) on the struggle to preserve cultural heritage. From this distribution, it can be seen that environmental issues are the most dominant moralism criticism, followed by colonialism and family values. Considering the total 39 data analysed, Objective Criticism contributes 46% and Moralism Criticism contributes 54%. This shows that moralism criticism is more dominant in the movie Avatar 2: The Way of Water. This dominance of moralism criticism reflects that the film not only focuses on narrative and artistic elements but also pays great attention to social and environmental issues, such as the destruction of nature, colonization, violence, as well as the preservation of culture and family values. As a result, the film not only presents stunning visuals and a compelling story but also presents profound moral messages that are relevant to real life.

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